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— Mattityahu 10:8

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Bereshit

Chapter 1

[1] In the beginning, Elohim created the heavens and the earth. [2] The earth was formless and empty. Darkness was on the surface of the deep and Elohim's Ruach was hovering over the surface of the waters. [3] Elohim said, "Let there be light," and there was light. [4] Elohim saw the light, and saw that it was good. Elohim divided the light from the darkness. [5] Elohim called the light "day", and the darkness he called "night". There was evening and there was morning, the first day. [6] Elohim said, "Let there be an expanse in the middle of the waters, and let it divide the waters from the waters." [7] Elohim made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. [8] Elohim called the expanse "sky". There was evening and there was morning, a second day. [9] Elohim said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. [10] Elohim called the dry land "earth", and the gathering together of the waters he called "seas". Elohim saw that it was good. [11] Elohim said, "Let the earth yield grass, herbs yielding seeds, and fruit trees bearing fruit after their kind, with their seeds in it, on the earth;" and it was so. [12] The earth yielded grass, herbs yielding seed after their kind, and trees bearing fruit, with their seeds in it, after their kind; and Elohim saw that it was good. [13] There was evening and there was morning, a third day. [14] Elohim said, "Let there be lights in the expanse of the sky to divide the day from the night; and let them be for signs to mark seasons, days, and years; [15] and let them be for lights in the expanse of the sky to give light on the earth;" and it was so. [16] Elohim made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. [17] Elohim set them in the expanse of the sky to give light to the earth, [18] and to rule over the day and over the night, and to divide the light from the darkness. Elohim saw that it was good. [19] There was evening and there was morning, a fourth day. [20] Elohim said, "Let the waters abound with living creatures, and let birds fly above the earth in the open expanse of the sky." [21] Elohim created the large sea creatures and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. Elohim saw that it was good. [22] Elohim blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." [23] There was evening and there was morning, a fifth day. [24] Elohim said, "Let the earth produce living creatures after their kind, livestock, creeping things, and animals of the earth after their kind;" and it was so. [25] Elohim made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. Elohim saw that it was good. [26] Elohim said, "Let's make man in our image, after our likeness. Let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth." [27] Elohim created man in his own image. In Elohim's image he created him; male and female he created them. [28] Elohim blessed them. Elohim said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth." [29] Elohim said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food. [30] To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;" and it was so. [31] Elohim saw everything that he had made, and, behold, it was very good. There was evening and there was morning, a sixth day.

Chapter 2

[1] The heavens, the earth, and all their vast array were finished. [2] On the seventh day Elohim finished his work which he had done; and he rested on the seventh day from all his work which he had done. [3] Elohim blessed the seventh day, and made it kodesh, because he rested in it from all his work of creation which he had done. [4] This is the history of the generations of the heavens and of the earth when they were created, in the day that YHWH Elohim made the earth and the heavens. [5] No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for YHWH Elohim had not caused it to rain on the earth. There was not a man to till the

ground, [6] but a mist went up from the earth, and watered the whole surface of the ground. [7] YHWH Elohim formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [8] YHWH Elohim planted a garden eastward, in Eden, and there he put the man whom he had formed. [9] Out of the ground YHWH Elohim made every tree to grow that is pleasant to the sight, and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil. [10] A river went out of Eden to water the garden; and from there it was parted, and became the source of four rivers. [11] The name of the first is Pishon: it flows through the whole land of Havilah, where there is gold; [12] and the gold of that land is good. Bdellium and onyx stone are also there. [13] The name of the second river is Gihon. It is the same river that flows through the whole land of Cush. [14] The name of the third river is Hiddekel. This is the one which flows in front of Assyria. The fourth river is the Euphrates. [15] YHWH Elohim took the man, and put him into the garden of Eden to cultivate and keep it. [16] YHWH Elohim commanded the man, saying, “You may freely eat of every tree of the garden; [17] but you shall not eat of the tree of the knowledge of good and evil; for in the day that you eat of it, you will surely die.” [18] YHWH Elohim said, “It is not good for the man to be alone. I will make him a helper comparable to him.” [19] Out of the ground YHWH Elohim formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. [20] The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper comparable to him. [21] YHWH Elohim caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. [22] YHWH Elohim made a woman from the rib which he had taken from the man, and brought her to the man. [23] The man said, “This is now bone of my bones, and flesh of my flesh. She will be called ‘woman,’ because she was taken out of Man.” [24] Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. [25] The man and his wife were both naked, and they were not ashamed.

Chapter 3

[1] Now the serpent was more subtle than any animal of the field which YHWH Elohim had made. He said to the woman, “Has Elohim really said, ‘You shall not eat of any tree of the garden’?” [2] The woman said to the serpent, “We may eat fruit from the trees of the garden, [3] but not the fruit of the tree which is in the middle of the garden. Elohim has said, ‘You shall not eat of it. You shall not touch it, lest you die.’” [4] The serpent said to the woman, “You won’t really die, [5] for Elohim knows that in the day you eat it, your eyes will be opened, and you will be like Elohim, knowing good and evil.” [6] When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate. Then she gave some to her husband with her, and he ate it, too. [7] Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves. [8] They heard YHWH Elohim’s voice walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of YHWH Elohim amongst the trees of the garden. [9] YHWH Elohim called to the man, and said to him, “Where are you?” [10] The man said, “I heard your voice in the garden, and I was afraid, because I was naked; so I hid myself.” [11] Elohim said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” [12] The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it.” [13] YHWH Elohim said to the woman, “What have you done?” The woman said, “The serpent deceived me, and I ate.” [14] YHWH Elohim said to the serpent, “Because you have done this, you are cursed above all livestock, and above every animal of the field. You shall go on your belly and you shall eat dust all the days of your life. [15] I will put hostility between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel.” [16] To the woman he said, “I will greatly multiply your pain in childbirth. You will bear children in pain. Your desire will be for your husband, and he will rule over you.” [17] To Adam he said, “Because you have listened to your wife’s voice, and have eaten from the tree, about which I commanded you, saying, ‘You shall not eat of it,’ the ground is cursed for your sake. You will eat from it with much labour all the days of your life. [18] It will yield thorns and thistles to you; and you will eat the

herb of the field. [19] You will eat bread by the sweat of your face until you return to the ground, for you were taken out of it. For you are dust, and you shall return to dust." [20] The man called his wife Eve because she would be the mother of all the living. [21] YHWH Elohim made garments of animal skins for Adam and for his wife, and clothed them. [22] YHWH Elohim said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand, and also take of the tree of life, and eat, and live forever—" [23] Therefore YHWH Elohim sent him out from the garden of Eden, to till the ground from which he was taken. [24] So he drove out the man; and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Chapter 4

[1] The man knew Eve his wife. She conceived, and gave birth to Cain, and said, "I have gotten a man with YHWH's help." [2] Again she gave birth, to Cain's brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. [3] As time passed, Cain brought an offering to YHWH from the fruit of the ground. [4] Abel also brought some of the firstborn of his flock and of its fat. YHWH respected Abel and his offering, [5] but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell. [6] YHWH said to Cain, "Why are you angry? Why has the expression of your face fallen? [7] If you do well, won't it be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." [8] Cain said to Abel, his brother, "Let's go into the field." While they were in the field, Cain rose up against Abel, his brother, and killed him. [9] YHWH said to Cain, "Where is Abel, your brother?" He said, "I don't know. Am I my brother's keeper?" [10] YHWH said, "What have you done? The voice of your brother's blood cries to me from the ground. [11] Now you are cursed because of the ground, which has opened its mouth to receive your brother's blood from your hand. [12] From now on, when you till the ground, it won't yield its strength to you. You will be a fugitive and a wanderer in the earth." [13] Cain said to YHWH, "My punishment is greater than I can bear. [14] Behold, you have driven me out today from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. Whoever finds me will kill me." [15] YHWH said to him, "Therefore whoever slays Cain, vengeance will be taken on him sevenfold." YHWH appointed a sign for Cain, so that anyone finding him would not strike him. [16] Cain left YHWH's presence, and lived in the land of Nod, east of Eden. [17] Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and named the city after the name of his son, Enoch. [18] Irad was born to Enoch. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. [19] Lamech took two wives: the name of the first one was Adah, and the name of the second one was Zillah. [20] Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. [21] His brother's name was Jubal, who was the father of all who handle the harp and pipe. [22] Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of bronze and iron. Tubal Cain's sister was Naamah. [23] Lamech said to his wives, "Adah and Zillah, hear my voice. You wives of Lamech, listen to my speech, for I have slain a man for wounding me, a young man for bruising me. [24] If Cain will be avenged seven times, truly Lamech seventy-seven times." [25] Adam knew his wife again. She gave birth to a son, and named him Seth, saying, "for Elohim has given me another child instead of Abel, for Cain killed him." [26] A son was also born to Seth, and he named him Enosh. At that time men began to call on YHWH's name.

Chapter 5

[1] This is the book of the generations of Adam. In the day that Elohim created man, he made him in Elohim's likeness. [2] He created them male and female, and blessed them. On the day they were created, he named them Adam. [3] Adam lived one hundred and thirty years, and became the father of a son in his own likeness, after his image, and named him Seth. [4] The days of Adam after he became the father of Seth were eight hundred years, and he became the father of other sons and daughters. [5] All the days that Adam lived were nine hundred and thirty years, then he died. [6] Seth lived one hundred and five years, then became the father of Enosh. [7] Seth lived after he became the father of Enosh eight hundred and seven years, and became the father of other sons and

daughters. [8] All of the days of Seth were nine hundred and twelve years, then he died. [9] Enosh lived ninety years, and became the father of Kenan. [10] Enosh lived after he became the father of Kenan eight hundred and fifteen years, and became the father of other sons and daughters. [11] All of the days of Enosh were nine hundred and five years, then he died. [12] Kenan lived seventy years, then became the father of Mahalalel. [13] Kenan lived after he became the father of Mahalalel eight hundred and forty years, and became the father of other sons and daughters [14] and all of the days of Kenan were nine hundred and ten years, then he died. [15] Mahalalel lived sixty-five years, then became the father of Jared. [16] Mahalalel lived after he became the father of Jared eight hundred and thirty years, and became the father of other sons and daughters. [17] All of the days of Mahalalel were eight hundred and ninety-five years, then he died. [18] Jared lived one hundred and sixty-two years, then became the father of Enoch. [19] Jared lived after he became the father of Enoch eight hundred years, and became the father of other sons and daughters. [20] All of the days of Jared were nine hundred and sixty-two years, then he died. [21] Enoch lived sixty-five years, then became the father of Methuselah. [22] After Methuselah's birth, Enoch walked with Elohim for three hundred years, and became the father of more sons and daughters. [23] All the days of Enoch were three hundred and sixty-five years. [24] Enoch walked with Elohim, and he was not found, for Elohim took him. [25] Methuselah lived one hundred and eighty-seven years, then became the father of Lamech. [26] Methuselah lived after he became the father of Lamech seven hundred and eighty-two years, and became the father of other sons and daughters. [27] All the days of Methuselah were nine hundred and sixty-nine years, then he died. [28] Lamech lived one hundred and eighty-two years, then became the father of a son. [29] He named him Noah, saying, "This one will comfort us in our work and in the toil of our hands, caused by the ground which YHWH has cursed." [30] Lamech lived after he became the father of Noah five hundred and ninety-five years, and became the father of other sons and daughters. [31] All the days of Lamech were seven hundred and seventy-seven years, then he died. [32] Noah was five hundred years old, then Noah became the father of Shem, Ham, and Japheth.

Chapter 6

[1] When men began to multiply on the surface of the ground, and daughters were born to them, [2] Elohim's sons saw that men's daughters were beautiful, and they took any that they wanted for themselves as wives. [3] YHWH said, "My Ruach will not strive with man forever, because he also is flesh; so his days will be one hundred and twenty years." [4] The Nephilim were in the earth in those days, and also after that, when Elohim's sons came in to men's daughters and had children with them. Those were the mighty men who were of old, men of renown. [5] YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of man's heart was continually only evil. [6] YHWH was sorry that he had made man on the earth, and it grieved him in his heart. [7] YHWH said, "I will destroy man whom I have created from the surface of the ground—man, along with animals, creeping things, and birds of the sky—for I am sorry that I have made them." [8] But Noah found favour in YHWH's eyes. [9] This is the history of the generations of Noah: Noah was a righteous man, blameless amongst the people of his time. Noah walked with Elohim. [10] Noah became the father of three sons: Shem, Ham, and Japheth. [11] The earth was corrupt before Elohim, and the earth was filled with violence. [12] Elohim saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth. [13] Elohim said to Noah, "I will bring an end to all flesh, for the earth is filled with violence through them. Behold, I will destroy them and the earth. [14] Make a ship of gopher wood. You shall make rooms in the ship, and shall seal it inside and outside with pitch. [15] This is how you shall make it. The length of the ship shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. [16] You shall make a roof in the ship, and you shall finish it to a cubit upward. You shall set the door of the ship in its side. You shall make it with lower, second, and third levels. [17] I, even I, will bring the flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in the earth will die. [18] But I will establish my covenant with you. You shall come into the ship, you, your sons, your wife, and your sons' wives with you. [19] Of every living thing of all flesh, you shall bring two of every sort into the ship, to keep them alive with you. They shall be male and female. [20] Of the birds after their

kind, of the livestock after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you, to keep them alive. [21] Take with you some of all food that is eaten, and gather it to yourself; and it will be for food for you, and for them." [22] Thus Noah did. He did all that Elohim commanded him.

Chapter 7

[1] YHWH said to Noah, "Come with all of your household into the ship, for I have seen your righteousness before me in this generation. [2] You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female. [3] Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth. [4] In seven days, I will cause it to rain on the earth for forty days and forty nights. I will destroy every living thing that I have made from the surface of the ground." [5] Noah did everything that YHWH commanded him. [6] Noah was six hundred years old when the flood of waters came on the earth. [7] Noah went into the ship with his sons, his wife, and his sons' wives, because of the floodwaters. [8] Clean animals, unclean animals, birds, and everything that creeps on the ground [9] went by pairs to Noah into the ship, male and female, as Elohim commanded Noah. [10] After the seven days, the floodwaters came on the earth. [11] In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst open, and the sky's windows opened. [12] It rained on the earth forty days and forty nights. [13] In the same day Noah, and Shem, Ham, and Japheth—the sons of Noah—and Noah's wife and the three wives of his sons with them, entered into the ship— [14] they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. [15] Pairs from all flesh with the breath of life in them went into the ship to Noah. [16] Those who went in, went in male and female of all flesh, as Elohim commanded him; then YHWH shut him in. [17] The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. [18] The waters rose, and increased greatly on the earth; and the ship floated on the surface of the waters. [19] The waters rose very high on the earth. All the high mountains that were under the whole sky were covered. [20] The waters rose fifteen cubits higher, and the mountains were covered. [21] All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. [22] All on the dry land, in whose nostrils was the breath of the spirit of life, died. [23] Every living thing was destroyed that was on the surface of the ground, including man, livestock, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah was left, and those who were with him in the ship. [24] The waters flooded the earth one hundred and fifty days.

Chapter 8

[1] Elohim remembered Noah, all the animals, and all the livestock that were with him in the ship; and Elohim made a wind to pass over the earth. The waters subsided. [2] The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. [3] The waters continually receded from the earth. After the end of one hundred and fifty days the waters receded. [4] The ship rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains. [5] The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were visible. [6] At the end of forty days, Noah opened the window of the ship which he had made, [7] and he sent out a raven. It went back and forth, until the waters were dried up from the earth. [8] He himself sent out a dove to see if the waters were abated from the surface of the ground, [9] but the dove found no place to rest her foot, and she returned into the ship to him, for the waters were on the surface of the whole earth. He put out his hand, and took her, and brought her to him into the ship. [10] He waited yet another seven days; and again he sent the dove out of the ship. [11] The dove came back to him at evening and, behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters were abated from the earth. [12] He waited yet another seven days, and sent out the dove; and she didn't return to him any more. [13] In the six hundred and first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah removed the covering of the ship, and looked. He saw that the

surface of the ground was dry. 14 In the second month, on the twenty-seventh day of the month, the earth was dry. 15 Elohim spoke to Noah, saying, 16 “Go out of the ship, you, your wife, your sons, and your sons’ wives with you. 17 Bring out with you every living thing that is with you of all flesh, including birds, livestock, and every creeping thing that creeps on the earth, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth.” 18 Noah went out, with his sons, his wife, and his sons’ wives with him. 19 Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went out of the ship. 20 Noah built an altar to YHWH, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. 21 YHWH smelled the pleasant aroma. YHWH said in his heart, “I will not again curse the ground any more for man’s sake because the imagination of man’s heart is evil from his youth. I will never again strike every living thing, as I have done. 22 While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night will not cease.”

Chapter 9

1 Elohim blessed Noah and his sons, and said to them, “Be fruitful, multiply, and replenish the earth. 2 The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that moves along the ground, and all the fish of the sea, are delivered into your hand. 3 Every moving thing that lives will be food for you. As I gave you the green herb, I have given everything to you. 4 But flesh with its life, that is, its blood, you shall not eat. 5 I will surely require accounting for your life’s blood. At the hand of every animal I will require it. At the hand of man, even at the hand of every man’s brother, I will require the life of man. 6 Whoever sheds man’s blood, his blood will be shed by man, for Elohim made man in his own image. 7 Be fruitful and multiply. Increase abundantly in the earth, and multiply in it.” 8 Elohim spoke to Noah and to his sons with him, saying, 9 “As for me, behold, I establish my covenant with you, and with your offspring after you, 10 and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. 11 I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth.” 12 Elohim said, “This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I set my rainbow in the cloud, and it will be a sign of a covenant between me and the earth. 14 When I bring a cloud over the earth, that the rainbow will be seen in the cloud, 15 I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. 16 The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth.” 17 Elohim said to Noah, “This is the token of the covenant which I have established between me and all flesh that is on the earth.” 18 The sons of Noah who went out from the ship were Shem, Ham, and Japheth. Ham is the father of Canaan. 19 These three were the sons of Noah, and from these the whole earth was populated. 20 Noah began to be a farmer, and planted a vineyard. 21 He drank of the wine and got drunk. He was uncovered within his tent. 22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 Shem and Japheth took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn’t see their father’s nakedness. 24 Noah awoke from his wine, and knew what his youngest son had done to him. 25 He said, “Canaan is cursed. He will be a servant of servants to his brothers.” 26 He said, “Blessed be YHWH, the Elohim of Shem. Let Canaan be his servant. 27 May Elohim enlarge Japheth. Let him dwell in the tents of Shem. Let Canaan be his servant.” 28 Noah lived three hundred and fifty years after the flood. 29 All the days of Noah were nine hundred and fifty years, and then he died.

Chapter 10

1 Now this is the history of the generations of the sons of Noah and of Shem, Ham, and Japheth. Sons were born to them after the flood. 2 The sons of Japheth were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and

Tiras. [3] The sons of Gomer were: Ashkenaz, Riphath, and Togarmah. [4] The sons of Javan were: Elishah, Tarshish, Kittim, and Dodanim. [5] Of these were the islands of the nations divided in their lands, everyone after his language, after their families, in their nations. [6] The sons of Ham were: Cush, Mizraim, Put, and Canaan. [7] The sons of Cush were: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were: Sheba and Dedan. [8] Cush became the father of Nimrod. He began to be a mighty one in the earth. [9] He was a mighty hunter before YHWH. Therefore it is said, “like Nimrod, a mighty hunter before YHWH”. [10] The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. [11] Out of that land he went into Assyria, and built Nineveh, Rehoboth Ir, Calah, [12] and Resen between Nineveh and the great city Calah. [13] Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, [14] Pathrusim, Casluhim (which the Philistines descended from), and Caphtorim. [15] Canaan became the father of Sidon (his firstborn), Heth, [16] the Jebusites, the Amorites, the Girgashites, [17] the Hivites, the Arkites, the Sinites, [18] the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites were spread abroad. [19] The border of the Canaanites was from Sidon—as you go towards Gerar—to Gaza—as you go towards Sodom, Gomorrah, Admah, and Zeboiim—to Lasha. [20] These are the sons of Ham, after their families, according to their languages, in their lands and their nations. [21] Children were also born to Shem (the elder brother of Japheth), the father of all the children of Eber. [22] The sons of Shem were: Elam, Asshur, Arpachshad, Lud, and Aram. [23] The sons of Aram were: Uz, Hul, Gether, and Mash. [24] Arpachshad became the father of Shelah. Shelah became the father of Eber. [25] To Eber were born two sons. The name of the one was Peleg, for in his days the earth was divided. His brother’s name was Joktan. [26] Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, [27] Hadoram, Uzal, Diklah, [28] Obal, Abimael, Sheba, [29] Ophir, Havilah, and Jobab. All these were the sons of Joktan. [30] Their dwelling extended from Mesha, as you go towards Sephar, the mountain of the east. [31] These are the sons of Shem, by their families, according to their languages, lands, and nations. [32] These are the families of the sons of Noah, by their generations, according to their nations. The nations divided from these in the earth after the flood.

Chapter 11

[1] The whole earth was of one language and of one speech. [2] As they travelled east, they found a plain in the land of Shinar, and they lived there. [3] They said to one another, “Come, let’s make bricks, and burn them thoroughly.” They had brick for stone, and they used tar for mortar. [4] They said, “Come, let’s build ourselves a city, and a tower whose top reaches to the sky, and let’s make a name for ourselves, lest we be scattered abroad on the surface of the whole earth.” [5] YHWH came down to see the city and the tower, which the children of men built. [6] YHWH said, “Behold, they are one people, and they all have one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. [7] Come, let’s go down, and there confuse their language, that they may not understand one another’s speech.” [8] So YHWH scattered them abroad from there on the surface of all the earth. They stopped building the city. [9] Therefore its name was called Babel, because there YHWH confused the language of all the earth. From there, YHWH scattered them abroad on the surface of all the earth. [10] This is the history of the generations of Shem: Shem was one hundred years old when he became the father of Arpachshad two years after the flood. [11] Shem lived five hundred years after he became the father of Arpachshad, and became the father of more sons and daughters. [12] Arpachshad lived thirty-five years and became the father of Shelah. [13] Arpachshad lived four hundred and three years after he became the father of Shelah, and became the father of more sons and daughters. [14] Shelah lived thirty years, and became the father of Eber. [15] Shelah lived four hundred and three years after he became the father of Eber, and became the father of more sons and daughters. [16] Eber lived thirty-four years, and became the father of Peleg. [17] Eber lived four hundred and thirty years after he became the father of Peleg, and became the father of more sons and daughters. [18] Peleg lived thirty years, and became the father of Reu. [19] Peleg lived two hundred and nine years after he became the father of Reu, and became the father of more sons and daughters. [20] Reu lived thirty-two years, and became the father of Serug. [21] Reu lived two hundred and seven years after he

became the father of Serug, and became the father of more sons and daughters. 22 Serug lived thirty years, and
became the father of Nahor. 23 Serug lived two hundred years after he became the father of Nahor, and became
the father of more sons and daughters. 24 Nahor lived twenty-nine years, and became the father of Terah. 25
Nahor lived one hundred and nineteen years after he became the father of Terah, and became the father of
more sons and daughters. 26 Terah lived seventy years, and became the father of Abram, Nahor, and Haran. 27
Now this is the history of the generations of Terah. Terah became the father of Abram, Nahor, and Haran.
Haran became the father of Lot. 28 Haran died in the land of his birth, in Ur of the Chaldees, while his father
Terah was still alive. 29 Abram and Nahor married wives. The name of Abram's wife was Sarai, and the name of
Nahor's wife was Milcah, the daughter of Haran, who was also the father of Iscah. 30 Sarai was barren. She had
no child. 31 Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his
son Abram's wife. They went from Ur of the Chaldees, to go into the land of Canaan. They came to Haran and
lived there. 32 The days of Terah were two hundred and five years. Terah died in Haran.

Chapter 12

1 Now YHWH said to Abram, "Leave your country, and your relatives, and your father's house, and go to the
land that I will show you. 2 I will make of you a great nation. I will bless you and make your name great. You will
be a blessing. 3 I will bless those who bless you, and I will curse him who treats you with contempt. All the
families of the earth will be blessed through you." 4 So Abram went, as YHWH had told him. Lot went with him.
Abram was seventy-five years old when he departed from Haran. 5 Abram took Sarai his wife, Lot his brother's
son, all their possessions that they had gathered, and the people whom they had acquired in Haran, and they
went to go into the land of Canaan. They entered into the land of Canaan. 6 Abram passed through the land to
the place of Shechem, to the oak of Moreh. At that time, Canaanites were in the land. 7 YHWH appeared to
Abram and said, "I will give this land to your offspring." He built an altar there to YHWH, who had appeared to
him. 8 He left from there to go to the mountain on the east of Bethel and pitched his tent, having Bethel on the
west, and Ai on the east. There he built an altar to YHWH and called on YHWH's name. 9 Abram travelled, still
going on towards the South. 10 There was a famine in the land. Abram went down into Egypt to live as a
foreigner there, for the famine was severe in the land. 11 When he had come near to enter Egypt, he said to
Sarai his wife, "See now, I know that you are a beautiful woman to look at. 12 It will happen that when the
Egyptians see you, they will say, 'This is his wife.' They will kill me, but they will save you alive. 13 Please say
that you are my sister, that it may be well with me for your sake, and that my soul may live because of you." 14
When Abram had come into Egypt, some Egyptians saw that the woman was very beautiful. 15 The princes of
Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. 16 He dealt well
with Abram for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys,
and camels. 17 YHWH afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18
Pharaoh called Abram and said, "What is this that you have done to me? Why didn't you tell me that she was
your wife? 19 Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife,
take her, and go your way." 20 Pharaoh commanded men concerning him, and they escorted him away with his
wife and all that he had.

Chapter 13

1 Abram went up out of Egypt—he, his wife, all that he had, and Lot with him—into the South. 2 Abram was very
rich in livestock, in silver, and in gold. 3 He went on his journeys from the South as far as Bethel, to the place
where his tent had been at the beginning, between Bethel and Ai, 4 to the place of the altar, which he had made
there at the first. There Abram called on YHWH's name. 5 Lot also, who went with Abram, had flocks, herds,
and tents. 6 The land was not able to bear them, that they might live together; for their possessions were so
great that they couldn't live together. 7 There was strife between the herdsmen of Abram's livestock and the
herdsmen of Lot's livestock. The Canaanites and the Perizzites lived in the land at that time. 8 Abram said to

Lot, “Please, let there be no strife between you and me, and between your herdsmen and my herdsmen; for we are relatives. [9] Isn’t the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left.” [10] Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well-watered everywhere, before YHWH destroyed Sodom and Gomorrah, like the garden of YHWH, like the land of Egypt, as you go to Zoar. [11] So Lot chose the Plain of the Jordan for himself. Lot travelled east, and they separated themselves from one another. [12] Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom. [13] Now the men of Sodom were exceedingly wicked and sinners against YHWH. [14] YHWH said to Abram, after Lot was separated from him, “Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, [15] for I will give all the land which you see to you and to your offspring forever. [16] I will make your offspring as the dust of the earth, so that if a man can count the dust of the earth, then your offspring may also be counted. [17] Arise, walk through the land in its length and in its width; for I will give it to you.” [18] Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to YHWH.

Chapter 14

[1] In the days of Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of Goiim, [2] they made war with Bera, king of Sodom; Birsha, king of Gomorrah; Shinab, king of Admah; Shemeber, king of Zeboiim; and the king of Bela (also called Zoar). [3] All these joined together in the valley of Siddim (also called the Salt Sea). [4] They served Chedorlaomer for twelve years, and in the thirteenth year they rebelled. [5] In the fourteenth year Chedorlaomer and the kings who were with him came and struck the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim, [6] and the Horites in their Mount Seir, to El Paran, which is by the wilderness. [7] They returned, and came to En Mishpat (also called Kadesh), and struck all the country of the Amalekites, and also the Amorites, that lived in Hazazon Tamar. [8] The king of Sodom, and the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (also called Zoar) went out; and they set the battle in array against them in the valley of Siddim [9] against Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. [10] Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and some fell there. Those who remained fled to the hills. [11] They took all the goods of Sodom and Gomorrah, and all their food, and went their way. [12] They took Lot, Abram’s brother’s son, who lived in Sodom, and his goods, and departed. [13] One who had escaped came and told Abram, the Hebrew. At that time, he lived by the oaks of Mamre, the Amorite, brother of Eshcol and brother of Aner. They were allies of Abram. [14] When Abram heard that his relative was taken captive, he led out his three hundred and eighteen trained men, born in his house, and pursued as far as Dan. [15] He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus. [16] He brought back all the goods, and also brought back his relative Lot and his goods, and the women also, and the other people. [17] The king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King’s Valley). [18] Melchizedek king of Salem brought out bread and wine. He was priest of Elohim Elyon. [19] He blessed him, and said, “Blessed be Abram of Elohim Elyon, possessor of heaven and earth. [20] Blessed be Elohim Elyon, who has delivered your enemies into your hand.” Abram gave him a tenth of all. [21] The king of Sodom said to Abram, “Give me the people, and take the goods for yourself.” [22] Abram said to the king of Sodom, “I have lifted up my hand to YHWH, Elohim Elyon, possessor of heaven and earth, [23] that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, ‘I have made Abram rich.’ [24] I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre. Let them take their portion.”

Chapter 15

[1] After these things YHWH's word came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward." [2] Abram said, "Adonai YHWH, what will you give me, since I go childless, and he who will inherit my estate is Eliezer of Damascus?" [3] Abram said, "Behold, you have given no children to me: and, behold, one born in my house is my heir." [4] Behold, YHWH's word came to him, saying, "This man will not be your heir, but he who will come out of your own body will be your heir." [5] YHWH brought him outside, and said, "Look now towards the sky, and count the stars, if you are able to count them." He said to Abram, "So your offspring will be." [6] He believed in YHWH, who credited it to him for righteousness. [7] He said to Abram, "I am YHWH who brought you out of Ur of the Chaldees, to give you this land to inherit it." [8] He said, "Adonai YHWH, how will I know that I will inherit it?" [9] He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." [10] He brought him all these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. [11] The birds of prey came down on the carcasses, and Abram drove them away. [12] When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. [13] He said to Abram, "Know for sure that your offspring will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. [14] I will also judge that nation, whom they will serve. Afterward they will come out with great wealth; [15] but you will go to your fathers in peace. You will be buried at a good old age. [16] In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." [17] It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace and a flaming torch passed between these pieces. [18] In that day YHWH made a covenant with Abram, saying, "I have given this land to your offspring, from the river of Egypt to the great river, the river Euphrates: [19] the land of the Kenites, the Kenizzites, the Kadmonites, [20] the Hittites, the Perizzites, the Rephaim, [21] the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Chapter 16

[1] Now Sarai, Abram's wife, bore him no children. She had a servant, an Egyptian, whose name was Hagar. [2] Sarai said to Abram, "See now, YHWH has restrained me from bearing. Please go in to my servant. It may be that I will obtain children by her." Abram listened to the voice of Sarai. [3] Sarai, Abram's wife, took Hagar the Egyptian, her servant, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband to be his wife. [4] He went in to Hagar, and she conceived. When she saw that she had conceived, her mistress was despised in her eyes. [5] Sarai said to Abram, "This wrong is your fault. I gave my servant into your bosom, and when she saw that she had conceived, she despised me. May YHWH judge between me and you." [6] But Abram said to Sarai, "Behold, your maid is in your hand. Do to her whatever is good in your eyes." Sarai dealt harshly with her, and she fled from her face. [7] YHWH's malak found her by a fountain of water in the wilderness, by the fountain on the way to Shur. [8] He said, "Hagar, Sarai's servant, where did you come from? Where are you going?" She said, "I am fleeing from the face of my mistress Sarai." [9] YHWH's malak said to her, "Return to your mistress, and submit yourself under her hands." [10] YHWH's malak said to her, "I will greatly multiply your offspring, that they will not be counted for multitude." [11] YHWH's malak said to her, "Behold, you are with child, and will bear a son. You shall call his name Ishmael, because YHWH has heard your affliction. [12] He will be like a wild donkey amongst men. His hand will be against every man, and every man's hand against him. He will live opposed to all of his brothers." [13] She called the name of YHWH who spoke to her, "You are an Elohim who sees," for she said, "Have I even stayed alive after seeing him?" [14] Therefore the well was called Beer Lahai Roi. Behold, it is between Kadesh and Bered. [15] Hagar bore a son for Abram. Abram called the name of his son, whom Hagar bore, Ishmael. [16] Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Chapter 17

[1] When Abram was ninety-nine years old, YHWH appeared to Abram and said to him, "I am Elohim El Shaddai. Walk before me and be blameless. [2] I will make my covenant between me and you, and will multiply you

exceedingly.” [3] Abram fell on his face. Elohim talked with him, saying, [4] “As for me, behold, my covenant is with you. You will be the father of a multitude of nations. [5] Your name will no more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. [6] I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. [7] I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be an Elohim to you and to your offspring after you. [8] I will give to you, and to your offspring after you, the land where you are travelling, all the land of Canaan, for an everlasting possession. I will be their Elohim.” [9] Elohim said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. [10] This is my covenant, which you shall keep, between me and you and your offspring after you. Every male amongst you shall be circumcised. [11] You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. [12] He who is eight days old shall be circumcised amongst you, every male throughout your generations, he who is born in the house, or bought with money from any foreigner who is not of your offspring. [13] He who is born in your house, and he who is bought with your money, must be circumcised. My covenant shall be in your flesh for an everlasting covenant. [14] The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant.” [15] Elohim said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but her name shall be Sarah. [16] I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her.” [17] Then Abraham fell on his face, and laughed, and said in his heart, “Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?” [18] Abraham said to Elohim, “Oh that Ishmael might live before you!” [19] Elohim said, “No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. I will establish my covenant with him for an everlasting covenant for his offspring after him. [20] As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. [21] But I will establish my covenant with Isaac, whom Sarah will bear to you at this set time next year.” [22] When he finished talking with him, Elohim went up from Abraham. [23] Abraham took Ishmael his son, all who were born in his house, and all who were bought with his money: every male amongst the men of Abraham’s house, and circumcised the flesh of their foreskin in the same day, as Elohim had said to him. [24] Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. [25] Ishmael, his son, was thirteen years old when he was circumcised in the flesh of his foreskin. [26] In the same day both Abraham and Ishmael, his son, were circumcised. [27] All the men of his house, those born in the house, and those bought with money from a foreigner, were circumcised with him.

Chapter 18

[1] YHWH appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. [2] He lifted up his eyes and looked, and saw that three men stood near him. When he saw them, he ran to meet them from the tent door, and bowed himself to the earth, [3] and said, “My adonai, if now I have found favour in your sight, please don’t go away from your servant. [4] Now let a little water be fetched, wash your feet, and rest yourselves under the tree. [5] I will get a piece of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant.” They said, “Very well, do as you have said.” [6] Abraham hurried into the tent to Sarah, and said, “Quickly prepare three seahs of fine meal, knead it, and make cakes.” [7] Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. [8] He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate. [9] They asked him, “Where is Sarah, your wife?” He said, “There, in the tent.” [10] He said, “I will certainly return to you at about this time next year; and behold, Sarah your wife will have a son.” Sarah heard in the tent door, which was behind him. [11] Now Abraham and Sarah were old, well advanced in age. Sarah had passed the age of childbearing. [12] Sarah laughed within herself, saying, “After I have grown old will I have pleasure, my adonai being old also?” [13] YHWH said to Abraham, “Why did Sarah laugh, saying, ‘Will I really bear a child when I am

old?’ [14] Is anything too hard for YHWH? At the set time I will return to you, when the season comes around, and Sarah will have a son.” [15] Then Sarah denied it, saying, “I didn’t laugh,” for she was afraid. He said, “No, but you did laugh.” [16] The men rose up from there, and looked towards Sodom. Abraham went with them to see them on their way. [17] YHWH said, “Will I hide from Abraham what I do, [18] since Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed in him? [19] For I have known him, to the end that he may command his children and his household after him, that they may keep the way of YHWH, to do righteousness and justice; to the end that YHWH may bring on Abraham that which he has spoken of him.” [20] YHWH said, “Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, [21] I will go down now, and see whether their deeds are as bad as the reports which have come to me. If not, I will know.” [22] The men turned from there, and went towards Sodom, but Abraham stood yet before YHWH. [23] Abraham came near, and said, “Will you consume the righteous with the wicked? [24] What if there are fifty righteous within the city? Will you consume and not spare the place for the fifty righteous who are in it? [25] May it be far from you to do things like that, to kill the righteous with the wicked, so that the righteous should be like the wicked. May that be far from you. Shouldn’t the Judge of all the earth do right?” [26] YHWH said, “If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake.” [27] Abraham answered, “See now, I have taken it on myself to speak to Adonai, although I am dust and ashes. [28] What if there will lack five of the fifty righteous? Will you destroy all the city for lack of five?” He said, “I will not destroy it if I find forty-five there.” [29] He spoke to him yet again, and said, “What if there are forty found there?” He said, “I will not do it for the forty’s sake.” [30] He said, “Oh don’t let Adonai be angry, and I will speak. What if there are thirty found there?” He said, “I will not do it if I find thirty there.” [31] He said, “See now, I have taken it on myself to speak to Adonai. What if there are twenty found there?” He said, “I will not destroy it for the twenty’s sake.” [32] He said, “Oh don’t let Adonai be angry, and I will speak just once more. What if ten are found there?” He said, “I will not destroy it for the ten’s sake.” [33] YHWH went his way as soon as he had finished communing with Abraham, and Abraham returned to his place.

Chapter 19

[1] The two malakim came to Sodom at evening. Lot sat in the gate of Sodom. Lot saw them, and rose up to meet them. He bowed himself with his face to the earth, [2] and he said, “See now, my lords, please come into your servant’s house, stay all night, wash your feet, and you can rise up early, and go on your way.” They said, “No, but we will stay in the street all night.” [3] He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked unleavened bread, and they ate. [4] But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter. [5] They called to Lot, and said to him, “Where are the men who came in to you this night? Bring them out to us, that we may have sex with them.” [6] Lot went out to them through the door, and shut the door after himself. [7] He said, “Please, my brothers, don’t act so wickedly. [8] See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don’t do anything to these men, because they have come under the shadow of my roof.” [9] They said, “Stand back!” Then they said, “This one fellow came in to live as a foreigner, and he appoints himself a judge. Now we will deal worse with you than with them!” They pressed hard on the man Lot, and came near to break the door. [10] But the men reached out their hand, and brought Lot into the house to them, and shut the door. [11] They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door. [12] The men said to Lot, “Do you have anybody else here? Sons-in-law, your sons, your daughters, and whomever you have in the city, bring them out of the place: [13] for we will destroy this place, because the outcry against them has grown so great before YHWH that YHWH has sent us to destroy it.” [14] Lot went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, “Get up! Get out of this place, for YHWH will destroy the city!” But he seemed to his sons-in-law to be joking. [15] When the morning came, then the malakim hurried Lot, saying, “Get up! Take your wife and your two daughters who are here, lest you be consumed in the

iniquity of the city." [16] But he lingered; and the men grabbed his hand, his wife's hand, and his two daughters' hands, YHWH being merciful to him; and they took him out, and set him outside of the city. [17] It came to pass, when they had taken them out, that he said, "Escape for your life! Don't look behind you, and don't stay anywhere in the plain. Escape to the mountains, lest you be consumed!" [18] Lot said to them, "Oh, not so, my adonai. [19] See now, your servant has found favour in your sight, and you have magnified your chesed, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die. [20] See now, this city is near to flee to, and it is a little one. Oh let me escape there (isn't it a little one?), and my soul will live." [21] He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. [22] Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar. [23] The sun had risen on the earth when Lot came to Zoar. [24] Then YHWH rained on Sodom and on Gomorrah sulphur and fire from YHWH out of the sky. [25] He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. [26] But Lot's wife looked back from behind him, and she became a pillar of salt. [27] Abraham went up early in the morning to the place where he had stood before YHWH. [28] He looked towards Sodom and Gomorrah, and towards all the land of the plain, and saw that the smoke of the land went up as the smoke of a furnace. [29] When Elohim destroyed the cities of the plain, Elohim remembered Abraham, and sent Lot out of the middle of the overthrow, when he overthrew the cities in which Lot lived. [30] Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar. He lived in a cave with his two daughters. [31] The firstborn said to the younger, "Our father is old, and there is not a man in the earth to come in to us in the way of all the earth. [32] Come, let's make our father drink wine, and we will lie with him, that we may preserve our father's family line." [33] They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn't know when she lay down, nor when she arose. [34] It came to pass on the next day, that the firstborn said to the younger, "Behold, I lay last night with my father. Let's make him drink wine again tonight. You go in, and lie with him, that we may preserve our father's family line." [35] They made their father drink wine that night also. The younger went and lay with him. He didn't know when she lay down, nor when she got up. [36] Thus both of Lot's daughters were with child by their father. [37] The firstborn bore a son, and named him Moab. He is the father of the Moabites to this day. [38] The younger also bore a son, and called his name Ben Ammi. He is the father of the children of Ammon to this day.

Chapter 20

[1] Abraham travelled from there towards the land of the South, and lived between Kadesh and Shur. He lived as a foreigner in Gerar. [2] Abraham said about Sarah his wife, "She is my sister." Abimelech king of Gerar sent, and took Sarah. [3] But Elohim came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken; for she is a man's wife." [4] Now Abimelech had not come near her. He said, "Adonai, will you kill even a righteous nation? [5] Didn't he tell me, 'She is my sister'? She, even she herself, said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands." [6] Elohim said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her. [7] Now therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you don't restore her, know for sure that you will die, you, and all who are yours." [8] Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. [9] Then Abimelech called Abraham, and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!" [10] Abimelech said to Abraham, "What did you see, that you have done this thing?" [11] Abraham said, "Because I thought, 'Surely the fear of Elohim is not in this place. They will kill me for my wife's sake.' [12] Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. [13] When Elohim caused me to wander from my father's house, I said to her, 'This is your kindness which you shall show to me. Everywhere

that we go, say of me, “He is my brother.”” [14] Abimelech took sheep and cattle, male servants and female servants, and gave them to Abraham, and restored Sarah, his wife, to him. [15] Abimelech said, “Behold, my land is before you. Dwell where it pleases you.” [16] To Sarah he said, “Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated.” [17] Abraham prayed to Elohim. So Elohim healed Abimelech, his wife, and his female servants, and they bore children. [18] For YHWH had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham’s wife.

Chapter 21

[1] YHWH visited Sarah as he had said, and YHWH did to Sarah as he had spoken. [2] Sarah conceived, and bore Abraham a son in his old age, at the set time of which Elohim had spoken to him. [3] Abraham called his son who was born to him, whom Sarah bore to him, Isaac. [4] Abraham circumcised his son, Isaac, when he was eight days old, as Elohim had commanded him. [5] Abraham was one hundred years old when his son, Isaac, was born to him. [6] Sarah said, “Elohim has made me laugh. Everyone who hears will laugh with me.” [7] She said, “Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age.” [8] The child grew and was weaned. Abraham made a great feast on the day that Isaac was weaned. [9] Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. [10] Therefore she said to Abraham, “Cast out this servant and her son! For the son of this servant will not be heir with my son, Isaac.” [11] The thing was very grievous in Abraham’s sight on account of his son. [12] Elohim said to Abraham, “Don’t let it be grievous in your sight because of the boy, and because of your servant. In all that Sarah says to you, listen to her voice. For your offspring will be named through Isaac. [13] I will also make a nation of the son of the servant, because he is your child.” [14] Abraham rose up early in the morning, and took bread and a container of water, and gave it to Hagar, putting it on her shoulder; and gave her the child, and sent her away. She departed, and wandered in the wilderness of Beersheba. [15] The water in the container was spent, and she put the child under one of the shrubs. [16] She went and sat down opposite him, a good way off, about a bow shot away. For she said, “Don’t let me see the death of the child.” She sat opposite him, and lifted up her voice, and wept. [17] Elohim heard the voice of the boy. The malak of Elohim called to Hagar out of the sky, and said to her, “What troubles you, Hagar? Don’t be afraid. For Elohim has heard the voice of the boy where he is. [18] Get up, lift up the boy, and hold him with your hand. For I will make him a great nation.” [19] Elohim opened her eyes, and she saw a well of water. She went, filled the container with water, and gave the boy a drink. [20] Elohim was with the boy, and he grew. He lived in the wilderness, and as he grew up, he became an archer. [21] He lived in the wilderness of Paran. His mother got a wife for him out of the land of Egypt. [22] At that time, Abimelech and Phicol the captain of his army spoke to Abraham, saying, “Elohim is with you in all that you do. [23] Now, therefore, swear to me here by Elohim that you will not deal falsely with me, nor with my son, nor with my son’s son. But according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived as a foreigner.” [24] Abraham said, “I will swear.” [25] Abraham complained to Abimelech because of a water well, which Abimelech’s servants had violently taken away. [26] Abimelech said, “I don’t know who has done this thing. You didn’t tell me, and I didn’t hear of it until today.” [27] Abraham took sheep and cattle, and gave them to Abimelech. Those two made a covenant. [28] Abraham set seven ewe lambs of the flock by themselves. [29] Abimelech said to Abraham, “What do these seven ewe lambs, which you have set by themselves, mean?” [30] He said, “You shall take these seven ewe lambs from my hand, that it may be a witness to me, that I have dug this well.” [31] Therefore he called that place Beersheba, because they both swore an oath there. [32] So they made a covenant at Beersheba. Abimelech rose up with Phicol, the captain of his army, and they returned into the land of the Philistines. [33] Abraham planted a tamarisk tree in Beersheba, and there he called on the name of YHWH, the Everlasting Elohim. [34] Abraham lived as a foreigner in the land of the Philistines many days.

Chapter 22

[1] After these things, Elohim tested Abraham, and said to him, “Abraham!” He said, “Here I am.” [2] He said, “Now take your son, your only son, Isaac, whom you love, and go into the land of Moriah. Offer him there as a burnt offering on one of the mountains which I will tell you of.” [3] Abraham rose early in the morning, and saddled his donkey; and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of which Elohim had told him. [4] On the third day Abraham lifted up his eyes, and saw the place far off. [5] Abraham said to his young men, “Stay here with the donkey. The boy and I will go over there. We will worship, and come back to you.” [6] Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. [7] Isaac spoke to Abraham his father, and said, “My father?” He said, “Here I am, my son.” He said, “Here is the fire and the wood, but where is the lamb for a burnt offering?” [8] Abraham said, “Elohim will provide himself the lamb for a burnt offering, my son.” So they both went together. [9] They came to the place which Elohim had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. [10] Abraham stretched out his hand, and took the knife to kill his son. [11] YHWH’s malak called to him out of the sky, and said, “Abraham, Abraham!” He said, “Here I am.” [12] He said, “Don’t lay your hand on the boy or do anything to him. For now I know that you fear Elohim, since you have not withheld your son, your only son, from me.” [13] Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. [14] Abraham called the name of that place “The LORD Will Provide”. As it is said to this day, “On YHWH’s mountain, it will be provided.” [15] YHWH’s malak called to Abraham a second time out of the sky, [16] and said, “‘I have sworn by myself,’ says YHWH, ‘because you have done this thing, and have not withheld your son, your only son, [17] that I will bless you greatly, and I will multiply your offspring greatly like the stars of the heavens, and like the sand which is on the seashore. Your offspring will possess the gate of his enemies. [18] All the nations of the earth will be blessed by your offspring, because you have obeyed my voice.’” [19] So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba. [20] After these things, Abraham was told, “Behold, Milcah, she also has borne children to your brother Nahor: [21] Uz his firstborn, Buz his brother, Kemuel the father of Aram, [22] Chesed, Hazo, Pildash, Jidlaph, and Bethuel.” [23] Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. [24] His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

Chapter 23

[1] Sarah lived one hundred and twenty-seven years. This was the length of Sarah’s life. [2] Sarah died in Kiriath Arba (also called Hebron), in the land of Canaan. Abraham came to mourn for Sarah, and to weep for her. [3] Abraham rose up from before his dead and spoke to the children of Heth, saying, [4] “I am a stranger and a foreigner living with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight.” [5] The children of Heth answered Abraham, saying to him, [6] “Hear us, my adonai. You are a prince of Elohim amongst us. Bury your dead in the best of our tombs. None of us will withhold from you his tomb. Bury your dead.” [7] Abraham rose up, and bowed himself to the people of the land, to the children of Heth. [8] He talked with them, saying, “If you agree that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, [9] that he may sell me the cave of Machpelah, which he has, which is in the end of his field. For the full price let him sell it to me amongst you as a possession for a burial place.” [10] Now Ephron was sitting in the middle of the children of Heth. Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all who went in at the gate of his city, saying, [11] “No, my adonai, hear me. I give you the field, and I give you the cave that is in it. In the presence of the children of my people I give it to you. Bury your dead.” [12] Abraham bowed himself down before the people of the land. [13] He spoke to Ephron in the audience of the people of the land, saying, “But if you will, please hear me. I will give the price of the field. Take it from me, and I will bury my dead there.” [14] Ephron answered Abraham, saying to him, [15] “My adonai, listen to me. What is a piece of land worth four hundred shekels of silver between me and you? Therefore bury your dead.” [16] Abraham

listened to Ephron. Abraham weighed to Ephron the silver which he had named in the hearing of the children of Heth, four hundred shekels of silver, according to the current merchants' standard. 17 So the field of Ephron, which was in Machpelah, which was before Mamre, the field, the cave which was in it, and all the trees that were in the field, that were in all of its borders, were deeded 18 to Abraham for a possession in the presence of the children of Heth, before all who went in at the gate of his city. 19 After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (that is, Hebron), in the land of Canaan. 20 The field, and the cave that is in it, were deeded to Abraham by the children of Heth as a possession for a burial place.

Chapter 24

1 Abraham was old, and well advanced in age. YHWH had blessed Abraham in all things. 2 Abraham said to his servant, the elder of his house, who ruled over all that he had, "Please put your hand under my thigh. 3 I will make you swear by YHWH, the Elohim of heaven and the Elohim of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, amongst whom I live. 4 But you shall go to my country, and to my relatives, and take a wife for my son Isaac." 5 The servant said to him, "What if the woman isn't willing to follow me to this land? Must I bring your son again to the land you came from?" 6 Abraham said to him, "Beware that you don't bring my son there again. 7 YHWH, the Elohim of heaven—who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your offspring—he will send his malak before you, and you shall take a wife for my son from there. 8 If the woman isn't willing to follow you, then you shall be clear from this oath to me. Only you shall not bring my son there again." 9 The servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter. 10 The servant took ten of his master's camels, and departed, having a variety of good things of his master's with him. He arose, and went to Mesopotamia, to the city of Nahor. 11 He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water. 12 He said, "YHWH, the Elohim of my master Abraham, please give me success today, and show kindness to my master Abraham. 13 Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water. 14 Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' then she says, 'Drink, and I will also give your camels a drink,'—let her be the one you have appointed for your servant Isaac. By this I will know that you have shown kindness to my master." 15 Before he had finished speaking, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. 16 The young lady was very beautiful to look at, a virgin. No man had known her. She went down to the spring, filled her pitcher, and came up. 17 The servant ran to meet her, and said, "Please give me a drink, a little water from your pitcher." 18 She said, "Drink, my adonai." She hurried, and let down her pitcher on her hand, and gave him a drink. 19 When she had finished giving him a drink, she said, "I will also draw for your camels, until they have finished drinking." 20 She hurried, and emptied her pitcher into the trough, and ran again to the well to draw, and drew for all his camels. 21 The man looked steadfastly at her, remaining silent, to know whether YHWH had made his journey prosperous or not. 22 As the camels had finished drinking, the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, 23 and said, "Whose daughter are you? Please tell me. Is there room in your father's house for us to stay?" 24 She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." 25 She said moreover to him, "We have both straw and feed enough, and room to lodge in." 26 The man bowed his head, and worshipped YHWH. 27 He said, "Blessed be YHWH, the Elohim of my master Abraham, who has not forsaken his chesed and his truth towards my master. As for me, YHWH has led me on the way to the house of my master's relatives." 28 The young lady ran, and told her mother's house about these words. 29 Rebekah had a brother, and his name was Laban. Laban ran out to the man, to the spring. 30 When he saw the ring, and the bracelets on his sister's hands, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he came to the man. Behold, he was standing by the camels at the spring. 31 He said, "Come in, you blessed of YHWH. Why do you stand outside? For I have prepared the house,

and room for the camels." [32] The man came into the house, and he unloaded the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. [33] Food was set before him to eat, but he said, "I will not eat until I have told my message." Laban said, "Speak on." [34] He said, "I am Abraham's servant. [35] YHWH has blessed my master greatly. He has become great. YHWH has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys. [36] Sarah, my master's wife, bore a son to my master when she was old. He has given all that he has to him. [37] My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live, [38] but you shall go to my father's house, and to my relatives, and take a wife for my son.' [39] I asked my master, 'What if the woman will not follow me?' [40] He said to me, 'YHWH, before whom I walk, will send his malak with you, and prosper your way. You shall take a wife for my son from my relatives, and of my father's house. [41] Then you will be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' [42] I came today to the spring, and said, 'YHWH, the Elohim of my master Abraham, if now you do prosper my way which I go— [43] behold, I am standing by this spring of water. Let it happen, that the maiden who comes out to draw, to whom I will say, "Please give me a little water from your pitcher to drink," [44] then she tells me, "Drink, and I will also draw for your camels,"—let her be the woman whom YHWH has appointed for my master's son.' [45] Before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' [46] She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she also gave the camels a drink. [47] I asked her, and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' I put the ring on her nose, and the bracelets on her hands. [48] I bowed my head, and worshipped YHWH, and blessed YHWH, the Elohim of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. [49] Now if you will deal kindly and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left." [50] Then Laban and Bethuel answered, "The thing proceeds from YHWH. We can't speak to you bad or good. [51] Behold, Rebekah is before you. Take her, and go, and let her be your master's son's wife, as YHWH has spoken." [52] When Abraham's servant heard their words, he bowed himself down to the earth to YHWH. [53] The servant brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and her mother. [54] They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master." [55] Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go." [56] He said to them, "Don't hinder me, since YHWH has prospered my way. Send me away that I may go to my master." [57] They said, "We will call the young lady, and ask her." [58] They called Rebekah, and said to her, "Will you go with this man?" She said, "I will go." [59] They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men. [60] They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your offspring possess the gate of those who hate them." [61] Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way. [62] Isaac came from the way of Beer Lahai Roi, for he lived in the land of the South. [63] Isaac went out to meditate in the field at the evening. He lifted up his eyes and looked. Behold, there were camels coming. [64] Rebekah lifted up her eyes, and when she saw Isaac, she got off the camel. [65] She said to the servant, "Who is the man who is walking in the field to meet us?" The servant said, "It is my master." She took her veil, and covered herself. [66] The servant told Isaac all the things that he had done. [67] Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. So Isaac was comforted after his mother's death.

Chapter 25

[1] Abraham took another wife, and her name was Keturah. [2] She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. [3] Jokshan became the father of Sheba, and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. [4] The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were

the children of Keturah. [5] Abraham gave all that he had to Isaac, [6] but Abraham gave gifts to the sons of Abraham's concubines. While he still lived, he sent them away from Isaac his son, eastward, to the east country. [7] These are the days of the years of Abraham's life which he lived: one hundred and seventy-five years. [8] Abraham gave up his spirit, and died at a good old age, an old man, and full of years, and was gathered to his people. [9] Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is near Mamre, [10] the field which Abraham purchased from the children of Heth. Abraham was buried there with Sarah, his wife. [11] After the death of Abraham, Elohim blessed Isaac, his son. Isaac lived by Beer Lahai Roi. [12] Now this is the history of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. [13] These are the names of the sons of Ishmael, by their names, according to the order of their birth: the firstborn of Ishmael, Nebaioth, then Kedar, Adbeel, Mibsam, [14] Mishma, Dumah, Massa, [15] Hadad, Tema, Jetur, Naphish, and Kedemah. [16] These are the sons of Ishmael, and these are their names, by their villages, and by their encampments: twelve princes, according to their nations. [17] These are the years of the life of Ishmael: one hundred and thirty-seven years. He gave up his spirit and died, and was gathered to his people. [18] They lived from Havilah to Shur that is before Egypt, as you go towards Assyria. He lived opposite all his relatives. [19] This is the history of the generations of Isaac, Abraham's son. Abraham became the father of Isaac. [20] Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan Aram, the sister of Laban the Syrian, to be his wife. [21] Isaac entreated YHWH for his wife, because she was barren. YHWH was entreated by him, and Rebekah his wife conceived. [22] The children struggled together within her. She said, "If it is like this, why do I live?" She went to enquire of YHWH. [23] YHWH said to her, "Two nations are in your womb. Two peoples will be separated from your body. The one people will be stronger than the other people. The elder will serve the younger." [24] When her days to be delivered were fulfilled, behold, there were twins in her womb. [25] The first came out red all over, like a hairy garment. They named him Esau. [26] After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them. [27] The boys grew. Esau was a skilful hunter, a man of the field. Jacob was a quiet man, living in tents. [28] Now Isaac loved Esau, because he ate his venison. Rebekah loved Jacob. [29] Jacob boiled stew. Esau came in from the field, and he was famished. [30] Esau said to Jacob, "Please feed me with some of that red stew, for I am famished." Therefore his name was called Edom. [31] Jacob said, "First, sell me your birthright." [32] Esau said, "Behold, I am about to die. What good is the birthright to me?" [33] Jacob said, "Swear to me first." He swore to him. He sold his birthright to Jacob. [34] Jacob gave Esau bread and lentil stew. He ate and drank, rose up, and went his way. So Esau despised his birthright.

Chapter 26

[1] There was a famine in the land, in addition to the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to Gerar. [2] YHWH appeared to him, and said, "Don't go down into Egypt. Live in the land I will tell you about. [3] Live in this land, and I will be with you, and will bless you. For I will give to you, and to your offspring, all these lands, and I will establish the oath which I swore to Abraham your father. [4] I will multiply your offspring as the stars of the sky, and will give all these lands to your offspring. In your offspring all the nations of the earth will be blessed, [5] because Abraham obeyed my voice, and kept my requirements, my mitzvot, my statutes, and my laws." [6] Isaac lived in Gerar. [7] The men of the place asked him about his wife. He said, "She is my sister," for he was afraid to say, "My wife", lest, he thought, "the men of the place might kill me for Rebekah, because she is beautiful to look at." [8] When he had been there a long time, Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was caressing Rebekah, his wife. [9] Abimelech called Isaac, and said, "Behold, surely she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I said, 'Lest I die because of her.'" [10] Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt on us!" [11] Abimelech commanded all the people, saying, "He who touches this man or his wife will surely be put to death." [12] Isaac sowed in that land, and reaped in the same year one hundred times what he planted. YHWH blessed him. [13] The man grew

great, and grew more and more until he became very great. 14 He had possessions of flocks, possessions of herds, and a great household. The Philistines envied him. 15 Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. 16 Abimelech said to Isaac, "Go away from us, for you are much mightier than we." 17 Isaac departed from there, encamped in the valley of Gerar, and lived there. 18 Isaac dug again the wells of water, which they had dug in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham. He called their names after the names by which his father had called them. 19 Isaac's servants dug in the valley, and found there a well of flowing water. 20 The herdsmen of Gerar argued with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him. 21 They dug another well, and they argued over that, also. So he called its name Sitnah. 22 He left that place, and dug another well. They didn't argue over that one. So he called it Rehoboth. He said, "For now YHWH has made room for us, and we will be fruitful in the land." 23 He went up from there to Beersheba. 24 YHWH appeared to him the same night, and said, "I am the Elohim of Abraham your father. Don't be afraid, for I am with you, and will bless you, and multiply your offspring for my servant Abraham's sake." 25 He built an altar there, and called on YHWH's name, and pitched his tent there. There Isaac's servants dug a well. 26 Then Abimelech went to him from Gerar with Ahuzzath his friend, and Phicol the captain of his army. 27 Isaac said to them, "Why have you come to me, since you hate me, and have sent me away from you?" 28 They said, "We saw plainly that YHWH was with you. We said, 'Let there now be an oath between us, even between us and you, and let's make a covenant with you, 29 that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace.' You are now the blessed of YHWH." 30 He made them a feast, and they ate and drank. 31 They rose up some time in the morning, and swore an oath to one another. Isaac sent them away, and they departed from him in peace. 32 The same day, Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." 33 He called it "Shibah". Therefore the name of the city is "Beersheba" to this day. 34 When Esau was forty years old, he took as wife Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. 35 They grieved Isaac's and Rebekah's spirits.

Chapter 27

1 When Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son?" He said to him, "Here I am." 2 He said, "See now, I am old. I don't know the day of my death. 3 Now therefore, please take your weapons, your quiver and your bow, and go out to the field, and get me venison. 4 Make me savoury food, such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die." 5 Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. 6 Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, 7 'Bring me venison, and make me savoury food, that I may eat, and bless you before YHWH before my death.' 8 Now therefore, my son, obey my voice according to that which I command you. 9 Go now to the flock and get me two good young goats from there. I will make them savoury food for your father, such as he loves. 10 You shall bring it to your father, that he may eat, so that he may bless you before his death." 11 Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. 12 What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing." 13 His mother said to him, "Let your curse be on me, my son. Only obey my voice, and go get them for me." 14 He went, and got them, and brought them to his mother. His mother made savoury food, such as his father loved. 15 Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. 16 She put the skins of the young goats on his hands, and on the smooth of his neck. 17 She gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob. 18 He came to his father, and said, "My father?" He said, "Here I am. Who are you, my son?" 19 Jacob said to his father, "I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me." 20 Isaac said to his son, "How is it that you have found it so quickly, my son?" He

said, “Because YHWH your Elohim gave me success.” [21] Isaac said to Jacob, “Please come near, that I may feel you, my son, whether you are really my son Esau or not.” [22] Jacob went near to Isaac his father. He felt him, and said, “The voice is Jacob’s voice, but the hands are the hands of Esau.” [23] He didn’t recognise him, because his hands were hairy, like his brother Esau’s hands. So he blessed him. [24] He said, “Are you really my son Esau?” He said, “I am.” [25] He said, “Bring it near to me, and I will eat of my son’s venison, that my soul may bless you.” He brought it near to him, and he ate. He brought him wine, and he drank. [26] His father Isaac said to him, “Come near now, and kiss me, my son.” [27] He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said, “Behold, the smell of my son is as the smell of a field which YHWH has blessed. [28] Elohim give you of the dew of the sky, of the fatness of the earth, and plenty of grain and new wine. [29] Let peoples serve you, and nations bow down to you. Be adonai over your brothers. Let your mother’s sons bow down to you. Cursed be everyone who curses you. Blessed be everyone who blesses you.” [30] As soon as Isaac had finished blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, Esau his brother came in from his hunting. [31] He also made savoury food, and brought it to his father. He said to his father, “Let my father arise, and eat of his son’s venison, that your soul may bless me.” [32] Isaac his father said to him, “Who are you?” He said, “I am your son, your firstborn, Esau.” [33] Isaac trembled violently, and said, “Who, then, is he who has taken venison, and brought it to me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed.” [34] When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me, even me also, my father.” [35] He said, “Your brother came with deceit, and has taken away your blessing.” [36] He said, “Isn’t he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing.” He said, “Haven’t you reserved a blessing for me?” [37] Isaac answered Esau, “Behold, I have made him your adonai, and all his brothers I have given to him for servants. I have sustained him with grain and new wine. What then will I do for you, my son?” [38] Esau said to his father, “Do you have just one blessing, my father? Bless me, even me also, my father.” Esau lifted up his voice, and wept. [39] Isaac his father answered him, “Behold, your dwelling will be of the fatness of the earth, and of the dew of the sky from above. [40] You will live by your sword, and you will serve your brother. It will happen, when you will break loose, that you will shake his yoke from off your neck.” [41] Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Jacob.” [42] The words of Esau, her elder son, were told to Rebekah. She sent and called Jacob, her younger son, and said to him, “Behold, your brother Esau comforts himself about you by planning to kill you. [43] Now therefore, my son, obey my voice. Arise, flee to Laban, my brother, in Haran. [44] Stay with him a few days, until your brother’s fury turns away— [45] until your brother’s anger turns away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?” [46] Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, of the daughters of the land, what good will my life do me?”

Chapter 28

[1] Isaac called Jacob, blessed him, and commanded him, “You shall not take a wife of the daughters of Canaan. [2] Arise, go to Paddan Aram, to the house of Bethuel your mother’s father. Take a wife from there from the daughters of Laban, your mother’s brother. [3] May Elohim El Shaddai bless you, and make you fruitful, and multiply you, that you may be a company of peoples, [4] and give you the blessing of Abraham, to you and to your offspring with you, that you may inherit the land where you travel, which Elohim gave to Abraham.” [5] Isaac sent Jacob away. He went to Paddan Aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob’s and Esau’s mother. [6] Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take him a wife from there, and that as he blessed him he gave him a command, saying, “You shall not take a wife of the daughters of Canaan;” [7] and that Jacob obeyed his father and his mother, and was gone to Paddan Aram. [8] Esau saw that the daughters of Canaan didn’t please Isaac, his father. [9] So Esau went to Ishmael, and took, in

addition to the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife. [10] Jacob went out from Beersheba, and went towards Haran. [11] He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. [12] He dreamt and saw a stairway set upon the earth, and its top reached to heaven. Behold, the malakim of Elohim were ascending and descending on it. [13] Behold, YHWH stood above it, and said, "I am YHWH, the Elohim of Abraham your father, and the Elohim of Isaac. I will give the land you lie on to you and to your offspring. [14] Your offspring will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring, all the families of the earth will be blessed. [15] Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you until I have done that which I have spoken of to you." [16] Jacob awakened out of his sleep, and he said, "Surely YHWH is in this place, and I didn't know it." [17] He was afraid, and said, "How awesome this place is! This is none other than Elohim's house, and this is the gate of heaven." [18] Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. [19] He called the name of that place Bethel, but the name of the city was Luz at the first. [20] Jacob vowed a vow, saying, "If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, [21] so that I come again to my father's house in peace, and YHWH will be my Elohim, [22] then this stone, which I have set up for a pillar, will be Elohim's house. Of all that you will give me I will surely give a tenth to you."

Chapter 29

[1] Then Jacob went on his journey, and came to the land of the children of the east. [2] He looked, and saw a well in the field, and saw three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well's mouth was large. [3] There all the flocks were gathered. They rolled the stone from the well's mouth, and watered the sheep, and put the stone back on the well's mouth in its place. [4] Jacob said to them, "My relatives, where are you from?" They said, "We are from Haran." [5] He said to them, "Do you know Laban, the son of Nahor?" They said, "We know him." [6] He said to them, "Is it well with him?" They said, "It is well. See, Rachel, his daughter, is coming with the sheep." [7] He said, "Behold, it is still the middle of the day, not time to gather the livestock together. Water the sheep, and go and feed them." [8] They said, "We can't, until all the flocks are gathered together, and they roll the stone from the well's mouth. Then we will water the sheep." [9] While he was yet speaking with them, Rachel came with her father's sheep, for she kept them. [10] When Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. [11] Jacob kissed Rachel, and lifted up his voice, and wept. [12] Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. She ran and told her father. [13] When Laban heard the news of Jacob, his sister's son, he ran to meet Jacob, and embraced him, and kissed him, and brought him to his house. Jacob told Laban all these things. [14] Laban said to him, "Surely you are my bone and my flesh." Jacob stayed with him for a month. [15] Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what will your wages be?" [16] Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel. [17] Leah's eyes were weak, but Rachel was beautiful in form and attractive. [18] Jacob loved Rachel. He said, "I will serve you seven years for Rachel, your younger daughter." [19] Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me." [20] Jacob served seven years for Rachel. They seemed to him but a few days, for the love he had for her. [21] Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her." [22] Laban gathered together all the men of the place, and made a feast. [23] In the evening, he took Leah his daughter, and brought her to Jacob. He went in to her. [24] Laban gave Zilpah his servant to his daughter Leah for a servant. [25] In the morning, behold, it was Leah! He said to Laban, "What is this you have done to me? Didn't I serve with you for Rachel? Why then have you deceived me?" [26] Laban said, "It is not done so in our place, to give the younger before the firstborn. [27] Fulfil the

week of this one, and we will give you the other also for the service which you will serve with me for seven more years." [28] Jacob did so, and fulfilled her week. He gave him Rachel his daughter as wife. [29] Laban gave Bilhah, his servant, to his daughter Rachel to be her servant. [30] He went in also to Rachel, and he loved also Rachel more than Leah, and served with him seven more years. [31] YHWH saw that Leah was hated, and he opened her womb, but Rachel was barren. [32] Leah conceived, and bore a son, and she named him Reuben. For she said, "Because YHWH has looked at my affliction; for now my husband will love me." [33] She conceived again, and bore a son, and said, "Because YHWH has heard that I am hated, he has therefore given me this son also." She named him Simeon. [34] She conceived again, and bore a son. She said, "Now this time my husband will be joined to me, because I have borne him three sons." Therefore his name was called Levi. [35] She conceived again, and bore a son. She said, "This time I will praise YHWH." Therefore she named him Judah. Then she stopped bearing.

Chapter 30

[1] When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, "Give me children, or else I will die." [2] Jacob's anger burnt against Rachel, and he said, "Am I in Elohim's place, who has withheld from you the fruit of the womb?" [3] She said, "Behold, my maid Bilhah. Go in to her, that she may bear on my knees, and I also may obtain children by her." [4] She gave him Bilhah her servant as wife, and Jacob went in to her. [5] Bilhah conceived, and bore Jacob a son. [6] Rachel said, "Elohim has judged me, and has also heard my voice, and has given me a son." Therefore she called his name Dan. [7] Bilhah, Rachel's servant, conceived again, and bore Jacob a second son. [8] Rachel said, "I have wrestled with my sister with mighty wrestlings, and have prevailed." She named him Naphtali. [9] When Leah saw that she had finished bearing, she took Zilpah, her servant, and gave her to Jacob as a wife. [10] Zilpah, Leah's servant, bore Jacob a son. [11] Leah said, "How fortunate!" She named him Gad. [12] Zilpah, Leah's servant, bore Jacob a second son. [13] Leah said, "Happy am I, for the daughters will call me happy." She named him Asher. [14] Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes." [15] Leah said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes, also?" Rachel said, "Therefore he will lie with you tonight for your son's mandrakes." [16] Jacob came from the field in the evening, and Leah went out to meet him, and said, "You must come in to me; for I have surely hired you with my son's mandrakes." He lay with her that night. [17] Elohim listened to Leah, and she conceived, and bore Jacob a fifth son. [18] Leah said, "Elohim has given me my hire, because I gave my servant to my husband." She named him Issachar. [19] Leah conceived again, and bore a sixth son to Jacob. [20] Leah said, "Elohim has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons." She named him Zebulun. [21] Afterwards, she bore a daughter, and named her Dinah. [22] Elohim remembered Rachel, and Elohim listened to her, and opened her womb. [23] She conceived, bore a son, and said, "Elohim has taken away my reproach." [24] She named him Joseph, saying, "May YHWH add another son to me." [25] When Rachel had borne Joseph, Jacob said to Laban, "Send me away, that I may go to my own place, and to my country. [26] Give me my wives and my children for whom I have served you, and let me go; for you know my service with which I have served you." [27] Laban said to him, "If now I have found favour in your eyes, stay here, for I have divined that YHWH has blessed me for your sake." [28] He said, "Appoint me your wages, and I will give it." [29] Jacob said to him, "You know how I have served you, and how your livestock have fared with me. [30] For it was little which you had before I came, and it has increased to a multitude. YHWH has blessed you wherever I turned. Now when will I provide for my own house also?" [31] Laban said, "What shall I give you?" Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed your flock and keep it. [32] I will pass through all your flock today, removing from there every speckled and spotted one, and every black one amongst the sheep, and the spotted and speckled amongst the goats. This will be my hire. [33] So my righteousness will answer for me hereafter, when you come concerning my hire that is before you. Every one that is not speckled and spotted amongst the goats, and black amongst the

sheep, that might be with me, will be considered stolen." [34] Laban said, "Behold, let it be according to your word." [35] That day, he removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones amongst the sheep, and gave them into the hand of his sons. [36] He set three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks. [37] Jacob took to himself rods of fresh poplar, almond, and plane tree, peeled white streaks in them, and made the white appear which was in the rods. [38] He set the rods which he had peeled opposite the flocks in the watering troughs where the flocks came to drink. They conceived when they came to drink. [39] The flocks conceived before the rods, and the flocks produced streaked, speckled, and spotted. [40] Jacob separated the lambs, and set the faces of the flocks towards the streaked and all the black in Laban's flock. He put his own droves apart, and didn't put them into Laban's flock. [41] Whenever the stronger of the flock conceived, Jacob laid the rods in front of the eyes of the flock in the watering troughs, that they might conceive amongst the rods; [42] but when the flock were feeble, he didn't put them in. So the feebler were Laban's, and the stronger Jacob's. [43] The man increased exceedingly, and had large flocks, female servants and male servants, and camels and donkeys.

Chapter 31

[1] Jacob heard Laban's sons' words, saying, "Jacob has taken away all that was our father's. He has obtained all this wealth from that which was our father's." [2] Jacob saw the expression on Laban's face, and, behold, it was not towards him as before. [3] YHWH said to Jacob, "Return to the land of your fathers, and to your relatives, and I will be with you." [4] Jacob sent and called Rachel and Leah to the field to his flock, [5] and said to them, "I see the expression on your father's face, that it is not towards me as before; but the Elohim of my father has been with me. [6] You know that I have served your father with all of my strength. [7] Your father has deceived me, and changed my wages ten times, but Elohim didn't allow him to hurt me. [8] If he said, 'The speckled will be your wages,' then all the flock bore speckled. If he said, 'The streaked will be your wages,' then all the flock bore streaked. [9] Thus Elohim has taken away your father's livestock, and given them to me. [10] During mating season, I lifted up my eyes, and saw in a dream, and behold, the male goats which leapt on the flock were streaked, speckled, and grizzled. [11] The malak of Elohim said to me in the dream, 'Jacob,' and I said, 'Here I am.' [12] He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban does to you. [13] I am the Elohim of Bethel, where you anointed a pillar, where you vowed a vow to me. Now arise, get out from this land, and return to the land of your birth.'" [14] Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? [15] Aren't we considered as foreigners by him? For he has sold us, and has also used up our money. [16] For all the riches which Elohim has taken away from our father are ours and our children's. Now then, whatever Elohim has said to you, do." [17] Then Jacob rose up, and set his sons and his wives on the camels, [18] and he took away all his livestock, and all his possessions which he had gathered, including the livestock which he had gained in Paddan Aram, to go to Isaac his father, to the land of Canaan. [19] Now Laban had gone to shear his sheep; and Rachel stole the teraphim that were her father's. [20] Jacob deceived Laban the Syrian, in that he didn't tell him that he was running away. [21] So he fled with all that he had. He rose up, passed over the River, and set his face towards the mountain of Gilead. [22] Laban was told on the third day that Jacob had fled. [23] He took his relatives with him, and pursued him seven days' journey. He overtook him in the mountain of Gilead. [24] Elohim came to Laban the Syrian in a dream of the night, and said to him, "Be careful that you don't speak to Jacob either good or bad." [25] Laban caught up with Jacob. Now Jacob had pitched his tent in the mountain, and Laban with his relatives encamped in the mountain of Gilead. [26] Laban said to Jacob, "What have you done, that you have deceived me, and carried away my daughters like captives of the sword? [27] Why did you flee secretly, and deceive me, and didn't tell me, that I might have sent you away with mirth and with songs, with tambourine and with harp; [28] and didn't allow me to kiss my sons and my daughters? Now you have done foolishly. [29] It is in the power of my hand to hurt you, but the Elohim of your father spoke to me last night, saying, 'Be careful that you

don’t speak to Jacob either good or bad.’ 30 Now, you want to be gone, because you greatly longed for your
father’s house, but why have you stolen my gods?” 31 Jacob answered Laban, “Because I was afraid, for I said,
‘Lest you should take your daughters from me by force.’ 32 Anyone you find your gods with shall not live. Before
our relatives, discern what is yours with me, and take it.” For Jacob didn’t know that Rachel had stolen them. 33
Laban went into Jacob’s tent, into Leah’s tent, and into the tent of the two female servants; but he didn’t find
them. He went out of Leah’s tent, and entered into Rachel’s tent. 34 Now Rachel had taken the teraphim, put
them in the camel’s saddle, and sat on them. Laban felt around all the tent, but didn’t find them. 35 She said to
her father, “Don’t let my adonai be angry that I can’t rise up before you; for I’m having my period.” He searched,
but didn’t find the teraphim. 36 Jacob was angry, and argued with Laban. Jacob answered Laban, “What is my
trespass? What is my sin, that you have hotly pursued me? 37 Now that you have felt around in all my stuff, what
have you found of all your household stuff? Set it here before my relatives and your relatives, that they may
judge between us two. 38 “These twenty years I have been with you. Your ewes and your female goats have not
cast their young, and I haven’t eaten the rams of your flocks. 39 That which was torn of animals, I didn’t bring to
you. I bore its loss. Of my hand you required it, whether stolen by day or stolen by night. 40 This was my
situation: in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes. 41 These
twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for
your flock, and you have changed my wages ten times. 42 Unless the Elohim of my father, the Elohim of
Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty. Elohim
has seen my affliction and the labour of my hands, and rebuked you last night.” 43 Laban answered Jacob, “The
daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine!
What can I do today to these my daughters, or to their children whom they have borne? 44 Now come, let’s
make a covenant, you and I. Let it be for a witness between me and you.” 45 Jacob took a stone, and set it up for
a pillar. 46 Jacob said to his relatives, “Gather stones.” They took stones, and made a heap. They ate there by
the heap. 47 Laban called it Jegar Sahadutha, but Jacob called it Galeed. 48 Laban said, “This heap is witness
between me and you today.” Therefore it was named Galeed 49 and Mizpah, for he said, “YHWH watch between
me and you, when we are absent one from another. 50 If you afflict my daughters, or if you take wives in addition
to my daughters, no man is with us; behold, Elohim is witness between me and you.” 51 Laban said to Jacob,
“See this heap, and see the pillar, which I have set between me and you. 52 May this heap be a witness, and the
pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this
pillar to me, for harm. 53 The Elohim of Abraham, and the Elohim of Nahor, the Elohim of their father, judge
between us.” Then Jacob swore by the fear of his father, Isaac. 54 Jacob offered a sacrifice in the mountain, and
called his relatives to eat bread. They ate bread, and stayed all night in the mountain. 55 Early in the morning,
Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his
place.

Chapter 32

1 Jacob went on his way, and the malakim of Elohim met him. 2 When he saw them, Jacob said, “This is
Elohim’s army.” He called the name of that place Mahanaim. 3 Jacob sent messengers in front of him to Esau,
his brother, to the land of Seir, the field of Edom. 4 He commanded them, saying, “This is what you shall tell my
adonai, Esau: ‘This is what your servant, Jacob, says. I have lived as a foreigner with Laban, and stayed until
now. 5 I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my adonai, that I
may find favour in your sight.’” 6 The messengers returned to Jacob, saying, “We came to your brother Esau. He
is coming to meet you, and four hundred men are with him.” 7 Then Jacob was greatly afraid and was
distressed. He divided the people who were with him, along with the flocks, the herds, and the camels, into two
companies. 8 He said, “If Esau comes to the one company, and strikes it, then the company which is left will
escape.” 9 Jacob said, “Elohim of my father Abraham, and Elohim of my father Isaac, YHWH, who said to me,
‘Return to your country, and to your relatives, and I will do you good,’ 10 I am not worthy of the least of all the

loving kindnesses, and of all the truth, which you have shown to your servant; for with just my staff I crossed over this Jordan; and now I have become two companies. 11 Please deliver me from the hand of my brother, from the hand of Esau; for I fear him, lest he come and strike me and the mothers with the children. 12 You said, ‘I will surely do you good, and make your offspring as the sand of the sea, which can’t be counted because there are so many.’” 13 He stayed there that night, and took from that which he had with him a present for Esau, his brother: 14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams, 15 thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. 16 He delivered them into the hands of his servants, every herd by itself, and said to his servants, “Pass over before me, and put a space between herd and herd.” 17 He commanded the foremost, saying, “When Esau, my brother, meets you, and asks you, saying, ‘Whose are you? Where are you going? Whose are these before you?’ 18 Then you shall say, ‘They are your servant, Jacob’s. It is a present sent to my adonai, Esau. Behold, he also is behind us.’” 19 He commanded also the second, and the third, and all that followed the herds, saying, “This is how you shall speak to Esau, when you find him. 20 You shall say, ‘Not only that, but behold, your servant, Jacob, is behind us.’” For, he said, “I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me.” 21 So the present passed over before him, and he himself stayed that night in the camp. 22 He rose up that night, and took his two wives, and his two servants, and his eleven sons, and crossed over the ford of the Jabbok. 23 He took them, and sent them over the stream, and sent over that which he had. 24 Jacob was left alone, and wrestled with a man there until the breaking of the day. 25 When he saw that he didn’t prevail against him, the man touched the hollow of his thigh, and the hollow of Jacob’s thigh was strained as he wrestled. 26 The man said, “Let me go, for the day breaks.” Jacob said, “I won’t let you go unless you bless me.” 27 He said to him, “What is your name?” He said, “Jacob”. 28 He said, “Your name will no longer be called Jacob, but Israel; for you have fought with Elohim and with men, and have prevailed.” 29 Jacob asked him, “Please tell me your name.” He said, “Why is it that you ask what my name is?” So he blessed him there. 30 Jacob called the name of the place Peniel; for he said, “I have seen Elohim face to face, and my life is preserved.” 31 The sun rose on him as he passed over Peniel, and he limped because of his thigh. 32 Therefore the children of Israel don’t eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob’s thigh in the sinew of the hip.

Chapter 33

1 Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. He divided the children between Leah, Rachel, and the two servants. 2 He put the servants and their children in front, Leah and her children after, and Rachel and Joseph at the rear. 3 He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother. 4 Esau ran to meet him, embraced him, fell on his neck, kissed him, and they wept. 5 He lifted up his eyes, and saw the women and the children; and said, “Who are these with you?” He said, “The children whom Elohim has graciously given your servant.” 6 Then the servants came near with their children, and they bowed themselves. 7 Leah also and her children came near, and bowed themselves. After them, Joseph came near with Rachel, and they bowed themselves. 8 Esau said, “What do you mean by all this company which I met?” Jacob said, “To find favour in the sight of my adonai.” 9 Esau said, “I have enough, my brother; let that which you have be yours.” 10 Jacob said, “Please, no, if I have now found favour in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of Elohim, and you were pleased with me. 11 Please take the gift that I brought to you, because Elohim has dealt graciously with me, and because I have enough.” He urged him, and he took it. 12 Esau said, “Let’s take our journey, and let’s go, and I will go before you.” 13 Jacob said to him, “My adonai knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die. 14 Please let my adonai pass over before his servant, and I will lead on gently, according to the pace of the livestock that are before me and according to the pace of the children, until I come to my adonai to Seir.” 15 Esau said, “Let me now leave with you some of the people who

are with me." He said, "Why? Let me find favour in the sight of my adonai." [16] So Esau returned that day on his way to Seir. [17] Jacob travelled to Succoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Succoth. [18] Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and encamped before the city. [19] He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money. [20] He erected an altar there, and called it El Elohe Israel.

Chapter 34

[1] Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. [2] Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. [3] His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. [4] Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife." [5] Now Jacob heard that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob held his peace until they came. [6] Hamor the father of Shechem went out to Jacob to talk with him. [7] The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter, a thing that ought not to be done. [8] Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. [9] Make marriages with us. Give your daughters to us, and take our daughters for yourselves. [10] You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it." [11] Shechem said to her father and to her brothers, "Let me find favour in your eyes, and whatever you will tell me I will give. [12] Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife." [13] The sons of Jacob answered Shechem and Hamor his father with deceit when they spoke, because he had defiled Dinah their sister, [14] and said to them, "We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. [15] Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised, [16] then will we give our daughters to you; and we will take your daughters to us, and we will dwell with you, and we will become one people. [17] But if you will not listen to us and be circumcised, then we will take our sister, and we will be gone." [18] Their words pleased Hamor and Shechem, Hamor's son. [19] The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honoured above all the house of his father. [20] Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, [21] "These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let's take their daughters to us for wives, and let's give them our daughters. [22] Only on this condition will the men consent to us to live with us, to become one people, if every male amongst us is circumcised, as they are circumcised. [23] Won't their livestock and their possessions and all their animals be ours? Only let's give our consent to them, and they will dwell with us." [24] All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. [25] On the third day, when they were sore, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. [26] They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away. [27] Jacob's sons came on the dead, and plundered the city, because they had defiled their sister. [28] They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field, [29] and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. [30] Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, amongst the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house." [31] They said, "Should he deal with our sister as with a prostitute?"

Chapter 35

[1] Elohim said to Jacob, “Arise, go up to Bethel, and live there. Make there an altar to Elohim, who appeared to you when you fled from the face of Esau your brother.” [2] Then Jacob said to his household, and to all who were with him, “Put away the foreign gods that are amongst you, purify yourselves, and change your garments. [3] Let’s arise, and go up to Bethel. I will make there an altar to Elohim, who answered me in the day of my distress, and was with me on the way which I went.” [4] They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. [5] They travelled, and a terror of Elohim was on the cities that were around them, and they didn’t pursue the sons of Jacob. [6] So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. [7] He built an altar there, and called the place El Beth El; because there Elohim was revealed to him, when he fled from the face of his brother. [8] Deborah, Rebekah’s nurse, died, and she was buried below Bethel under the oak; and its name was called Allon Bacuth. [9] Elohim appeared to Jacob again, when he came from Paddan Aram, and blessed him. [10] Elohim said to him, “Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel.” He named him Israel. [11] Elohim said to him, “I am Elohim El Shaddai. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. [12] The land which I gave to Abraham and Isaac, I will give it to you, and to your offspring after you I will give the land.” [13] Elohim went up from him in the place where he spoke with him. [14] Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. [15] Jacob called the name of the place where Elohim spoke with him “Bethel”. [16] They travelled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labour. [17] When she was in hard labour, the midwife said to her, “Don’t be afraid, for now you will have another son.” [18] As her soul was departing (for she died), she named him Benoni, but his father named him Benjamin. [19] Rachel died, and was buried on the way to Ephrath (also called Bethlehem). [20] Jacob set up a pillar on her grave. The same is the Pillar of Rachel’s grave to this day. [21] Israel travelled, and spread his tent beyond the tower of Eder. [22] While Israel lived in that land, Reuben went and lay with Bilhah, his father’s concubine, and Israel heard of it. Now the sons of Jacob were twelve. [23] The sons of Leah: Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. [24] The sons of Rachel: Joseph and Benjamin. [25] The sons of Bilhah (Rachel’s servant): Dan and Naphtali. [26] The sons of Zilpah (Leah’s servant): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. [27] Jacob came to Isaac his father, to Mamre, to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners. [28] The days of Isaac were one hundred and eighty years. [29] Isaac gave up the spirit and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him.

Chapter 36

[1] Now this is the history of the generations of Esau (that is, Edom). [2] Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; [3] and Basemath, Ishmael’s daughter, sister of Nebaioth. [4] Adah bore to Esau Eliphaz. Basemath bore Reuel. [5] Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau, who were born to him in the land of Canaan. [6] Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. [7] For their substance was too great for them to dwell together, and the land of their travels couldn’t bear them because of their livestock. [8] Esau lived in the hill country of Seir. Esau is Edom. [9] This is the history of the generations of Esau the father of the Edomites in the hill country of Seir: [10] these are the names of Esau’s sons: Eliphaz, the son of Adah, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau. [11] The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. [12] Timna was concubine to Eliphaz, Esau’s son; and she bore to Eliphaz Amalek. These are the descendants of Adah, Esau’s wife. [13] These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the descendants of Basemath, Esau’s wife. [14] These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon,

Esau's wife: she bore to Esau Jeush, Jalam, and Korah. [15] These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, [16] chief Korah, chief Gatam, chief Amalek. These are the chiefs who came of Eliphaz in the land of Edom. These are the sons of Adah. [17] These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs who came of Reuel in the land of Edom. These are the sons of Basemath, Esau's wife. [18] These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah. These are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife. [19] These are the sons of Esau (that is, Edom), and these are their chiefs. [20] These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, [21] Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom. [22] The children of Lotan were Hori and Heman. Lotan's sister was Timna. [23] These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. [24] These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. [25] These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. [26] These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. [27] These are the children of Ezer: Bilhan, Zaavan, and Akan. [28] These are the children of Dishan: Uz and Aran. [29] These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, [30] chief Dishon, chief Ezer, and chief Dishan. These are the chiefs who came of the Horites, according to their chiefs in the land of Seir. [31] These are the kings who reigned in the land of Edom, before any king reigned over the children of Israel. [32] Bela, the son of Beor, reigned in Edom. The name of his city was Dinhabah. [33] Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place. [34] Jobab died, and Husham of the land of the Temanites reigned in his place. [35] Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith. [36] Hadad died, and Samlah of Masrekah reigned in his place. [37] Samlah died, and Shaul of Rehoboth by the river, reigned in his place. [38] Shaul died, and Baal Hanan the son of Achbor reigned in his place. [39] Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. [40] These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth, [41] chief Oholibamah, chief Elah, chief Pinon, [42] chief Kenaz, chief Teman, chief Mibzar, [43] chief Magdiel, and chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

Chapter 37

[1] Jacob lived in the land of his father's travels, in the land of Canaan. [2] This is the history of the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Joseph brought an evil report of them to their father. [3] Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a tunic of many colours. [4] His brothers saw that their father loved him more than all his brothers, and they hated him, and couldn't speak peaceably to him. [5] Joseph dreamt a dream, and he told it to his brothers, and they hated him all the more. [6] He said to them, "Please hear this dream which I have dreamt: [7] for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf." [8] His brothers asked him, "Will you indeed reign over us? Will you indeed have dominion over us?" They hated him all the more for his dreams and for his words. [9] He dreamt yet another dream, and told it to his brothers, and said, "Behold, I have dreamt yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." [10] He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamt? Will I and your mother and your brothers indeed come to bow ourselves down to the earth before you?" [11] His brothers envied him, but his father kept this saying in mind. [12] His brothers went to feed their father's flock in Shechem. [13] Israel said to Joseph, "Aren't your brothers feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I

am.” [14] He said to him, “Go now, see whether it is well with your brothers, and well with the flock; and bring me word again.” So he sent him out of the valley of Hebron, and he came to Shechem. [15] A certain man found him, and behold, he was wandering in the field. The man asked him, “What are you looking for?” [16] He said, “I am looking for my brothers. Tell me, please, where they are feeding the flock.” [17] The man said, “They have left here, for I heard them say, ‘Let’s go to Dothan.’” Joseph went after his brothers, and found them in Dothan. [18] They saw him afar off, and before he came near to them, they conspired against him to kill him. [19] They said to one another, “Behold, this dreamer comes. [20] Come now therefore, and let’s kill him, and cast him into one of the pits, and we will say, ‘An evil animal has devoured him.’ We will see what will become of his dreams.” [21] Reuben heard it, and delivered him out of their hand, and said, “Let’s not take his life.” [22] Reuben said to them, “Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him”—that he might deliver him out of their hand, to restore him to his father. [23] When Joseph came to his brothers, they stripped Joseph of his tunic, the tunic of many colours that was on him; [24] and they took him, and threw him into the pit. The pit was empty. There was no water in it. [25] They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt. [26] Judah said to his brothers, “What profit is it if we kill our brother and conceal his blood? [27] Come, and let’s sell him to the Ishmaelites, and not let our hand be on him; for he is our brother, our flesh.” His brothers listened to him. [28] Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. The merchants brought Joseph into Egypt. [29] Reuben returned to the pit, and saw that Joseph wasn’t in the pit; and he tore his clothes. [30] He returned to his brothers, and said, “The child is no more; and I, where will I go?” [31] They took Joseph’s tunic, and killed a male goat, and dipped the tunic in the blood. [32] They took the tunic of many colours, and they brought it to their father, and said, “We have found this. Examine it, now, and see if it is your son’s tunic or not.” [33] He recognised it, and said, “It is my son’s tunic. An evil animal has devoured him. Joseph is without doubt torn in pieces.” [34] Jacob tore his clothes, and put sackcloth on his waist, and mourned for his son many days. [35] All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, “For I will go down to Sheol to my son, mourning.” His father wept for him. [36] The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh’s, the captain of the guard.

Chapter 38

[1] At that time, Judah went down from his brothers, and visited a certain Adullamite, whose name was Hirah. [2] There, Judah saw the daughter of a certain Canaanite man named Shua. He took her, and went in to her. [3] She conceived, and bore a son; and he named him Er. [4] She conceived again, and bore a son; and she named him Onan. [5] She yet again bore a son, and named him Shelah. He was at Chezib when she bore him. [6] Judah took a wife for Er, his firstborn, and her name was Tamar. [7] Er, Judah’s firstborn, was wicked in YHWH’s sight. So YHWH killed him. [8] Judah said to Onan, “Go in to your brother’s wife, and perform the duty of a husband’s brother to her, and raise up offspring for your brother.” [9] Onan knew that the offspring wouldn’t be his; and when he went in to his brother’s wife, he spilled his semen on the ground, lest he should give offspring to his brother. [10] The thing which he did was evil in YHWH’s sight, and he killed him also. [11] Then Judah said to Tamar, his daughter-in-law, “Remain a widow in your father’s house, until Shelah, my son, is grown up;” for he said, “Lest he also die, like his brothers.” Tamar went and lived in her father’s house. [12] After many days, Shua’s daughter, the wife of Judah, died. Judah was comforted, and went up to his sheep shearers to Timnah, he and his friend Hirah, the Adullamite. [13] Tamar was told, “Behold, your father-in-law is going up to Timnah to shear his sheep.” [14] She took off the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is on the way to Timnah; for she saw that Shelah was grown up, and she wasn’t given to him as a wife. [15] When Judah saw her, he thought that she was a prostitute, for she had covered her face. [16] He turned to her by the way, and said, “Please come, let me come in to you,” for he didn’t know that she was his daughter-in-law. She said, “What will you give me, that you may come in to me?” [17] He said, “I will send

you a young goat from the flock." She said, "Will you give me a pledge, until you send it?" [18] He said, "What pledge will I give you?" She said, "Your signet and your cord, and your staff that is in your hand." He gave them to her, and came in to her, and she conceived by him. [19] She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. [20] Judah sent the young goat by the hand of his friend, the Adullamite, to receive the pledge from the woman's hand, but he didn't find her. [21] Then he asked the men of her place, saying, "Where is the prostitute, that was at Enaim by the road?" They said, "There has been no prostitute here." [22] He returned to Judah, and said, "I haven't found her; and also the men of the place said, 'There has been no prostitute here.'" [23] Judah said, "Let her keep it, lest we be shamed. Behold, I sent this young goat, and you haven't found her." [24] About three months later, Judah was told, "Tamar, your daughter-in-law, has played the prostitute. Moreover, behold, she is with child by prostitution." Judah said, "Bring her out, and let her be burnt." [25] When she was brought out, she sent to her father-in-law, saying, "I am with child by the man who owns these." She also said, "Please discern whose these are—the signet, and the cords, and the staff." [26] Judah acknowledged them, and said, "She is more righteous than I, because I didn't give her to Shelah, my son." He knew her again no more. [27] In the time of her travail, behold, twins were in her womb. [28] When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This came out first." [29] As he drew back his hand, behold, his brother came out, and she said, "Why have you made a breach for yourself?" Therefore his name was called Perez. [30] Afterward his brother came out, who had the scarlet thread on his hand, and his name was called Zerah.

Chapter 39

[1] Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there. [2] YHWH was with Joseph, and he was a prosperous man. He was in the house of his master the Egyptian. [3] His master saw that YHWH was with him, and that YHWH made all that he did prosper in his hand. [4] Joseph found favour in his sight. He ministered to him, and Potiphar made him overseer over his house, and all that he had he put into his hand. [5] From the time that he made him overseer in his house, and over all that he had, YHWH blessed the Egyptian's house for Joseph's sake. YHWH's blessing was on all that he had, in the house and in the field. [6] He left all that he had in Joseph's hand. He didn't concern himself with anything, except for the food which he ate. Joseph was well-built and handsome. [7] After these things, his master's wife set her eyes on Joseph; and she said, "Lie with me." [8] But he refused, and said to his master's wife, "Behold, my master doesn't know what is with me in the house, and he has put all that he has into my hand. [9] No one is greater in this house than I am, and he has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against Elohim?" [10] As she spoke to Joseph day by day, he didn't listen to her, to lie by her, or to be with her. [11] About this time, he went into the house to do his work, and there were none of the men of the house inside. [12] She caught him by his garment, saying, "Lie with me!" He left his garment in her hand, and ran outside. [13] When she saw that he had left his garment in her hand, and had run outside, [14] she called to the men of her house, and spoke to them, saying, "Behold, he has brought a Hebrew in to us to mock us. He came in to me to lie with me, and I cried with a loud voice. [15] When he heard that I lifted up my voice and cried, he left his garment by me, and ran outside." [16] She laid up his garment by her, until his master came home. [17] She spoke to him according to these words, saying, "The Hebrew servant, whom you have brought to us, came in to me to mock me, [18] and as I lifted up my voice and cried, he left his garment by me, and ran outside." [19] When his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," his wrath was kindled. [20] Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody. [21] But YHWH was with Joseph, and showed kindness to him, and gave him favour in the sight of the keeper of the prison. [22] The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. [23] The keeper of the prison didn't look after anything that was under his hand, because YHWH was with him; and that which he did, YHWH made

it prosper.

Chapter 40

[1] After these things, the butler of the king of Egypt and his baker offended their adonai, the king of Egypt. [2] Pharaoh was angry with his two officers, the chief cup bearer and the chief baker. [3] He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph was bound. [4] The captain of the guard assigned them to Joseph, and he took care of them. They stayed in prison many days. [5] They both dreamt a dream, each man his dream, in one night, each man according to the interpretation of his dream, the cup bearer and the baker of the king of Egypt, who were bound in the prison. [6] Joseph came in to them in the morning, and saw them, and saw that they were sad. [7] He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?" [8] They said to him, "We have dreamt a dream, and there is no one who can interpret it." Joseph said to them, "Don't interpretations belong to Elohim? Please tell it to me." [9] The chief cup bearer told his dream to Joseph, and said to him, "In my dream, behold, a vine was in front of me, [10] and in the vine were three branches. It was as though it budded, it blossomed, and its clusters produced ripe grapes. [11] Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." [12] Joseph said to him, "This is its interpretation: the three branches are three days. [13] Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did when you were his cup bearer. [14] But remember me when it is well with you. Please show kindness to me, and make mention of me to Pharaoh, and bring me out of this house. [15] For indeed, I was stolen away out of the land of the Hebrews, and here also I have done nothing that they should put me into the dungeon." [16] When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and behold, three baskets of white bread were on my head. [17] In the uppermost basket there were all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head." [18] Joseph answered, "This is its interpretation. The three baskets are three days. [19] Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you." [20] On the third day, which was Pharaoh's birthday, he made a feast for all his servants, and he lifted up the head of the chief cup bearer and the head of the chief baker amongst his servants. [21] He restored the chief cup bearer to his position again, and he gave the cup into Pharaoh's hand; [22] but he hanged the chief baker, as Joseph had interpreted to them. [23] Yet the chief cup bearer didn't remember Joseph, but forgot him.

Chapter 41

[1] At the end of two full years, Pharaoh dreamt, and behold, he stood by the river. [2] Behold, seven cattle came up out of the river. They were sleek and fat, and they fed in the marsh grass. [3] Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. [4] The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke. [5] He slept and dreamt a second time; and behold, seven heads of grain came up on one stalk, healthy and good. [6] Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. [7] The thin heads of grain swallowed up the seven healthy and full ears. Pharaoh awoke, and behold, it was a dream. [8] In the morning, his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh. [9] Then the chief cup bearer spoke to Pharaoh, saying, "I remember my faults today. [10] Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, with the chief baker. [11] We dreamt a dream in one night, he and I. Each man dreamt according to the interpretation of his dream. [12] There was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams. He interpreted to each man according to his dream. [13] As he interpreted to us, so it was. He restored me to my office, and he hanged him." [14] Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his

clothing, and came in to Pharaoh. [15] Pharaoh said to Joseph, “I have dreamt a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream you can interpret it.” [16] Joseph answered Pharaoh, saying, “It isn’t in me. Elohim will give Pharaoh an answer of peace.” [17] Pharaoh spoke to Joseph, “In my dream, behold, I stood on the brink of the river; [18] and behold, seven fat and sleek cattle came up out of the river. They fed in the marsh grass; [19] and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt for ugliness. [20] The thin and ugly cattle ate up the first seven fat cattle; [21] and when they had eaten them up, it couldn’t be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. [22] I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good; [23] and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. [24] The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me.” [25] Joseph said to Pharaoh, “The dream of Pharaoh is one. What Elohim is about to do he has declared to Pharaoh. [26] The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. [27] The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. [28] That is the thing which I have spoken to Pharaoh. Elohim has shown Pharaoh what he is about to do. [29] Behold, seven years of great plenty throughout all the land of Egypt are coming. [30] Seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, [31] and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. [32] The dream was doubled to Pharaoh, because the thing is established by Elohim, and Elohim will shortly bring it to pass. [33] “Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt. [34] Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt’s produce in the seven plenteous years. [35] Let them gather all the food of these good years that come, and store grain under the hand of Pharaoh for food in the cities, and let them keep it. [36] The food will be to supply the land against the seven years of famine, which will be in the land of Egypt; so that the land will not perish through the famine.” [37] The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. [38] Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Ruach Elohim?” [39] Pharaoh said to Joseph, “Because Elohim has shown you all of this, there is no one so discreet and wise as you. [40] You shall be over my house. All my people will be ruled according to your word. Only in the throne I will be greater than you.” [41] Pharaoh said to Joseph, “Behold, I have set you over all the land of Egypt.” [42] Pharaoh took off his signet ring from his hand, and put it on Joseph’s hand, and arrayed him in robes of fine linen, and put a gold chain about his neck. [43] He made him ride in the second chariot which he had. They cried before him, “Bow the knee!” He set him over all the land of Egypt. [44] Pharaoh said to Joseph, “I am Pharaoh. Without you, no man shall lift up his hand or his foot in all the land of Egypt.” [45] Pharaoh called Joseph’s name Zaphenath-Paneah. He gave him Asenath, the daughter of Potiphera priest of On as a wife. Joseph went out over the land of Egypt. [46] Joseph was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. [47] In the seven plenteous years the earth produced abundantly. [48] He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities. He stored food in each city from the fields around that city. [49] Joseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number. [50] To Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. [51] Joseph called the name of the firstborn Manasseh, “For”, he said, “Elohim has made me forget all my toil, and all my father’s house.” [52] The name of the second, he called Ephraim: “For Elohim has made me fruitful in the land of my affliction.” [53] The seven years of plenty, that were in the land of Egypt, came to an end. [54] The seven years of famine began to come, just as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. [55] When all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, “Go to Joseph. What he says to you, do.” [56] The famine was over all the surface of the earth. Joseph opened all the store houses, and sold to the Egyptians. The famine was severe in the land of Egypt. [57] All countries came into Egypt, to Joseph, to buy grain, because

the famine was severe in all the earth.

Chapter 42

1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, “Why do you look at one another?” 2
He said, “Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we
may live, and not die.” 3 Joseph’s ten brothers went down to buy grain from Egypt. 4 But Jacob didn’t send
Benjamin, Joseph’s brother, with his brothers; for he said, “Lest perhaps harm happen to him.” 5 The sons of
Israel came to buy amongst those who came, for the famine was in the land of Canaan. 6 Joseph was the
governor over the land. It was he who sold to all the people of the land. Joseph’s brothers came, and bowed
themselves down to him with their faces to the earth. 7 Joseph saw his brothers, and he recognised them, but
acted like a stranger to them, and spoke roughly with them. He said to them, “Where did you come from?” They
said, “From the land of Canaan, to buy food.” 8 Joseph recognised his brothers, but they didn’t recognise him. 9
Joseph remembered the dreams which he dreamt about them, and said to them, “You are spies! You have
come to see the nakedness of the land.” 10 They said to him, “No, my adonai, but your servants have come to
buy food. 11 We are all one man’s sons; we are honest men. Your servants are not spies.” 12 He said to them,
“No, but you have come to see the nakedness of the land!” 13 They said, “We, your servants, are twelve
brothers, the sons of one man in the land of Canaan; and behold, the youngest is today with our father, and one
is no more.” 14 Joseph said to them, “It is like I told you, saying, ‘You are spies!’ 15 By this you shall be tested. By
the life of Pharaoh, you shall not go out from here, unless your youngest brother comes here. 16 Send one of
you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth
in you, or else by the life of Pharaoh surely you are spies.” 17 He put them all together into custody for three
days. 18 Joseph said to them the third day, “Do this, and live, for I fear Elohim. 19 If you are honest men, then let
one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. 20 Bring your
youngest brother to me; so will your words be verified, and you won’t die.” They did so. 21 They said to one
another, “We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he
begged us, and we wouldn’t listen. Therefore this distress has come upon us.” 22 Reuben answered them,
saying, “Didn’t I tell you, saying, ‘Don’t sin against the child,’ and you wouldn’t listen? Therefore also, behold,
his blood is required.” 23 They didn’t know that Joseph understood them; for there was an interpreter between
them. 24 He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took
Simeon from amongst them, and bound him before their eyes. 25 Then Joseph gave a command to fill their bags
with grain, and to restore each man’s money into his sack, and to give them food for the way. So it was done to
them. 26 They loaded their donkeys with their grain, and departed from there. 27 As one of them opened his sack
to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. 28 He
said to his brothers, “My money is restored! Behold, it is in my sack!” Their hearts failed them, and they turned
trembling to one another, saying, “What is this that Elohim has done to us?” 29 They came to Jacob their father,
to the land of Canaan, and told him all that had happened to them, saying, 30 “The man, the adonai of the land,
spoke roughly with us, and took us for spies of the country. 31 We said to him, ‘We are honest men. We are no
spies. 32 We are twelve brothers, sons of our father; one is no more, and the youngest is today with our father in
the land of Canaan.’ 33 The man, the adonai of the land, said to us, ‘By this I will know that you are honest men:
leave one of your brothers with me, and take grain for the famine of your houses, and go your way. 34 Bring your
youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver
your brother to you, and you shall trade in the land.’” 35 As they emptied their sacks, behold, each man’s bundle
of money was in his sack. When they and their father saw their bundles of money, they were afraid. 36 Jacob,
their father, said to them, “You have bereaved me of my children! Joseph is no more, Simeon is no more, and
you want to take Benjamin away. All these things are against me.” 37 Reuben spoke to his father, saying, “Kill
my two sons, if I don’t bring him to you. Entrust him to my care, and I will bring him to you again.” 38 He said, “My
son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way

in which you go, then you will bring down my grey hairs with sorrow to Sheol."

Chapter 43

1 The famine was severe in the land. 2 When they had eaten up the grain which they had brought out of Egypt,
their father said to them, "Go again, buy us a little more food." 3 Judah spoke to him, saying, "The man solemnly
warned us, saying, 'You shall not see my face, unless your brother is with you.' 4 If you'll send our brother with
us, we'll go down and buy you food; 5 but if you don't send him, we won't go down, for the man said to us, 'You
shall not see my face, unless your brother is with you.'" 6 Israel said, "Why did you treat me so badly, telling the
man that you had another brother?" 7 They said, "The man asked directly concerning ourselves, and concerning
our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is
there any way we could know that he would say, 'Bring your brother down'?" 8 Judah said to Israel, his father,
"Send the boy with me, and we'll get up and go, so that we may live, and not die, both we, and you, and also
our little ones. 9 I'll be collateral for him. From my hand will you require him. If I don't bring him to you, and set
him before you, then let me bear the blame forever; 10 for if we hadn't delayed, surely we would have returned a
second time by now." 11 Their father, Israel, said to them, "If it must be so, then do this: Take from the choice
fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and
myrrh, nuts, and almonds; 12 and take double money in your hand, and take back the money that was returned
in the mouth of your sacks. Perhaps it was an oversight. 13 Take your brother also, get up, and return to the
man. 14 May Elohim El Shaddai give you mercy before the man, that he may release to you your other brother
and Benjamin. If I am bereaved of my children, I am bereaved." 15 The men took that present, and they took
double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph. 16 When
Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and
butcher an animal, and prepare; for the men will dine with me at noon." 17 The man did as Joseph commanded,
and the man brought the men to Joseph's house. 18 The men were afraid, because they were brought to
Joseph's house; and they said, "Because of the money that was returned in our sacks the first time, we're
brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys." 19
They came near to the steward of Joseph's house, and they spoke to him at the door of the house, 20 and said,
"Oh, my adonai, we indeed came down the first time to buy food. 21 When we came to the lodging place, we
opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full weight. We
have brought it back in our hand. 22 We have brought down other money in our hand to buy food. We don't know
who put our money in our sacks." 23 He said, "Peace be to you. Don't be afraid. Your Elohim, and the Elohim of
your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them. 24
The man brought the men into Joseph's house, and gave them water, and they washed their feet. He gave their
donkeys fodder. 25 They prepared the present for Joseph's coming at noon, for they heard that they should eat
bread there. 26 When Joseph came home, they brought him the present which was in their hand into the house,
and bowed themselves down to the earth before him. 27 He asked them of their welfare, and said, "Is your father
well, the old man of whom you spoke? Is he yet alive?" 28 They said, "Your servant, our father, is well. He is still
alive." They bowed down humbly. 29 He lifted up his eyes, and saw Benjamin, his brother, his mother's son, and
said, "Is this your youngest brother, of whom you spoke to me?" He said, "Elohim be gracious to you, my son."
30 Joseph hurried, for his heart yearned over his brother; and he sought a place to weep. He entered into his
room, and wept there. 31 He washed his face, and came out. He controlled himself, and said, "Serve the meal."
32 They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves,
because the Egyptians don't eat with the Hebrews, for that is an abomination to the Egyptians. 33 They sat
before him, the firstborn according to his birthright, and the youngest according to his youth, and the men
marvelled with one another. 34 He sent portions to them from before him, but Benjamin's portion was five times
as much as any of theirs. They drank, and were merry with him.

Chapter 44

1 He commanded the steward of his house, saying, “Fill the men’s sacks with food, as much as they can carry,
and put each man’s money in his sack’s mouth. 2 Put my cup, the silver cup, in the sack’s mouth of the
youngest, with his grain money.” He did according to the word that Joseph had spoken. 3 As soon as the
morning was light, the men were sent away, they and their donkeys. 4 When they had gone out of the city, and
were not yet far off, Joseph said to his steward, “Up, follow after the men. When you overtake them, ask them,
‘Why have you rewarded evil for good? 5 Isn’t this that from which my adonai drinks, and by which he indeed
divines? You have done evil in so doing.’” 6 He overtook them, and he spoke these words to them. 7 They said
to him, “Why does my adonai speak such words as these? Far be it from your servants that they should do such
a thing! 8 Behold, the money, which we found in our sacks’ mouths, we brought again to you out of the land of
Canaan. How then should we steal silver or gold out of your adonai’s house? 9 With whomever of your servants
it is found, let him die, and we also will be my adonai’s slaves.” 10 He said, “Now also let it be according to your
words. He with whom it is found will be my slave; and you will be blameless.” 11 Then they hurried, and each
man took his sack down to the ground, and each man opened his sack. 12 He searched, beginning with the
oldest, and ending at the youngest. The cup was found in Benjamin’s sack. 13 Then they tore their clothes, and
each man loaded his donkey, and returned to the city. 14 Judah and his brothers came to Joseph’s house, and
he was still there. They fell on the ground before him. 15 Joseph said to them, “What deed is this that you have
done? Don’t you know that such a man as I can indeed do divination?” 16 Judah said, “What will we tell my
adonai? What will we speak? How will we clear ourselves? Elohim has found out the iniquity of your servants.
Behold, we are my adonai’s slaves, both we and he also in whose hand the cup is found.” 17 He said, “Far be it
from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up
in peace to your father.” 18 Then Judah came near to him, and said, “Oh, my adonai, please let your servant
speak a word in my adonai’s ears, and don’t let your anger burn against your servant; for you are even as
Pharaoh. 19 My adonai asked his servants, saying, ‘Have you a father, or a brother?’ 20 We said to my adonai,
‘We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is
left of his mother; and his father loves him.’ 21 You said to your servants, ‘Bring him down to me, that I may set
my eyes on him.’ 22 We said to my adonai, ‘The boy can’t leave his father, for if he should leave his father, his
father would die.’ 23 You said to your servants, ‘Unless your youngest brother comes down with you, you will see
my face no more.’ 24 When we came up to your servant my father, we told him the words of my adonai. 25 Our
father said, ‘Go again and buy us a little food.’ 26 We said, ‘We can’t go down. If our youngest brother is with us,
then we will go down: for we may not see the man’s face, unless our youngest brother is with us.’ 27 Your
servant, my father, said to us, ‘You know that my wife bore me two sons. 28 One went out from me, and I said,
“Surely he is torn in pieces;” and I haven’t seen him since. 29 If you take this one also from me, and harm
happens to him, you will bring down my grey hairs with sorrow to Sheol.’ 30 Now therefore when I come to your
servant my father, and the boy is not with us; since his life is bound up in the boy’s life; 31 it will happen, when he
sees that the boy is no more, that he will die. Your servants will bring down the grey hairs of your servant, our
father, with sorrow to Sheol. 32 For your servant became collateral for the boy to my father, saying, ‘If I don’t
bring him to you, then I will bear the blame to my father forever.’ 33 Now therefore, please let your servant stay
instead of the boy, my adonai’s slave; and let the boy go up with his brothers. 34 For how will I go up to my
father, if the boy isn’t with me?—lest I see the evil that will come on my father.”

Chapter 45

1 Then Joseph couldn’t control himself before all those who stood before him, and he called out, “Cause
everyone to go out from me!” No one else stood with him, while Joseph made himself known to his brothers. 2
He wept aloud. The Egyptians heard, and the house of Pharaoh heard. 3 Joseph said to his brothers, “I am
Joseph! Does my father still live?” His brothers couldn’t answer him; for they were terrified at his presence. 4
Joseph said to his brothers, “Come near to me, please.” They came near. He said, “I am Joseph, your brother,

whom you sold into Egypt. [5] Now don't be grieved, nor angry with yourselves, that you sold me here, for Elohim sent me before you to preserve life. [6] For these two years the famine has been in the land, and there are yet five years, in which there will be no ploughing and no harvest. [7] Elohim sent me before you to preserve for you a remnant in the earth, and to save you alive by a great deliverance. [8] So now it wasn't you who sent me here, but Elohim, and he has made me a father to Pharaoh, adonai of all his house, and ruler over all the land of Egypt. [9] Hurry, and go up to my father, and tell him, 'This is what your son Joseph says, "Elohim has made me adonai of all Egypt. Come down to me. Don't wait. [10] You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children's children, your flocks, your herds, and all that you have. [11] There I will provide for you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have."' [12] Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. [13] You shall tell my father of all my glory in Egypt, and of all that you have seen. You shall hurry and bring my father down here." [14] He fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. [15] He kissed all his brothers, and wept on them. After that his brothers talked with him. [16] The report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." It pleased Pharaoh well, and his servants. [17] Pharaoh said to Joseph, "Tell your brothers, 'Do this: Load your animals, and go, travel to the land of Canaan. [18] Take your father and your households, and come to me, and I will give you the good of the land of Egypt, and you will eat the fat of the land.' [19] Now you are commanded to do this: Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. [20] Also, don't concern yourselves about your belongings, for the good of all the land of Egypt is yours." [21] The sons of Israel did so. Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. [22] He gave each one of them changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. [23] He sent the following to his father: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father by the way. [24] So he sent his brothers away, and they departed. He said to them, "See that you don't quarrel on the way." [25] They went up out of Egypt, and came into the land of Canaan, to Jacob their father. [26] They told him, saying, "Joseph is still alive, and he is ruler over all the land of Egypt." His heart fainted, for he didn't believe them. [27] They told him all the words of Joseph, which he had said to them. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived. [28] Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Chapter 46

[1] Israel travelled with all that he had, and came to Beersheba, and offered sacrifices to the Elohim of his father, Isaac. [2] Elohim spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" He said, "Here I am." [3] He said, "I am Elohim, the Elohim of your father. Don't be afraid to go down into Egypt, for there I will make of you a great nation. [4] I will go down with you into Egypt. I will also surely bring you up again. Joseph's hand will close your eyes." [5] Jacob rose up from Beersheba, and the sons of Israel carried Jacob, their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. [6] They took their livestock, and their goods, which they had gotten in the land of Canaan, and came into Egypt—Jacob, and all his offspring with him, [7] his sons, and his sons' sons with him, his daughters, and his sons' daughters, and he brought all his offspring with him into Egypt. [8] These are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. [9] The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. [10] The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. [11] The sons of Levi: Gershon, Kohath, and Merari. [12] The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons of Perez were Hezron and Hamul. [13] The sons of Issachar: Tola, Puvah, Iob, and Shimron. [14] The sons of Zebulun: Sered, Elon, and Jahleel. [15] These are the sons of Leah, whom she bore to Jacob in Paddan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three. [16] The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. [17] The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. [18] These are the sons of Zilpah,

whom Laban gave to Leah, his daughter, and these she bore to Jacob, even sixteen souls. [19] The sons of Rachel, Jacob's wife: Joseph and Benjamin. [20] To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him. [21] The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. [22] These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. [23] The son of Dan: Hushim. [24] The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. [25] These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and these she bore to Jacob: all the souls were seven. [26] All the souls who came with Jacob into Egypt, who were his direct offspring, in addition to Jacob's sons' wives, all the souls were sixty-six. [27] The sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, who came into Egypt, were seventy. [28] Jacob sent Judah before him to Joseph, to show the way before him to Goshen, and they came into the land of Goshen. [29] Joseph prepared his chariot, and went up to meet Israel, his father, in Goshen. He presented himself to him, and fell on his neck, and wept on his neck a good while. [30] Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." [31] Joseph said to his brothers, and to his father's house, "I will go up, and speak with Pharaoh, and will tell him, 'My brothers, and my father's house, who were in the land of Canaan, have come to me. [32] These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.' [33] It will happen, when Pharaoh summons you, and will say, 'What is your occupation?' [34] that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Chapter 47

[1] Then Joseph went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen." [2] From amongst his brothers he took five men, and presented them to Pharaoh. [3] Pharaoh said to his brothers, "What is your occupation?" They said to Pharaoh, "Your servants are shepherds, both we, and our fathers." [4] They also said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen." [5] Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. [6] The land of Egypt is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen. If you know any able men amongst them, then put them in charge of my livestock." [7] Joseph brought in Jacob, his father, and set him before Pharaoh; and Jacob blessed Pharaoh. [8] Pharaoh said to Jacob, "How old are you?" [9] Jacob said to Pharaoh, "The years of my pilgrimage are one hundred and thirty years. The days of the years of my life have been few and evil. They have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." [10] Jacob blessed Pharaoh, and went out from the presence of Pharaoh. [11] Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. [12] Joseph provided his father, his brothers, and all of his father's household with bread, according to the sizes of their families. [13] There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by reason of the famine. [14] Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. [15] When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread, for why should we die in your presence? For our money fails." [16] Joseph said, "Give me your livestock; and I will give you food for your livestock, if your money is gone." [17] They brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year. [18] When that year was ended, they came to him the second year, and said to him, "We will not hide from my adonai how our money is all spent, and the herds of livestock are my adonai's. There is nothing left in the sight of my adonai, but our bodies, and

our lands. [19] Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land won't be desolate." [20] So Joseph bought all the land of Egypt for Pharaoh, for every man of the Egyptians sold his field, because the famine was severe on them, and the land became Pharaoh's. [21] As for the people, he moved them to the cities from one end of the border of Egypt even to the other end of it. [22] Only he didn't buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they didn't sell their land. [23] Then Joseph said to the people, "Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land. [24] It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones." [25] They said, "You have saved our lives! Let us find favour in the sight of my adonai, and we will be Pharaoh's servants." [26] Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's. [27] Israel lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly. [28] Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred and forty-seven years. [29] The time came near that Israel must die, and he called his son Joseph, and said to him, "If now I have found favour in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt, [30] but when I sleep with my fathers, you shall carry me out of Egypt, and bury me in their burying place." Joseph said, "I will do as you have said." [31] Israel said, "Swear to me," and he swore to him. Then Israel bowed himself on the bed's head.

Chapter 48

[1] After these things, someone said to Joseph, "Behold, your father is sick." He took with him his two sons, Manasseh and Ephraim. [2] Someone told Jacob, and said, "Behold, your son Joseph comes to you," and Israel strengthened himself, and sat on the bed. [3] Jacob said to Joseph, "Elohim El Shaddai appeared to me at Luz in the land of Canaan, and blessed me, [4] and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your offspring after you for an everlasting possession.' [5] Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. [6] Your offspring, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. [7] As for me, when I came from Paddan, Rachel died beside me in the land of Canaan on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem)." [8] Israel saw Joseph's sons, and said, "Who are these?" [9] Joseph said to his father, "They are my sons, whom Elohim has given me here." He said, "Please bring them to me, and I will bless them." [10] Now the eyes of Israel were dim for age, so that he couldn't see well. Joseph brought them near to him; and he kissed them, and embraced them. [11] Israel said to Joseph, "I didn't think I would see your face, and behold, Elohim has let me see your offspring also." [12] Joseph brought them out from between his knees, and he bowed himself with his face to the earth. [13] Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near to him. [14] Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. [15] He blessed Joseph, and said, "The Elohim before whom my fathers Abraham and Isaac walked, the Elohim who has fed me all my life long to this day, [16] the malak who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude upon the earth." [17] When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him. He held up his father's hand, to remove it from Ephraim's head to Manasseh's head. [18] Joseph said to his father, "Not so, my father, for this is the firstborn. Put your right hand on his head." [19] His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his

offspring will become a multitude of nations.” [20] He blessed them that day, saying, “Israel will bless in your name, saying, ‘Elohim make you as Ephraim and as Manasseh’” He set Ephraim before Manasseh. [21] Israel said to Joseph, “Behold, I am dying, but Elohim will be with you, and bring you again to the land of your fathers. [22] Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.”

Chapter 49

[1] Jacob called to his sons, and said: “Gather yourselves together, that I may tell you that which will happen to you in the days to come. [2] Assemble yourselves, and hear, you sons of Jacob. Listen to Israel, your father. [3] “Reuben, you are my firstborn, my might, and the beginning of my strength, excelling in dignity, and excelling in power. [4] Boiling over like water, you shall not excel, because you went up to your father’s bed, then defiled it. He went up to my couch. [5] “Simeon and Levi are brothers. Their swords are weapons of violence. [6] My soul, don’t come into their council. My glory, don’t be united to their assembly; for in their anger they killed men. In their self-will they hamstrung cattle. [7] Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel. [8] “Judah, your brothers will praise you. Your hand will be on the neck of your enemies. Your father’s sons will bow down before you. [9] Judah is a lion’s cub. From the prey, my son, you have gone up. He stooped down, he crouched as a lion, as a lioness. Who will rouse him up? [10] The sceptre will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs. The obedience of the peoples will be to him. [11] Binding his foal to the vine, his donkey’s colt to the choice vine, he has washed his garments in wine, his robes in the blood of grapes. [12] His eyes will be red with wine, his teeth white with milk. [13] “Zebulun will dwell at the haven of the sea. He will be for a haven of ships. His border will be on Sidon. [14] “Issachar is a strong donkey, lying down between the saddlebags. [15] He saw a resting place, that it was good, the land, that it was pleasant. He bows his shoulder to the burden, and becomes a servant doing forced labour. [16] “Dan will judge his people, as one of the tribes of Israel. [17] Dan will be a serpent on the trail, an adder in the path, that bites the horse’s heels, so that his rider falls backward. [18] I have waited for your salvation, YHWH. [19] “A troop will press on Gad, but he will press on their heel. [20] “Asher’s food will be rich. He will produce royal dainties. [21] “Naphtali is a doe set free, who bears beautiful fawns. [22] “Joseph is a fruitful vine, a fruitful vine by a spring. His branches run over the wall. [23] The archers have severely grieved him, shot at him, and persecuted him: [24] But his bow remained strong. The arms of his hands were made strong, by the hands of the Mighty One of Jacob, (from there is the shepherd, the stone of Israel), [25] even by the Elohim of your father, who will help you, by the El Shaddai, who will bless you, with blessings of heaven above, blessings of the deep that lies below, blessings of the breasts, and of the womb. [26] The blessings of your father have prevailed above the blessings of my ancestors, above the boundaries of the ancient hills. They will be on the head of Joseph, on the crown of the head of him who is separated from his brothers. [27] “Benjamin is a ravenous wolf. In the morning he will devour the prey. At evening he will divide the plunder.” [28] All these are the twelve tribes of Israel, and this is what their father spoke to them, and blessed them. He blessed everyone according to his own blessing. [29] He instructed them, and said to them, “I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, [30] in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burial place. [31] There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: [32] the field and the cave that is therein, which was purchased from the children of Heth.” [33] When Jacob finished charging his sons, he gathered up his feet into the bed, breathed his last breath, and was gathered to his people.

Chapter 50

[1] Joseph fell on his father’s face, wept on him, and kissed him. [2] Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. [3] Forty days were used for him, for that

is how many days it takes to embalm. The Egyptians wept for Israel for seventy days. [4] When the days of
weeping for him were past, Joseph spoke to Pharaoh's staff, saying, "If now I have found favour in your eyes,
please speak in the ears of Pharaoh, saying, [5] 'My father made me swear, saying, "Behold, I am dying. Bury me
in my grave which I have dug for myself in the land of Canaan." Now therefore, please let me go up and bury
my father, and I will come again.'" [6] Pharaoh said, "Go up, and bury your father, just like he made you swear." [7]
Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all
the elders of the land of Egypt, [8] all the house of Joseph, his brothers, and his father's house. Only their little
ones, their flocks, and their herds, they left in the land of Goshen. [9] Both chariots and horsemen went up with
him. It was a very great company. [10] They came to the threshing floor of Atad, which is beyond the Jordan, and
there they lamented with a very great and severe lamentation. He mourned for his father seven days. [11] When
the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous
mourning by the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan. [12] His
sons did to him just as he commanded them, [13] for his sons carried him into the land of Canaan, and buried him
in the cave of the field of Machpelah, which Abraham bought with the field, as a possession for a burial site,
from Ephron the Hittite, near Mamre. [14] Joseph returned into Egypt—he, and his brothers, and all that went up
with him to bury his father, after he had buried his father. [15] When Joseph's brothers saw that their father was
dead, they said, "It may be that Joseph will hate us, and will fully pay us back for all the evil which we did to
him." [16] They sent a message to Joseph, saying, "Your father commanded before he died, saying, [17] 'You shall
tell Joseph, "Now please forgive the disobedience of your brothers, and their sin, because they did evil to you."'
Now, please forgive the disobedience of the servants of the Elohim of your father." Joseph wept when they
spoke to him. [18] His brothers also went and fell down before his face; and they said, "Behold, we are your
servants." [19] Joseph said to them, "Don't be afraid, for am I in the place of Elohim? [20] As for you, you meant evil
against me, but Elohim meant it for good, to save many people alive, as is happening today. [21] Now therefore
don't be afraid. I will provide for you and your little ones." He comforted them, and spoke kindly to them. [22]
Joseph lived in Egypt, he, and his father's house. Joseph lived one hundred and ten years. [23] Joseph saw
Ephraim's children to the third generation. The children also of Machir, the son of Manasseh, were born on
Joseph's knees. [24] Joseph said to his brothers, "I am dying, but Elohim will surely visit you, and bring you up out
of this land to the land which he swore to Abraham, to Isaac, and to Jacob." [25] Joseph took an oath from the
children of Israel, saying, "Elohim will surely visit you, and you shall carry up my bones from here." [26] So Joseph
died, being one hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.

Shemot

Chapter 1

[1] Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): [2] Reuben, Simeon, Levi, and Judah, [3] Issachar, Zebulun, and Benjamin, [4] Dan and Naphtali, Gad and Asher. [5] All the souls who came out of Jacob's body were seventy souls, and Joseph was in Egypt already. [6] Joseph died, as did all his brothers, and all that generation. [7] The children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them. [8] Now there arose a new king over Egypt, who didn't know Joseph. [9] He said to his people, "Behold, the people of the children of Israel are more and mightier than we. [10] Come, let's deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies and fight against us, and escape out of the land." [11] Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. [12] But the more they afflicted them, the more they multiplied and the more they spread out. They started to dread the children of Israel. [13] The Egyptians ruthlessly made the children of Israel serve, [14] and they made their lives bitter with hard service in mortar and in brick, and in all kinds of service in the field, all their service, in which they ruthlessly made them serve. [15] The king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah, [16] and he said, "When you perform the duty of a midwife to the Hebrew women, and see them on the birth stool, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." [17] But the midwives feared Elohim, and didn't do what the king of Egypt commanded them, but saved the baby boys alive. [18] The king of Egypt called for the midwives, and said to them, "Why have you done this thing and saved the boys alive?" [19] The midwives said to Pharaoh, "Because the Hebrew women aren't like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." [20] Elohim dealt well with the midwives, and the people multiplied, and grew very mighty. [21] Because the midwives feared Elohim, he gave them families. [22] Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive."

Chapter 2

[1] A man of the house of Levi went and took a daughter of Levi as his wife. [2] The woman conceived and bore a son. When she saw that he was a fine child, she hid him three months. [3] When she could no longer hide him, she took a papyrus basket for him, and coated it with tar and with pitch. She put the child in it, and laid it in the reeds by the river's bank. [4] His sister stood far off, to see what would be done to him. [5] Pharaoh's daughter came down to bathe at the river. Her maidens walked along by the riverside. She saw the basket amongst the reeds, and sent her servant to get it. [6] She opened it, and saw the child, and behold, the baby cried. She had compassion on him, and said, "This is one of the Hebrews' children." [7] Then his sister said to Pharaoh's daughter, "Should I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" [8] Pharaoh's daughter said to her, "Go." The young woman went and called the child's mother. [9] Pharaoh's daughter said to her, "Take this child away, and nurse him for me, and I will give you your wages." The woman took the child, and nursed it. [10] The child grew, and she brought him to Pharaoh's daughter, and he became her son. She named him Moses, and said, "Because I drew him out of the water." [11] In those days, when Moses had grown up, he went out to his brothers and saw their burdens. He saw an Egyptian striking a Hebrew, one of his brothers. [12] He looked this way and that way, and when he saw that there was no one, he killed the Egyptian, and hid him in the sand. [13] He went out the second day, and behold, two men of the Hebrews were fighting with each other. He said to him who did the wrong, "Why do you strike your fellow?" [14] He said, "Who made you a prince and a judge over us? Do you plan to kill me, as you killed the Egyptian?" Moses was afraid, and said, "Surely this thing is known." [15] Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh, and lived in the land of Midian, and he sat down by a well. [16] Now the priest of Midian had seven daughters. They came and drew water, and filled the troughs to water their father's flock. [17] The

shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. [18] When they came to Reuel, their father, he said, “How is it that you have returned so early today?” [19] They said, “An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.” [20] He said to his daughters, “Where is he? Why is it that you have left the man? Call him, that he may eat bread.” [21] Moses was content to dwell with the man. He gave Moses Zipporah, his daughter. [22] She bore a son, and he named him Gershom, for he said, “I have lived as a foreigner in a foreign land.” [23] In the course of those many days, the king of Egypt died, and the children of Israel sighed because of the bondage, and they cried, and their cry came up to Elohim because of the bondage. [24] Elohim heard their groaning, and Elohim remembered his covenant with Abraham, with Isaac, and with Jacob. [25] Elohim saw the children of Israel, and Elohim understood.

Chapter 3

[1] Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to Elohim’s mountain, to Horeb. [2] YHWH’s malak appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burnt with fire, and the bush was not consumed. [3] Moses said, “I will go now, and see this great sight, why the bush is not burnt.” [4] When YHWH saw that he came over to see, Elohim called to him out of the middle of the bush, and said, “Moses! Moses!” He said, “Here I am.” [5] He said, “Don’t come close. Take off your sandals, for the place you are standing on is kodesh ground.” [6] Moreover he said, “I am the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob.” Moses hid his face because he was afraid to look at Elohim. [7] YHWH said, “I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. [8] I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. [9] Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. [10] Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt.” [11] Moses said to Elohim, “Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?” [12] He said, “Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve Elohim on this mountain.” [13] Moses said to Elohim, “Behold, when I come to the children of Israel, and tell them, ‘The Elohim of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what should I tell them?” [14] Elohim said to Moses, “I AM WHO I AM,” and he said, “You shall tell the children of Israel this: ‘I AM has sent me to you.’” [15] Elohim said moreover to Moses, “You shall tell the children of Israel this, ‘YHWH, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you.’ This is my name forever, and this is my memorial to all generations. [16] Go and gather the elders of Israel together, and tell them, ‘YHWH, the Elohim of your fathers, the Elohim of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have surely visited you, and seen that which is done to you in Egypt. [17] I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey.”’ [18] They will listen to your voice. You shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, ‘YHWH, the Elohim of the Hebrews, has met with us. Now please let us go three days’ journey into the wilderness, that we may sacrifice to YHWH, our Elohim.’ [19] I know that the king of Egypt won’t give you permission to go, no, not by a mighty hand. [20] I will reach out my hand and strike Egypt with all my wonders which I will do amongst them, and after that he will let you go. [21] I will give this people favour in the sight of the Egyptians, and it will happen that when you go, you shall not go empty-handed. [22] But every woman shall ask of her neighbour, and of her who visits her house, jewels of silver, jewels of gold, and clothing. You shall put them on your sons, and on your daughters. You shall plunder the Egyptians.”

Chapter 4

[1] Moses answered, “But, behold, they will not believe me, nor listen to my voice; for they will say, ‘YHWH has not appeared to you.’” [2] YHWH said to him, “What is that in your hand?” He said, “A rod.” [3] He said, “Throw it on the ground.” He threw it on the ground, and it became a snake; and Moses ran away from it. [4] YHWH said to Moses, “Stretch out your hand, and take it by the tail.” He stretched out his hand, and took hold of it, and it became a rod in his hand. [5] “This is so that they may believe that YHWH, the Elohim of their fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has appeared to you.” [6] YHWH said furthermore to him, “Now put your hand inside your cloak.” He put his hand inside his cloak, and when he took it out, behold, his hand was leprous, as white as snow. [7] He said, “Put your hand inside your cloak again.” He put his hand inside his cloak again, and when he took it out of his cloak, behold, it had turned again as his other flesh. [8] “It will happen, if they will not believe you or listen to the voice of the first sign, that they will believe the voice of the latter sign. [9] It will happen, if they will not believe even these two signs or listen to your voice, that you shall take of the water of the river, and pour it on the dry land. The water which you take out of the river will become blood on the dry land.” [10] Moses said to YHWH, “O Adonai, I am not eloquent, neither before now, nor since you have spoken to your servant; for I am slow of speech, and of a slow tongue.” [11] YHWH said to him, “Who made man’s mouth? Or who makes one mute, or deaf, or seeing, or blind? Isn’t it I, YHWH? [12] Now therefore go, and I will be with your mouth, and teach you what you shall speak.” [13] Moses said, “Oh, Adonai, please send someone else.” [14] YHWH’s anger burnt against Moses, and he said, “What about Aaron, your brother, the Levite? I know that he can speak well. Also, behold, he is coming out to meet you. When he sees you, he will be glad in his heart. [15] You shall speak to him, and put the words in his mouth. I will be with your mouth, and with his mouth, and will teach you what you shall do. [16] He will be your spokesman to the people. It will happen that he will be to you a mouth, and you will be to him as Elohim. [17] You shall take this rod in your hand, with which you shall do the signs.” [18] Moses went and returned to Jethro his father-in-law, and said to him, “Please let me go and return to my brothers who are in Egypt, and see whether they are still alive.” Jethro said to Moses, “Go in peace.” [19] YHWH said to Moses in Midian, “Go, return into Egypt; for all the men who sought your life are dead.” [20] Moses took his wife and his sons, and set them on a donkey, and he returned to the land of Egypt. Moses took Elohim’s rod in his hand. [21] YHWH said to Moses, “When you go back into Egypt, see that you do before Pharaoh all the wonders which I have put in your hand, but I will harden his heart and he will not let the people go. [22] You shall tell Pharaoh, ‘YHWH says, Israel is my son, my firstborn, [23] and I have said to you, “Let my son go, that he may serve me;” and you have refused to let him go. Behold, I will kill your firstborn son.’” [24] On the way at a lodging place, YHWH met Moses and wanted to kill him. [25] Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, “Surely you are a bridegroom of blood to me.” [26] So he let him alone. Then she said, “You are a bridegroom of blood,” because of the circumcision. [27] YHWH said to Aaron, “Go into the wilderness to meet Moses.” He went, and met him on Elohim’s mountain, and kissed him. [28] Moses told Aaron all YHWH’s words with which he had sent him, and all the signs with which he had instructed him. [29] Moses and Aaron went and gathered together all the elders of the children of Israel. [30] Aaron spoke all the words which YHWH had spoken to Moses, and did the signs in the sight of the people. [31] The people believed, and when they heard that YHWH had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

Chapter 5

[1] Afterward Moses and Aaron came, and said to Pharaoh, “This is what YHWH, the Elohim of Israel, says, ‘Let my people go, that they may hold a feast to me in the wilderness.’” [2] Pharaoh said, “Who is YHWH, that I should listen to his voice to let Israel go? I don’t know YHWH, and moreover I will not let Israel go.” [3] They said, “The Elohim of the Hebrews has met with us. Please let us go three days’ journey into the wilderness, and sacrifice to YHWH, our Elohim, lest he fall on us with pestilence, or with the sword.” [4] The king of Egypt said to them, “Why do you, Moses and Aaron, take the people from their work? Get back to your burdens!” [5] Pharaoh said,

“Behold, the people of the land are now many, and you make them rest from their burdens.” [6] The same day Pharaoh commanded the taskmasters of the people and their officers, saying, [7] “You shall no longer give the people straw to make brick, as before. Let them go and gather straw for themselves. [8] You shall require from them the number of the bricks which they made before. You shall not diminish anything of it, for they are idle. Therefore they cry, saying, ‘Let’s go and sacrifice to our Elohim.’ [9] Let heavier work be laid on the men, that they may labour in it. Don’t let them pay any attention to lying words.” [10] The taskmasters of the people went out with their officers, and they spoke to the people, saying, “This is what Pharaoh says: ‘I will not give you straw. [11] Go yourselves, get straw where you can find it, for nothing of your work shall be diminished.’” [12] So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. [13] The taskmasters were urgent saying, “Fulfil your work quota daily, as when there was straw!” [14] The officers of the children of Israel, whom Pharaoh’s taskmasters had set over them, were beaten, and were asked, “Why haven’t you fulfilled your quota both yesterday and today, in making brick as before?” [15] Then the officers of the children of Israel came and cried to Pharaoh, saying, “Why do you deal this way with your servants? [16] No straw is given to your servants, and they tell us, ‘Make brick!’ and behold, your servants are beaten; but the fault is in your own people.” [17] But Pharaoh said, “You are idle! You are idle! Therefore you say, ‘Let’s go and sacrifice to YHWH.’ [18] Go therefore now, and work; for no straw shall be given to you; yet you shall deliver the same number of bricks!” [19] The officers of the children of Israel saw that they were in trouble when it was said, “You shall not diminish anything from your daily quota of bricks!” [20] They met Moses and Aaron, who stood along the way, as they came out from Pharaoh. [21] They said to them, “May YHWH look at you and judge, because you have made us a stench to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to kill us!” [22] Moses returned to YHWH, and said, “Adonai, why have you brought trouble on this people? Why is it that you have sent me? [23] For since I came to Pharaoh to speak in your name, he has brought trouble on this people. You have not rescued your people at all!”

Chapter 6

[1] YHWH said to Moses, “Now you shall see what I will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land.” [2] Elohim spoke to Moses, and said to him, “I am YHWH. [3] I appeared to Abraham, to Isaac, and to Jacob, as Elohim El Shaddai; but by my name YHWH I was not known to them. [4] I have also established my covenant with them, to give them the land of Canaan, the land of their travels, in which they lived as aliens. [5] Moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. [6] Therefore tell the children of Israel, ‘I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgements. [7] I will take you to myself for a people. I will be your Elohim; and you shall know that I am YHWH your Elohim, who brings you out from under the burdens of the Egyptians. [8] I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage: I am YHWH.’” [9] Moses spoke so to the children of Israel, but they didn’t listen to Moses for anguish of spirit, and for cruel bondage. [10] YHWH spoke to Moses, saying, [11] “Go in, speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.” [12] Moses spoke before YHWH, saying, “Behold, the children of Israel haven’t listened to me. How then shall Pharaoh listen to me, when I have uncircumcised lips?” [13] YHWH spoke to Moses and to Aaron, and gave them a command to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. [14] These are the heads of their fathers’ houses. The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. [15] The sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon. [16] These are the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari; and the years of the life of Levi were one hundred and thirty-seven years. [17] The sons of Gershon: Libni and Shimei, according to their families. [18] The sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of

the life of Kohath were one hundred and thirty-three years. [19] The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. [20] Amram took Jochebed his father's sister to himself as wife; and she bore him Aaron and Moses. The years of the life of Amram were one hundred and thirty-seven years. [21] The sons of Izhar: Korah, and Nepheg, and Zichri. [22] The sons of Uzziel: Mishael, Elzaphan, and Sithri. [23] Aaron took Elisheba, the daughter of Amminadab, the sister of Nahshon, as his wife; and she bore him Nadab and Abihu, Eleazar and Ithamar. [24] The sons of Korah: Assir, Elkanah, and Abiasaph; these are the families of the Korahites. [25] Eleazar Aaron's son took one of the daughters of Putiel as his wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. [26] These are that Aaron and Moses to whom YHWH said, "Bring out the children of Israel from the land of Egypt according to their armies." [27] These are those who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron. [28] On the day when YHWH spoke to Moses in the land of Egypt, [29] YHWH said to Moses, "I am YHWH. Tell Pharaoh king of Egypt all that I tell you." [30] Moses said before YHWH, "Behold, I am of uncircumcised lips, and how shall Pharaoh listen to me?"

Chapter 7

[1] YHWH said to Moses, "Behold, I have made you as Elohim to Pharaoh; and Aaron your brother shall be your prophet. [2] You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh, that he let the children of Israel go out of his land. [3] I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. [4] But Pharaoh will not listen to you, so I will lay my hand on Egypt, and bring out my armies, my people the children of Israel, out of the land of Egypt by great judgements. [5] The Egyptians shall know that I am YHWH when I stretch out my hand on Egypt, and bring the children of Israel out from amongst them." [6] Moses and Aaron did so. As YHWH commanded them, so they did. [7] Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. [8] YHWH spoke to Moses and to Aaron, saying, [9] "When Pharaoh speaks to you, saying, 'Perform a miracle!' then you shall tell Aaron, 'Take your rod, and cast it down before Pharaoh, and it will become a serpent.'" [10] Moses and Aaron went in to Pharaoh, and they did so, as YHWH had commanded. Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. [11] Then Pharaoh also called for the wise men and the sorcerers. They also, the magicians of Egypt, did the same thing with their enchantments. [12] For they each cast down their rods, and they became serpents; but Aaron's rod swallowed up their rods. [13] Pharaoh's heart was hardened, and he didn't listen to them, as YHWH had spoken. [14] YHWH said to Moses, "Pharaoh's heart is stubborn. He refuses to let the people go. [15] Go to Pharaoh in the morning. Behold, he is going out to the water. You shall stand by the river's bank to meet him. You shall take the rod which was turned to a serpent in your hand. [16] You shall tell him, 'YHWH, the Elohim of the Hebrews, has sent me to you, saying, "Let my people go, that they may serve me in the wilderness. Behold, until now you haven't listened." [17] YHWH says, "In this you shall know that I am YHWH. Behold: I will strike with the rod that is in my hand on the waters which are in the river, and they shall be turned to blood. [18] The fish that are in the river will die and the river will become foul. The Egyptians will loathe to drink water from the river."'" [19] YHWH said to Moses, "Tell Aaron, 'Take your rod, and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood. There will be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'" [20] Moses and Aaron did so, as YHWH commanded; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. [21] The fish that were in the river died. The river became foul. The Egyptians couldn't drink water from the river. The blood was throughout all the land of Egypt. [22] The magicians of Egypt did the same thing with their enchantments. So Pharaoh's heart was hardened, and he didn't listen to them, as YHWH had spoken. [23] Pharaoh turned and went into his house, and he didn't even take this to heart. [24] All the Egyptians dug around the river for water to drink; for they couldn't drink the river water. [25] Seven days were fulfilled, after YHWH had struck the river.

Chapter 8

1 YHWH spoke to Moses, “Go in to Pharaoh, and tell him, ‘This is what YHWH says, “Let my people go, that
they may serve me. 2 If you refuse to let them go, behold, I will plague all your borders with frogs. 3 The river will
swarm with frogs, which will go up and come into your house, and into your bedroom, and on your bed, and into
the house of your servants, and on your people, and into your ovens, and into your kneading troughs. 4 The
frogs shall come up both on you, and on your people, and on all your servants.”’” 5 YHWH said to Moses, “Tell
Aaron, ‘Stretch out your hand with your rod over the rivers, over the streams, and over the pools, and cause
frogs to come up on the land of Egypt.’” 6 Aaron stretched out his hand over the waters of Egypt; and the frogs
came up, and covered the land of Egypt. 7 The magicians did the same thing with their enchantments, and
brought up frogs on the land of Egypt. 8 Then Pharaoh called for Moses and Aaron, and said, “Entreat YHWH,
that he take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to
YHWH.” 9 Moses said to Pharaoh, “I give you the honour of setting the time that I should pray for you, and for
your servants, and for your people, that the frogs be destroyed from you and your houses, and remain in the
river only.” 10 Pharaoh said, “Tomorrow.” Moses said, “Let it be according to your word, that you may know that
there is no one like YHWH our Elohim. 11 The frogs shall depart from you, and from your houses, and from your
servants, and from your people. They shall remain in the river only.” 12 Moses and Aaron went out from
Pharaoh, and Moses cried to YHWH concerning the frogs which he had brought on Pharaoh. 13 YHWH did
according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. 14
They gathered them together in heaps, and the land stank. 15 But when Pharaoh saw that there was a respite,
he hardened his heart, and didn’t listen to them, as YHWH had spoken. 16 YHWH said to Moses, “Tell Aaron,
‘Stretch out your rod, and strike the dust of the earth, that it may become lice throughout all the land of Egypt.’”
17 They did so; and Aaron stretched out his hand with his rod, and struck the dust of the earth, and there were
lice on man, and on animal; all the dust of the earth became lice throughout all the land of Egypt. 18 The
magicians tried with their enchantments to produce lice, but they couldn’t. There were lice on man, and on
animal. 19 Then the magicians said to Pharaoh, “This is Elohim’s finger;” but Pharaoh’s heart was hardened, and
he didn’t listen to them, as YHWH had spoken. 20 YHWH said to Moses, “Rise up early in the morning, and
stand before Pharaoh; behold, he comes out to the water; and tell him, ‘This is what YHWH says, “Let my
people go, that they may serve me. 21 Else, if you will not let my people go, behold, I will send swarms of flies on
you, and on your servants, and on your people, and into your houses. The houses of the Egyptians shall be full
of swarms of flies, and also the ground they are on. 22 I will set apart in that day the land of Goshen, in which my
people dwell, that no swarms of flies shall be there, to the end you may know that I am YHWH on the earth. 23 I
will put a division between my people and your people. This sign shall happen by tomorrow.”’” 24 YHWH did so;
and there came grievous swarms of flies into the house of Pharaoh, and into his servants’ houses. In all the
land of Egypt the land was corrupted by reason of the swarms of flies. 25 Pharaoh called for Moses and for
Aaron, and said, “Go, sacrifice to your Elohim in the land!” 26 Moses said, “It isn’t appropriate to do so; for we
shall sacrifice the abomination of the Egyptians to YHWH our Elohim. Behold, if we sacrifice the abomination of
the Egyptians before their eyes, won’t they stone us? 27 We will go three days’ journey into the wilderness, and
sacrifice to YHWH our Elohim, as he shall command us.” 28 Pharaoh said, “I will let you go, that you may
sacrifice to YHWH your Elohim in the wilderness, only you shall not go very far away. Pray for me.” 29 Moses
said, “Behold, I am going out from you. I will pray to YHWH that the swarms of flies may depart from Pharaoh,
from his servants, and from his people, tomorrow; only don’t let Pharaoh deal deceitfully any more in not letting
the people go to sacrifice to YHWH.” 30 Moses went out from Pharaoh, and prayed to YHWH. 31 YHWH did
according to the word of Moses, and he removed the swarms of flies from Pharaoh, from his servants, and from
his people. There remained not one. 32 Pharaoh hardened his heart this time also, and he didn’t let the people
go.

Chapter 9

[1] Then YHWH said to Moses, “Go in to Pharaoh, and tell him, ‘This is what YHWH, the Elohim of the Hebrews,
says: “Let my people go, that they may serve me. [2] For if you refuse to let them go, and hold them still, [3] behold,
YHWH’s hand is on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the
herds, and on the flocks with a very grievous pestilence. [4] YHWH will make a distinction between the livestock
of Israel and the livestock of Egypt; and nothing shall die of all that belongs to the children of Israel.”’” [5] YHWH
appointed a set time, saying, “Tomorrow YHWH shall do this thing in the land.” [6] YHWH did that thing on the
next day; and all the livestock of Egypt died, but of the livestock of the children of Israel, not one died. [7] Pharaoh
sent, and, behold, there was not so much as one of the livestock of the Israelites dead. But the heart of Pharaoh
was stubborn, and he didn’t let the people go. [8] YHWH said to Moses and to Aaron, “Take handfuls of ashes of
the furnace, and let Moses sprinkle it towards the sky in the sight of Pharaoh. [9] It shall become small dust over
all the land of Egypt, and shall be boils and blisters breaking out on man and on animal, throughout all the land
of Egypt.” [10] They took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up towards the
sky; and it became boils and blisters breaking out on man and on animal. [11] The magicians couldn’t stand
before Moses because of the boils; for the boils were on the magicians and on all the Egyptians. [12] YHWH
hardened the heart of Pharaoh, and he didn’t listen to them, as YHWH had spoken to Moses. [13] YHWH said to
Moses, “Rise up early in the morning, and stand before Pharaoh, and tell him, ‘This is what YHWH, the Elohim
of the Hebrews, says: “Let my people go, that they may serve me. [14] For this time I will send all my plagues
against your heart, against your officials, and against your people; that you may know that there is no one like
me in all the earth. [15] For now I would have stretched out my hand, and struck you and your people with
pestilence, and you would have been cut off from the earth; [16] but indeed for this cause I have made you stand:
to show you my power, and that my name may be declared throughout all the earth, [17] because you still exalt
yourself against my people, that you won’t let them go. [18] Behold, tomorrow about this time I will cause it to rain
a very grievous hail, such as has not been in Egypt since the day it was founded even until now. [19] Now
therefore command that all of your livestock and all that you have in the field be brought into shelter. The hail
will come down on every man and animal that is found in the field, and isn’t brought home, and they will die.”’” [20]
Those who feared YHWH’s word amongst the servants of Pharaoh made their servants and their livestock flee
into the houses. [21] Whoever didn’t respect YHWH’s word left his servants and his livestock in the field. [22] YHWH
said to Moses, “Stretch out your hand towards the sky, that there may be hail in all the land of Egypt, on man,
and on animal, and on every herb of the field, throughout the land of Egypt.” [23] Moses stretched out his rod
towards the heavens, and YHWH sent thunder and hail; and lightning flashed down to the earth. YHWH rained
hail on the land of Egypt. [24] So there was very severe hail, and lightning mixed with the hail, such as had not
been in all the land of Egypt since it became a nation. [25] The hail struck throughout all the land of Egypt all that
was in the field, both man and animal; and the hail struck every herb of the field, and broke every tree of the
field. [26] Only in the land of Goshen, where the children of Israel were, there was no hail. [27] Pharaoh sent and
called for Moses and Aaron, and said to them, “I have sinned this time. YHWH is righteous, and I and my
people are wicked. [28] Pray to YHWH; for there has been enough of mighty thunderings and hail. I will let you go,
and you shall stay no longer.” [29] Moses said to him, “As soon as I have gone out of the city, I will spread out my
hands to YHWH. The thunders shall cease, and there will not be any more hail; that you may know that the
earth is YHWH’s. [30] But as for you and your servants, I know that you don’t yet fear YHWH Elohim.” [31] The flax
and the barley were struck, for the barley had ripened and the flax was blooming. [32] But the wheat and the spelt
were not struck, for they had not grown up. [33] Moses went out of the city from Pharaoh, and spread out his
hands to YHWH; and the thunders and hail ceased, and the rain was not poured on the earth. [34] When Pharaoh
saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his heart, he
and his servants. [35] The heart of Pharaoh was hardened, and he didn’t let the children of Israel go, just as
YHWH had spoken through Moses.

Chapter 10

1 YHWH said to Moses, “Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I
may show these my signs amongst them; 2 and that you may tell in the hearing of your son, and of your son’s
son, what things I have done to Egypt, and my signs which I have done amongst them; that you may know that I
am YHWH.” 3 Moses and Aaron went in to Pharaoh, and said to him, “This is what YHWH, the Elohim of the
Hebrews, says: ‘How long will you refuse to humble yourself before me? Let my people go, that they may serve
me. 4 Or else, if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and
they shall cover the surface of the earth, so that one won’t be able to see the earth. They shall eat the residue
of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out
of the field. 6 Your houses shall be filled, and the houses of all your servants, and the houses of all the
Egyptians, as neither your fathers nor your fathers’ fathers have seen, since the day that they were on the earth
to this day.’” He turned, and went out from Pharaoh. 7 Pharaoh’s servants said to him, “How long will this man
be a snare to us? Let the men go, that they may serve YHWH, their Elohim. Don’t you yet know that Egypt is
destroyed?” 8 Moses and Aaron were brought again to Pharaoh, and he said to them, “Go, serve YHWH your
Elohim; but who are those who will go?” 9 Moses said, “We will go with our young and with our old. We will go
with our sons and with our daughters, with our flocks and with our herds; for we must hold a feast to YHWH.” 10
He said to them, “YHWH be with you if I let you go with your little ones! See, evil is clearly before your faces. 11
Not so! Go now you who are men, and serve YHWH; for that is what you desire!” Then they were driven out
from Pharaoh’s presence. 12 YHWH said to Moses, “Stretch out your hand over the land of Egypt for the locusts,
that they may come up on the land of Egypt, and eat every herb of the land, even all that the hail has left.” 13
Moses stretched out his rod over the land of Egypt, and YHWH brought an east wind on the land all that day,
and all night; and when it was morning, the east wind brought the locusts. 14 The locusts went up over all the
land of Egypt, and rested in all the borders of Egypt. They were very grievous. Before them there were no such
locusts as they, nor will there ever be again. 15 For they covered the surface of the whole earth, so that the land
was darkened, and they ate every herb of the land, and all the fruit of the trees which the hail had left. There
remained nothing green, either tree or herb of the field, through all the land of Egypt. 16 Then Pharaoh called for
Moses and Aaron in haste, and he said, “I have sinned against YHWH your Elohim, and against you. 17 Now
therefore please forgive my sin again, and pray to YHWH your Elohim, that he may also take away from me this
death.” 18 Moses went out from Pharaoh, and prayed to YHWH. 19 YHWH sent an exceedingly strong west wind,
which took up the locusts, and drove them into the Red Sea. There remained not one locust in all the borders of
Egypt. 20 But YHWH hardened Pharaoh’s heart, and he didn’t let the children of Israel go. 21 YHWH said to
Moses, “Stretch out your hand towards the sky, that there may be darkness over the land of Egypt, even
darkness which may be felt.” 22 Moses stretched out his hand towards the sky, and there was a thick darkness
in all the land of Egypt for three days. 23 They didn’t see one another, and nobody rose from his place for three
days; but all the children of Israel had light in their dwellings. 24 Pharaoh called to Moses, and said, “Go, serve
YHWH. Only let your flocks and your herds stay behind. Let your little ones also go with you.” 25 Moses said,
“You must also give into our hand sacrifices and burnt offerings, that we may sacrifice to YHWH our Elohim. 26
Our livestock also shall go with us. Not a hoof shall be left behind, for of it we must take to serve YHWH our
Elohim; and we don’t know with what we must serve YHWH, until we come there.” 27 But YHWH hardened
Pharaoh’s heart, and he wouldn’t let them go. 28 Pharaoh said to him, “Get away from me! Be careful to see my
face no more; for in the day you see my face you shall die!” 29 Moses said, “You have spoken well. I will see
your face again no more.”

Chapter 11

1 YHWH said to Moses, “I will bring yet one more plague on Pharaoh, and on Egypt; afterwards he will let you
go. When he lets you go, he will surely thrust you out altogether. 2 Speak now in the ears of the people, and let
every man ask of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.” 3
YHWH gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the

land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. [4] Moses said, "This is what YHWH says: 'About midnight I will go out into the middle of Egypt, [5] and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the mill, and all the firstborn of livestock. [6] There will be a great cry throughout all the land of Egypt, such as there has not been, nor will be any more. [7] But against any of the children of Israel a dog won't even bark or move its tongue, against man or animal, that you may know that YHWH makes a distinction between the Egyptians and Israel. [8] All these servants of yours will come down to me, and bow down themselves to me, saying, "Get out, with all the people who follow you;" and after that I will go out.'" He went out from Pharaoh in hot anger. [9] YHWH said to Moses, "Pharaoh won't listen to you, that my wonders may be multiplied in the land of Egypt." [10] Moses and Aaron did all these wonders before Pharaoh, but YHWH hardened Pharaoh's heart, and he didn't let the children of Israel go out of his land.

Chapter 12

[1] YHWH spoke to Moses and Aaron in the land of Egypt, saying, [2] "This month shall be to you the beginning of months. It shall be the first month of the year to you. [3] Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; [4] and if the household is too little for a lamb, then he and his neighbour next to his house shall take one according to the number of the souls. You shall make your count for the lamb according to what everyone can eat. [5] Your lamb shall be without defect, a male a year old. You shall take it from the sheep or from the goats. [6] You shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. [7] They shall take some of the blood, and put it on the two door posts and on the lintel, on the houses in which they shall eat it. [8] They shall eat the meat in that night, roasted with fire, with unleavened bread. They shall eat it with bitter herbs. [9] Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. [10] You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire. [11] This is how you shall eat it: with your belt on your waist, your sandals on your feet, and your staff in your hand; and you shall eat it in haste: it is YHWH's Pesach. [12] For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. I will execute judgements against all the gods of Egypt. I am YHWH. [13] The blood shall be to you for a token on the houses where you are. When I see the blood, I will pass over you, and no plague will be on you to destroy you when I strike the land of Egypt. [14] This day shall be a memorial for you. You shall keep it as a feast to YHWH. You shall keep it as a feast throughout your generations by an ordinance forever. [15] "'Seven days you shall eat unleavened bread; even the first day you shall put away yeast out of your houses, for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [16] In the first day there shall be to you a kodesh convocation, and in the seventh day a kodesh convocation; no kind of work shall be done in them, except that which every man must eat, only that may be done by you. [17] You shall observe the Chag HaMatzot; for in this same day I have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations by an ordinance forever. [18] In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty first day of the month at evening. [19] There shall be no yeast found in your houses for seven days, for whoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he is a foreigner, or one who is born in the land. [20] You shall eat nothing leavened. In all your habitations you shall eat unleavened bread.'" [21] Then Moses called for all the elders of Israel, and said to them, "Draw out, and take lambs according to your families, and kill the Pesach. [22] You shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. [23] For YHWH will pass through to strike the Egyptians; and when he sees the blood on the lintel, and on the two door posts, YHWH will pass over the door, and will not allow the destroyer to come in to your houses to strike you. [24] You shall observe this thing for an ordinance to

you and to your sons forever. [25] It shall happen when you have come to the land which YHWH will give you, as he has promised, that you shall keep this service. [26] It will happen, when your children ask you, 'What do you mean by this service?' [27] that you shall say, 'It is the sacrifice of YHWH's Pesach, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians, and spared our houses.'" The people bowed their heads and worshipped. [28] The children of Israel went and did so; as YHWH had commanded Moses and Aaron, so they did. [29] At midnight, YHWH struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. [30] Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. [31] He called for Moses and Aaron by night, and said, "Rise up, get out from amongst my people, both you and the children of Israel; and go, serve YHWH, as you have said! [32] Take both your flocks and your herds, as you have said, and be gone; and bless me also!" [33] The Egyptians were urgent with the people, to send them out of the land in haste, for they said, "We are all dead men." [34] The people took their dough before it was leavened, their kneading troughs being bound up in their clothes on their shoulders. [35] The children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and clothing. [36] YHWH gave the people favour in the sight of the Egyptians, so that they let them have what they asked. They plundered the Egyptians. [37] The children of Israel travelled from Rameses to Succoth, about six hundred thousand on foot who were men, in addition to children. [38] A mixed multitude went up also with them, with flocks, herds, and even very much livestock. [39] They baked unleavened cakes of the dough which they brought out of Egypt; for it wasn't leavened, because they were thrust out of Egypt, and couldn't wait, and they had not prepared any food for themselves. [40] Now the time that the children of Israel lived in Egypt was four hundred and thirty years. [41] At the end of four hundred and thirty years, to the day, all of YHWH's armies went out from the land of Egypt. [42] It is a night to be much observed to YHWH for bringing them out from the land of Egypt. This is that night of YHWH, to be much observed by all the children of Israel throughout their generations. [43] YHWH said to Moses and Aaron, "This is the ordinance of the Pesach. No foreigner shall eat of it, [44] but every man's servant who is bought for money, when you have circumcised him, then shall he eat of it. [45] A foreigner and a hired servant shall not eat of it. [46] It must be eaten in one house. You shall not carry any of the meat outside of the house. Do not break any of its bones. [47] All the congregation of Israel shall keep it. [48] When a stranger lives as a foreigner with you, and would like to keep the Pesach to YHWH, let all his males be circumcised, and then let him come near and keep it. He shall be as one who is born in the land; but no uncircumcised person shall eat of it. [49] One law shall be to him who is born at home, and to the stranger who lives as a foreigner amongst you." [50] All the children of Israel did so. As YHWH commanded Moses and Aaron, so they did. [51] That same day, YHWH brought the children of Israel out of the land of Egypt by their armies.

Chapter 13

[1] YHWH spoke to Moses, saying, [2] "Sanctify to me all the firstborn, whatever opens the womb amongst the children of Israel, both of man and of animal. It is mine." [3] Moses said to the people, "Remember this day, in which you came out of Egypt, out of the house of bondage; for by strength of hand YHWH brought you out from this place. No leavened bread shall be eaten. [4] Today you go out in the month Aviv. [5] It shall be, when YHWH brings you into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which he swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. [6] Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to YHWH. [7] Unleavened bread shall be eaten throughout the seven days; and no leavened bread shall be seen with you. No yeast shall be seen with you, within all your borders. [8] You shall tell your son in that day, saying, 'It is because of that which YHWH did for me when I came out of Egypt.' [9] It shall be for a sign to you on your hand, and for a memorial between your eyes, that YHWH's law may be in your mouth; for with a strong hand YHWH has brought you out of Egypt. [10] You shall therefore keep this ordinance in its season from year to year. [11] "It

shall be, when YHWH brings you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, [12] that you shall set apart to YHWH all that opens the womb, and every firstborn that comes from an animal which you have. The males shall be YHWH's. [13] Every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck; and you shall redeem all the firstborn of man amongst your sons. [14] It shall be, when your son asks you in time to come, saying, 'What is this?' that you shall tell him, 'By strength of hand YHWH brought us out from Egypt, from the house of bondage. [15] When Pharaoh stubbornly refused to let us go, YHWH killed all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of livestock. Therefore I sacrifice to YHWH all that opens the womb, being males; but all the firstborn of my sons I redeem.' [16] It shall be for a sign on your hand, and for symbols between your eyes; for by strength of hand YHWH brought us out of Egypt." [17] When Pharaoh had let the people go, Elohim didn't lead them by the way of the land of the Philistines, although that was near; for Elohim said, "Lest perhaps the people change their minds when they see war, and they return to Egypt"; [18] but Elohim led the people around by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt. [19] Moses took the bones of Joseph with him, for he had made the children of Israel swear, saying, "Elohim will surely visit you, and you shall carry up my bones away from here with you." [20] They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [21] YHWH went before them by day in a pillar of cloud, to lead them on their way, and by night in a pillar of fire, to give them light, that they might go by day and by night: [22] the pillar of cloud by day, and the pillar of fire by night, didn't depart from before the people.

Chapter 14

[1] YHWH spoke to Moses, saying, [2] "Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea. [3] Pharaoh will say of the children of Israel, 'They are entangled in the land. The wilderness has shut them in.' [4] I will harden Pharaoh's heart, and he will follow after them; and I will get honour over Pharaoh, and over all his armies; and the Egyptians shall know that I am YHWH." They did so. [5] The king of Egypt was told that the people had fled; and the heart of Pharaoh and of his servants was changed towards the people, and they said, "What is this we have done, that we have let Israel go from serving us?" [6] He prepared his chariot, and took his army with him; [7] and he took six hundred chosen chariots, and all the chariots of Egypt, with captains over all of them. [8] YHWH hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; for the children of Israel went out with a high hand. [9] The Egyptians pursued them. All the horses and chariots of Pharaoh, his horsemen, and his army overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon. [10] When Pharaoh came near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid. The children of Israel cried out to YHWH. [11] They said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you treated us this way, to bring us out of Egypt? [12] Isn't this the word that we spoke to you in Egypt, saying, 'Leave us alone, that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." [13] Moses said to the people, "Don't be afraid. Stand still, and see the salvation of YHWH, which he will work for you today; for you will never again see the Egyptians whom you have seen today. [14] YHWH will fight for you, and you shall be still." [15] YHWH said to Moses, "Why do you cry to me? Speak to the children of Israel, that they go forward. [16] Lift up your rod, and stretch out your hand over the sea and divide it. Then the children of Israel shall go into the middle of the sea on dry ground. [17] Behold, I myself will harden the hearts of the Egyptians, and they will go in after them. I will get myself honour over Pharaoh, and over all his armies, over his chariots, and over his horsemen. [18] The Egyptians shall know that I am YHWH when I have gotten myself honour over Pharaoh, over his chariots, and over his horsemen." [19] The malak of Elohim, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. [20] It came between the camp of Egypt and the camp of Israel. There was the cloud and the darkness, yet it gave light by night. One didn't come near the other all night. [21] Moses stretched out his hand

over the sea, and YHWH caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. 22 The children of Israel went into the middle of the sea on the dry ground; and the waters were a wall to them on their right hand and on their left. 23 The Egyptians pursued, and went in after them into the middle of the sea: all of Pharaoh's horses, his chariots, and his horsemen. 24 In the morning watch, YHWH looked out on the Egyptian army through the pillar of fire and of cloud, and confused the Egyptian army. 25 He took off their chariot wheels, and they drove them heavily; so that the Egyptians said, "Let's flee from the face of Israel, for YHWH fights for them against the Egyptians!" 26 YHWH said to Moses, "Stretch out your hand over the sea, that the waters may come again on the Egyptians, on their chariots, and on their horsemen." 27 Moses stretched out his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it. YHWH overthrew the Egyptians in the middle of the sea. 28 The waters returned, and covered the chariots and the horsemen, even all Pharaoh's army that went in after them into the sea. There remained not so much as one of them. 29 But the children of Israel walked on dry land in the middle of the sea, and the waters were a wall to them on their right hand and on their left. 30 Thus YHWH saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the seashore. 31 Israel saw the great work which YHWH did to the Egyptians, and the people feared YHWH; and they believed in YHWH and in his servant Moses.

Chapter 15

1 Then Moses and the children of Israel sang this song to YHWH, and said, "I will sing to YHWH, for he has triumphed gloriously. He has thrown the horse and his rider into the sea. 2 YHWH is my strength and song. He has become my salvation. This is my Elohim, and I will praise him; my father's Elohim, and I will exalt him. 3 YHWH is a man of war. YHWH is his name. 4 He has cast Pharaoh's chariots and his army into the sea. His chosen captains are sunk in the Red Sea. 5 The deeps cover them. They went down into the depths like a stone. 6 Your right hand, YHWH, is glorious in power. Your right hand, YHWH, dashes the enemy in pieces. 7 In the greatness of your excellency, you overthrow those who rise up against you. You send out your wrath. It consumes them as stubble. 8 With the blast of your nostrils, the waters were piled up. The floods stood upright as a heap. The deeps were congealed in the heart of the sea. 9 The enemy said, 'I will pursue. I will overtake. I will divide the plunder. My desire will be satisfied on them. I will draw my sword. My hand will destroy them.' 10 You blew with your wind. The sea covered them. They sank like lead in the mighty waters. 11 Who is like you, YHWH, amongst the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders? 12 You stretched out your right hand. The earth swallowed them. 13 "You, in your chesed, have led the people that you have redeemed. You have guided them in your strength to your kodesh habitation. 14 The peoples have heard. They tremble. Pangs have taken hold of the inhabitants of Philistia. 15 Then the chiefs of Edom were dismayed. Trembling takes hold of the mighty men of Moab. All the inhabitants of Canaan have melted away. 16 Terror and dread falls on them. By the greatness of your arm they are as still as a stone, until your people pass over, YHWH, until the people you have purchased pass over. 17 You will bring them in, and plant them in the mountain of your inheritance, the place, YHWH, which you have made for yourself to dwell in: the Mishkan, Adonai, which your hands have established. 18 YHWH will reign forever and ever." 19 For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and YHWH brought back the waters of the sea on them; but the children of Israel walked on dry land in the middle of the sea. 20 Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. 21 Miriam answered them, "Sing to YHWH, for he has triumphed gloriously. He has thrown the horse and his rider into the sea." 22 Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 23 When they came to Marah, they couldn't drink from the waters of Marah, for they were bitter. Therefore its name was called Marah. 24 The people murmured against Moses, saying, "What shall we drink?" 25 Then he cried to YHWH. YHWH showed him a tree, and he threw it into the waters, and the waters were made sweet. There he made a statute and an

ordinance for them, and there he tested them. [26] He said, “If you will diligently listen to YHWH your Elohim’s voice, and will do that which is right in his eyes, and will pay attention to his mitzvot, and keep all his statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am YHWH who heals you.” [27] They came to Elim, where there were twelve springs of water and seventy palm trees. They encamped there by the waters.

Chapter 16

[1] They took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. [2] The whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; [3] and the children of Israel said to them, “We wish that we had died by YHWH’s hand in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread, for you have brought us out into this wilderness to kill this whole assembly with hunger.” [4] Then YHWH said to Moses, “Behold, I will rain bread from the sky for you, and the people shall go out and gather a day’s portion every day, that I may test them, whether they will walk in my law or not. [5] It shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.” [6] Moses and Aaron said to all the children of Israel, “At evening, you shall know that YHWH has brought you out from the land of Egypt. [7] In the morning, you shall see YHWH’s glory; because he hears your murmurings against YHWH. Who are we, that you murmur against us?” [8] Moses said, “Now YHWH will give you meat to eat in the evening, and in the morning bread to satisfy you, because YHWH hears your murmurings which you murmur against him. And who are we? Your murmurings are not against us, but against YHWH.” [9] Moses said to Aaron, “Tell all the congregation of the children of Israel, ‘Come close to YHWH, for he has heard your murmurings.’” [10] As Aaron spoke to the whole congregation of the children of Israel, they looked towards the wilderness, and behold, YHWH’s glory appeared in the cloud. [11] YHWH spoke to Moses, saying, [12] “I have heard the murmurings of the children of Israel. Speak to them, saying, ‘At evening you shall eat meat, and in the morning you shall be filled with bread. Then you will know that I am YHWH your Elohim.’” [13] In the evening, quail came up and covered the camp; and in the morning the dew lay around the camp. [14] When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground. [15] When the children of Israel saw it, they said to one another, “What is it?” For they didn’t know what it was. Moses said to them, “It is the bread which YHWH has given you to eat. [16] This is the thing which YHWH has commanded: ‘Gather of it everyone according to his eating; an omer a head, according to the number of your persons, you shall take it, every man for those who are in his tent.’” [17] The children of Israel did so, and some gathered more, some less. [18] When they measured it with an omer, he who gathered much had nothing over, and he who gathered little had no lack. They each gathered according to his eating. [19] Moses said to them, “Let no one leave of it until the morning.” [20] Notwithstanding they didn’t listen to Moses, but some of them left of it until the morning, so it bred worms and became foul; and Moses was angry with them. [21] They gathered it morning by morning, everyone according to his eating. When the sun grew hot, it melted. [22] On the sixth day, they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. [23] He said to them, “This is that which YHWH has spoken, ‘Tomorrow is a solemn rest, a kodesh Shabbat to YHWH. Bake that which you want to bake, and boil that which you want to boil; and all that remains over lay up for yourselves to be kept until the morning.’” [24] They laid it up until the morning, as Moses ordered, and it didn’t become foul, and there were no worms in it. [25] Moses said, “Eat that today, for today is a Shabbat to YHWH. Today you shall not find it in the field. [26] Six days you shall gather it, but on the seventh day is the Shabbat. In it there shall be none.” [27] On the seventh day, some of the people went out to gather, and they found none. [28] YHWH said to Moses, “How long do you refuse to keep my mitzvot and my laws? [29] Behold, because YHWH has given you the Shabbat, therefore he gives you on the sixth day the bread of two days. Everyone stay in his place. Let no one go out of his place on the seventh day.” [30] So the people rested on the seventh day. [31] The house of Israel called its name “Manna”, and it was like

coriander seed, white; and its taste was like wafers with honey. [32] Moses said, “This is the thing which YHWH has commanded, ‘Let an omer-full of it be kept throughout your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” [33] Moses said to Aaron, “Take a pot, and put an omer-full of manna in it, and lay it up before YHWH, to be kept throughout your generations.” [34] As YHWH commanded Moses, so Aaron laid it up before the Testimony, to be kept. [35] The children of Israel ate the manna forty years, until they came to an inhabited land. They ate the manna until they came to the borders of the land of Canaan. [36] Now an omer is one tenth of an ephah.

Chapter 17

[1] All the congregation of the children of Israel travelled from the wilderness of Sin, starting according to YHWH’s mitzvah, and encamped in Rephidim; but there was no water for the people to drink. [2] Therefore the people quarrelled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test YHWH?” [3] The people were thirsty for water there; so the people murmured against Moses, and said, “Why have you brought us up out of Egypt, to kill us, our children, and our livestock with thirst?” [4] Moses cried to YHWH, saying, “What shall I do with these people? They are almost ready to stone me.” [5] YHWH said to Moses, “Walk on before the people, and take the elders of Israel with you, and take the rod in your hand with which you struck the Nile, and go. [6] Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink.” Moses did so in the sight of the elders of Israel. [7] He called the name of the place Massah, and Meribah, because the children of Israel quarrelled, and because they tested YHWH, saying, “Is YHWH amongst us, or not?” [8] Then Amalek came and fought with Israel in Rephidim. [9] Moses said to Joshua, “Choose men for us, and go out to fight with Amalek. Tomorrow I will stand on the top of the hill with Elohim’s rod in my hand.” [10] So Joshua did as Moses had told him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. [11] When Moses held up his hand, Israel prevailed. When he let down his hand, Amalek prevailed. [12] But Moses’ hands were heavy; so they took a stone, and put it under him, and he sat on it. Aaron and Hur held up his hands, the one on the one side, and the other on the other side. His hands were steady until sunset. [13] Joshua defeated Amalek and his people with the edge of the sword. [14] YHWH said to Moses, “Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the memory of Amalek from under the sky.” [15] Moses built an altar, and called its name “The LORD our Banner”. [16] He said, “YHWH has sworn: ‘YHWH will have war with Amalek from generation to generation.’”

Chapter 18

[1] Now Jethro, the priest of Midian, Moses’ father-in-law, heard of all that Elohim had done for Moses and for Israel his people, how YHWH had brought Israel out of Egypt. [2] Jethro, Moses’ father-in-law, received Zipporah, Moses’ wife, after he had sent her away, [3] and her two sons. The name of one son was Gershom, for Moses said, “I have lived as a foreigner in a foreign land”. [4] The name of the other was Eliezer, for he said, “My father’s Elohim was my help and delivered me from Pharaoh’s sword.” [5] Jethro, Moses’ father-in-law, came with Moses’ sons and his wife to Moses into the wilderness where he was encamped, at the Mountain of Elohim. [6] He said to Moses, “I, your father-in-law Jethro, have come to you with your wife, and her two sons with her.” [7] Moses went out to meet his father-in-law, and bowed and kissed him. They asked each other of their welfare, and they came into the tent. [8] Moses told his father-in-law all that YHWH had done to Pharaoh and to the Egyptians for Israel’s sake, all the hardships that had come on them on the way, and how YHWH delivered them. [9] Jethro rejoiced for all the goodness which YHWH had done to Israel, in that he had delivered them out of the hand of the Egyptians. [10] Jethro said, “Blessed be YHWH, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of the Egyptians. [11] Now I know that YHWH is greater than all gods because of the way that they treated people arrogantly.” [12] Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for Elohim. Aaron came with all the elders of Israel, to eat

bread with Moses' father-in-law before Elohim. [13] On the next day, Moses sat to judge the people, and the people stood around Moses from the morning to the evening. [14] When Moses' father-in-law saw all that he did to the people, he said, "What is this thing that you do for the people? Why do you sit alone, and all the people stand around you from morning to evening?" [15] Moses said to his father-in-law, "Because the people come to me to enquire of Elohim. [16] When they have a matter, they come to me, and I judge between a man and his neighbour, and I make them know the statutes of Elohim, and his laws." [17] Moses' father-in-law said to him, "The thing that you do is not good. [18] You will surely wear away, both you, and this people that is with you; for the thing is too heavy for you. You are not able to perform it yourself alone. [19] Listen now to my voice. I will give you counsel, and Elohim be with you. You represent the people before Elohim, and bring the causes to Elohim. [20] You shall teach them the statutes and the laws, and shall show them the way in which they must walk, and the work that they must do. [21] Moreover you shall provide out of all the people able men which fear Elohim: men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [22] Let them judge the people at all times. It shall be that every great matter they shall bring to you, but every small matter they shall judge themselves. So shall it be easier for you, and they shall share the load with you. [23] If you will do this thing, and Elohim commands you so, then you will be able to endure, and all these people also will go to their place in peace." [24] So Moses listened to the voice of his father-in-law, and did all that he had said. [25] Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. [26] They judged the people at all times. They brought the hard cases to Moses, but every small matter they judged themselves. [27] Moses let his father-in-law depart, and he went his way into his own land.

Chapter 19

[1] In the third month after the children of Israel had gone out of the land of Egypt, on that same day they came into the wilderness of Sinai. [2] When they had departed from Rephidim, and had come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. [3] Moses went up to Elohim, and YHWH called to him out of the mountain, saying, "This is what you shall tell the house of Jacob, and tell the children of Israel: [4] 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself. [5] Now therefore, if you will indeed obey my voice and keep my covenant, then you shall be my own possession from amongst all peoples; for all the earth is mine; [6] and you shall be to me a kingdom of priests and a kodesh nation.' These are the words which you shall speak to the children of Israel." [7] Moses came and called for the elders of the people, and set before them all these words which YHWH commanded him. [8] All the people answered together, and said, "All that YHWH has spoken we will do." Moses reported the words of the people to YHWH. [9] YHWH said to Moses, "Behold, I come to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." Moses told the words of the people to YHWH. [10] YHWH said to Moses, "Go to the people, and sanctify them today and tomorrow, and let them wash their garments, [11] and be ready for the third day; for on the third day YHWH will come down in the sight of all the people on Mount Sinai. [12] You shall set bounds to the people all around, saying, 'Be careful that you don't go up onto the mountain, or touch its border. Whoever touches the mountain shall be surely put to death. [13] No hand shall touch him, but he shall surely be stoned or shot through; whether it is animal or man, he shall not live.' When the trumpet sounds long, they shall come up to the mountain." [14] Moses went down from the mountain to the people, and sanctified the people; and they washed their clothes. [15] He said to the people, "Be ready by the third day. Don't have sexual relations with a woman." [16] On the third day, when it was morning, there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud trumpet; and all the people who were in the camp trembled. [17] Moses led the people out of the camp to meet Elohim; and they stood at the lower part of the mountain. [18] All of Mount Sinai smoked, because YHWH descended on it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. [19] When the sound of the trumpet grew louder and louder, Moses spoke, and Elohim answered him by a voice. [20] YHWH

came down on Mount Sinai, to the top of the mountain. YHWH called Moses to the top of the mountain, and Moses went up. 21 YHWH said to Moses, “Go down, warn the people, lest they break through to YHWH to gaze, and many of them perish. 22 Let the priests also, who come near to YHWH, sanctify themselves, lest YHWH break out on them.” 23 Moses said to YHWH, “The people can’t come up to Mount Sinai, for you warned us, saying, ‘Set bounds around the mountain, and sanctify it.’” 24 YHWH said to him, “Go down! You shall bring Aaron up with you, but don’t let the priests and the people break through to come up to YHWH, lest he break out against them.” 25 So Moses went down to the people, and told them.

Chapter 20

1 Elohim spoke all these words, saying, 2 “I am YHWH your Elohim, who brought you out of the land of Egypt, out of the house of bondage. 3 “You shall have no other gods before me. 4 “You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: 5 you shall not bow yourself down to them, nor serve them, for I, YHWH your Elohim, am a jealous Elohim, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, 6 and showing chesed to thousands of those who love me and keep my mitzvot. 7 “You shall not misuse the name of YHWH your Elohim, for YHWH will not hold him guiltless who misuses his name. 8 “Remember the Shabbat day, to keep it kodesh. 9 You shall labour six days, and do all your work, 10 but the seventh day is a Shabbat to YHWH your Elohim. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; 11 for in six days YHWH made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore YHWH blessed the Shabbat day, and made it kodesh. 12 “Honour your father and your mother, that your days may be long in the land which YHWH your Elohim gives you. 13 “You shall not murder. 14 “You shall not commit adultery. 15 “You shall not steal. 16 “You shall not give false testimony against your neighbour. 17 “You shall not covet your neighbour’s house. You shall not covet your neighbour’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour’s.” 18 All the people perceived the thunderings, the lightnings, the sound of the trumpet, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. 19 They said to Moses, “Speak with us yourself, and we will listen; but don’t let Elohim speak with us, lest we die.” 20 Moses said to the people, “Don’t be afraid, for Elohim has come to test you, and that his fear may be before you, that you won’t sin.” 21 The people stayed at a distance, and Moses came near to the thick darkness where Elohim was. 22 YHWH said to Moses, “This is what you shall tell the children of Israel: ‘You yourselves have seen that I have talked with you from heaven. 23 You shall most certainly not make gods of silver or gods of gold for yourselves to be alongside me. 24 You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record my name I will come to you and I will bless you. 25 If you make me an altar of stone, you shall not build it of cut stones; for if you lift up your tool on it, you have polluted it. 26 You shall not go up by steps to my altar, that your nakedness may not be exposed to it.’

Chapter 21

1 “Now these are the ordinances which you shall set before them: 2 “If you buy a Hebrew servant, he shall serve six years, and in the seventh he shall go out free without paying anything. 3 If he comes in by himself, he shall go out by himself. If he is married, then his wife shall go out with him. 4 If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself. 5 But if the servant shall plainly say, ‘I love my master, my wife, and my children. I will not go out free;’ 6 then his master shall bring him to Elohim, and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever. 7 “If a man sells his daughter to be a female servant, she shall not go out as the male servants do. 8 If she doesn’t please her master, who has married her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt

deceitfully with her. [9] If he marries her to his son, he shall deal with her as a daughter. [10] If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights. [11] If he doesn't do these three things for her, she may go free without paying any money. [12] "One who strikes a man so that he dies shall surely be put to death, [13] but not if it is unintentional, but Elohim allows it to happen; then I will appoint you a place where he shall flee. [14] If a man schemes and comes presumptuously on his neighbour to kill him, you shall take him from my altar, that he may die. [15] "Anyone who attacks his father or his mother shall be surely put to death. [16] "Anyone who kidnaps someone and sells him, or if he is found in his hand, he shall surely be put to death. [17] "Anyone who curses his father or his mother shall surely be put to death. [18] "If men quarrel and one strikes the other with a stone, or with his fist, and he doesn't die, but is confined to bed; [19] if he rises again and walks around with his staff, then he who struck him shall be cleared; only he shall pay for the loss of his time, and shall provide for his healing until he is thoroughly healed. [20] "If a man strikes his servant or his maid with a rod, and he dies under his hand, the man shall surely be punished. [21] Notwithstanding, if his servant gets up after a day or two, he shall not be punished, for the servant is his property. [22] "If men fight and hurt a pregnant woman so that she gives birth prematurely, and yet no harm follows, he shall be surely fined as much as the woman's husband demands and the judges allow. [23] But if any harm follows, then you must take life for life, [24] eye for eye, tooth for tooth, hand for hand, foot for foot, [25] burning for burning, wound for wound, and bruise for bruise. [26] "If a man strikes his servant's eye, or his maid's eye, and destroys it, he shall let him go free for his eye's sake. [27] If he strikes out his male servant's tooth, or his female servant's tooth, he shall let the servant go free for his tooth's sake. [28] "If a bull gores a man or a woman to death, the bull shall surely be stoned, and its meat shall not be eaten; but the owner of the bull shall not be held responsible. [29] But if the bull had a habit of goring in the past, and this has been testified to its owner, and he has not kept it in, but it has killed a man or a woman, the bull shall be stoned, and its owner shall also be put to death. [30] If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed. [31] Whether it has gored a son or has gored a daughter, according to this judgement it shall be done to him. [32] If the bull gores a male servant or a female servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned. [33] "If a man opens a pit, or if a man digs a pit and doesn't cover it, and a bull or a donkey falls into it, [34] the owner of the pit shall make it good. He shall give money to its owner, and the dead animal shall be his. [35] "If one man's bull injures another's, so that it dies, then they shall sell the live bull, and divide its price; and they shall also divide the dead animal. [36] Or if it is known that the bull was in the habit of goring in the past, and its owner has not kept it in, he shall surely pay bull for bull, and the dead animal shall be his own.

Chapter 22

[1] "If a man steals an ox or a sheep, and kills it or sells it, he shall pay five oxen for an ox, and four sheep for a sheep. [2] If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him. [3] If the sun has risen on him, he is guilty of bloodshed. He shall make restitution. If he has nothing, then he shall be sold for his theft. [4] If the stolen property is found in his hand alive, whether it is ox, donkey, or sheep, he shall pay double. [5] "If a man causes a field or vineyard to be eaten by letting his animal loose, and it grazes in another man's field, he shall make restitution from the best of his own field, and from the best of his own vineyard. [6] "If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are consumed; he who kindled the fire shall surely make restitution. [7] "If a man delivers to his neighbour money or stuff to keep, and it is stolen out of the man's house, if the thief is found, he shall pay double. [8] If the thief isn't found, then the master of the house shall come near to Elohim, to find out whether or not he has put his hand on his neighbour's goods. [9] For every matter of trespass, whether it is for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, 'This is mine,' the cause of both parties shall come before Elohim. He whom Elohim condemns shall pay double to his neighbour. [10] "If a man delivers to his neighbour a donkey, an ox, a sheep, or any animal to keep, and it dies or is injured, or driven away, no man seeing it; [11] the oath of YHWH shall be between them both, he has not put his hand on his neighbour's goods; and its owner

shall accept it, and he shall not make restitution. [12] But if it is stolen from him, the one who stole shall make restitution to its owner. [13] If it is torn in pieces, let him bring it for evidence. He shall not make good that which was torn. [14] “If a man borrows anything of his neighbour’s, and it is injured, or dies, its owner not being with it, he shall surely make restitution. [15] If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease. [16] “If a man entices a virgin who isn’t pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. [17] If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins. [18] “You shall not allow a sorceress to live. [19] “Whoever has sex with an animal shall surely be put to death. [20] “He who sacrifices to any god, except to YHWH only, shall be utterly destroyed. [21] “You shall not wrong an alien or oppress him, for you were aliens in the land of Egypt. [22] “You shall not take advantage of any widow or fatherless child. [23] If you take advantage of them at all, and they cry at all to me, I will surely hear their cry; [24] and my wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. [25] “If you lend money to any of my people with you who is poor, you shall not be to him as a creditor. You shall not charge him interest. [26] If you take your neighbour’s garment as collateral, you shall restore it to him before the sun goes down, [27] for that is his only covering, it is his garment for his skin. What would he sleep in? It will happen, when he cries to me, that I will hear, for I am gracious. [28] “You shall not blaspheme Elohim, nor curse a ruler of your people. [29] “You shall not delay to offer from your harvest and from the outflow of your presses. “You shall give the firstborn of your sons to me. [30] You shall do likewise with your cattle and with your sheep. It shall be with its mother seven days, then on the eighth day you shall give it to me. [31] “You shall be kodesh men to me, therefore you shall not eat any meat that is torn by animals in the field. You shall cast it to the dogs.

Chapter 23

[1] “You shall not spread a false report. Don’t join your hand with the wicked to be a malicious witness. [2] “You shall not follow a crowd to do evil. You shall not testify in court to side with a multitude to pervert justice. [3] You shall not favour a poor man in his cause. [4] “If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. [5] If you see the donkey of him who hates you fallen down under his burden, don’t leave him. You shall surely help him with it. [6] “You shall not deny justice to your poor people in their lawsuits. [7] “Keep far from a false charge, and don’t kill the innocent and righteous; for I will not justify the wicked. [8] “You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous. [9] “You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt. [10] “For six years you shall sow your land, and shall gather in its increase, [11] but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove. [12] “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your servant, and the alien may be refreshed. [13] “Be careful to do all things that I have said to you; and don’t invoke the name of other gods or even let them be heard out of your mouth. [14] “You shall observe a feast to me three times a year. [15] You shall observe the Chag HaMatzot. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Aviv (for in it you came out of Egypt), and no one shall appear before me empty. [16] And the feast of harvest, the first fruits of your labours, which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labours out of the field. [17] Three times in the year all your males shall appear before Adonai YHWH. [18] “You shall not offer the blood of my sacrifice with leavened bread. The fat of my feast shall not remain all night until the morning. [19] You shall bring the first of the first fruits of your ground into the house of YHWH your Elohim. “You shall not boil a young goat in its mother’s milk. [20] “Behold, I send a malak before you, to keep you by the way, and to bring you into the place which I have prepared. [21] Pay attention to him, and listen to his voice. Don’t provoke him, for he will not pardon your disobedience, for my name is in him. [22] But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries. [23] For my malak shall go before you,

and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off. [24] You shall not bow down to their gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars. [25] You shall serve YHWH your Elohim, and he will bless your bread and your water, and I will take sickness away from amongst you. [26] No one will miscarry or be barren in your land. I will fulfil the number of your days. [27] I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you. [28] I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. [29] I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you. [30] Little by little I will drive them out from before you, until you have increased and inherit the land. [31] I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. [32] You shall make no covenant with them, nor with their gods. [33] They shall not dwell in your land, lest they make you sin against me, for if you serve their gods, it will surely be a snare to you."

Chapter 24

[1] He said to Moses, "Come up to YHWH, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance. [2] Moses alone shall come near to YHWH, but they shall not come near. The people shall not go up with him." [3] Moses came and told the people all YHWH's words, and all the ordinances; and all the people answered with one voice, and said, "All the words which YHWH has spoken will we do." [4] Moses wrote all YHWH's words, then rose up early in the morning and built an altar at the base of the mountain, with twelve pillars for the twelve tribes of Israel. [5] He sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of cattle to YHWH. [6] Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. [7] He took the book of the covenant and read it in the hearing of the people, and they said, "We will do all that YHWH has said, and be obedient." [8] Moses took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which YHWH has made with you concerning all these words." [9] Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up. [10] They saw the Elohim of Israel. Under his feet was like a paved work of sapphire stone, like the skies for clearness. [11] He didn't lay his hand on the nobles of the children of Israel. They saw Elohim, and ate and drank. [12] YHWH said to Moses, "Come up to me on the mountain, and stay here, and I will give you the stone tablets with the law and the commands that I have written, that you may teach them." [13] Moses rose up with Joshua, his servant, and Moses went up onto Elohim's Mountain. [14] He said to the elders, "Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them." [15] Moses went up on the mountain, and the cloud covered the mountain. [16] YHWH's glory settled on Mount Sinai, and the cloud covered it six days. The seventh day he called to Moses out of the middle of the cloud. [17] The appearance of YHWH's glory was like devouring fire on the top of the mountain in the eyes of the children of Israel. [18] Moses entered into the middle of the cloud, and went up on the mountain; and Moses was on the mountain forty days and forty nights.

Chapter 25

[1] YHWH spoke to Moses, saying, [2] "Speak to the children of Israel, that they take an offering for me. From everyone whose heart makes him willing you shall take my offering. [3] This is the offering which you shall take from them: gold, silver, bronze, [4] blue, purple, scarlet, fine linen, goats' hair, [5] rams' skins dyed red, sea cow hides, acacia wood, [6] oil for the light, spices for the anointing oil and for the sweet incense, [7] onyx stones, and stones to be set for the ephod and for the breastplate. [8] Let them make me a Mishkan, that I may dwell amongst them. [9] According to all that I show you, the pattern of the Mishkan, and the pattern of all of its furniture, even so you shall make it. [10] "They shall make an ark of acacia wood. Its length shall be two and a half cubits, its width a cubit and a half, and a cubit and a half its height. [11] You shall overlay it with pure gold. You shall overlay it inside

and outside, and you shall make a gold moulding around it. [12] You shall cast four rings of gold for it, and put them in its four feet. Two rings shall be on the one side of it, and two rings on the other side of it. [13] You shall make poles of acacia wood, and overlay them with gold. [14] You shall put the poles into the rings on the sides of the ark to carry the ark. [15] The poles shall be in the rings of the ark. They shall not be taken from it. [16] You shall put the covenant which I shall give you into the ark. [17] You shall make a mercy seat of pure gold. Two and a half cubits shall be its length, and a cubit and a half its width. [18] You shall make two cherubim of hammered gold. You shall make them at the two ends of the mercy seat. [19] Make one cherub at the one end, and one cherub at the other end. You shall make the cherubim on its two ends of one piece with the mercy seat. [20] The cherubim shall spread out their wings upward, covering the mercy seat with their wings, with their faces towards one another. The faces of the cherubim shall be towards the mercy seat. [21] You shall put the mercy seat on top of the ark, and in the ark you shall put the covenant that I will give you. [22] There I will meet with you, and I will tell you from above the mercy seat, from between the two cherubim which are on the ark of the covenant, all that I command you for the children of Israel. [23] “You shall make a table of acacia wood. Its length shall be two cubits, and its width a cubit, and its height one and a half cubits. [24] You shall overlay it with pure gold, and make a gold moulding around it. [25] You shall make a rim of a hand width around it. You shall make a golden moulding on its rim around it. [26] You shall make four rings of gold for it, and put the rings in the four corners that are on its four feet. [27] The rings shall be close to the rim, for places for the poles to carry the table. [28] You shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. [29] You shall make its dishes, its spoons, its ladles, and its bowls with which to pour out offerings. You shall make them of pure gold. [30] You shall set bread of the presence on the table before me always. [31] “You shall make a lamp stand of pure gold. The lamp stand shall be made of hammered work. Its base, its shaft, its cups, its buds, and its flowers shall be of one piece with it. [32] There shall be six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side; [33] three cups made like almond blossoms in one branch, a bud and a flower; and three cups made like almond blossoms in the other branch, a bud and a flower, so for the six branches going out of the lamp stand; [34] and in the lamp stand four cups made like almond blossoms, its buds and its flowers; [35] and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of the lamp stand. [36] Their buds and their branches shall be of one piece with it, all of it one beaten work of pure gold. [37] You shall make its lamps seven, and they shall light its lamps to give light to the space in front of it. [38] Its snuffers and its snuff dishes shall be of pure gold. [39] It shall be made of a talent of pure gold, with all these accessories. [40] See that you make them after their pattern, which has been shown to you on the mountain.

Chapter 26

[1] “Moreover you shall make the Mishkan with ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubim. You shall make them with the work of a skilful workman. [2] The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits: all the curtains shall have one measure. [3] Five curtains shall be coupled together to one another, and the other five curtains shall be coupled to one another. [4] You shall make loops of blue on the edge of the one curtain from the edge in the coupling, and you shall do likewise on the edge of the curtain that is outermost in the second coupling. [5] You shall make fifty loops in the one curtain, and you shall make fifty loops in the edge of the curtain that is in the second coupling. The loops shall be opposite one another. [6] You shall make fifty clasps of gold, and couple the curtains to one another with the clasps. The Mishkan shall be a unit. [7] “You shall make curtains of goats’ hair for a covering over the Mishkan. You shall make eleven curtains. [8] The length of each curtain shall be thirty cubits, and the width of each curtain four cubits: the eleven curtains shall have one measure. [9] You shall couple five curtains by themselves, and six curtains by themselves, and shall double over the sixth curtain in the forefront of the tent. [10] You shall make fifty loops on the edge of the one curtain that is outermost in the coupling, and fifty loops on the

edge of the curtain which is outermost in the second coupling. [11] You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together, that it may be one. [12] The overhanging part that remains of the curtains of the tent—the half curtain that remains—shall hang over the back of the Mishkan. [13] The cubit on the one side and the cubit on the other side, of that which remains in the length of the curtains of the tent, shall hang over the sides of the Mishkan on this side and on that side, to cover it. [14] You shall make a covering for the tent of rams' skins dyed red, and a covering of sea cow hides above. [15] "You shall make the boards for the Mishkan of acacia wood, standing upright. [16] Ten cubits shall be the length of a board, and one and a half cubits the width of each board. [17] There shall be two tenons in each board, joined to one another: thus you shall make for all the boards of the Mishkan. [18] You shall make twenty boards for the Mishkan, for the south side southward. [19] You shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. [20] For the second side of the Mishkan, on the north side, twenty boards, [21] and their forty sockets of silver; two sockets under one board, and two sockets under another board. [22] For the far side of the Mishkan westward you shall make six boards. [23] You shall make two boards for the corners of the Mishkan in the far side. [24] They shall be double beneath, and in the same way they shall be whole to its top to one ring: thus shall it be for them both; they shall be for the two corners. [25] There shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. [26] "You shall make bars of acacia wood: five for the boards of the one side of the Mishkan, [27] and five bars for the boards of the other side of the Mishkan, and five bars for the boards of the side of the Mishkan, for the far side westward. [28] The middle bar in the middle of the boards shall pass through from end to end. [29] You shall overlay the boards with gold, and make their rings of gold for places for the bars. You shall overlay the bars with gold. [30] You shall set up the Mishkan according to the way that it was shown to you on the mountain. [31] "You shall make a veil of blue, and purple, and scarlet, and fine twined linen, with cherubim. It shall be the work of a skilful workman. [32] You shall hang it on four pillars of acacia overlaid with gold; their hooks shall be of gold, on four sockets of silver. [33] You shall hang up the veil under the clasps, and shall bring the ark of the covenant in there within the veil. The veil shall separate the kodesh place from the most kodesh for you. [34] You shall put the mercy seat on the ark of the covenant in the most kodesh place. [35] You shall set the table outside the veil, and the lamp stand opposite the table on the side of the Mishkan towards the south. You shall put the table on the north side. [36] "You shall make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. [37] You shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold. You shall cast five sockets of bronze for them.

Chapter 27

[1] "You shall make the altar of acacia wood, five cubits long, and five cubits wide. The altar shall be square. Its height shall be three cubits. [2] You shall make its horns on its four corners. Its horns shall be of one piece with it. You shall overlay it with bronze. [3] You shall make its pots to take away its ashes; and its shovels, its basins, its meat hooks, and its fire pans. You shall make all its vessels of bronze. [4] You shall make a grating for it of network of bronze. On the net you shall make four bronze rings in its four corners. [5] You shall put it under the ledge around the altar beneath, that the net may reach halfway up the altar. [6] You shall make poles for the altar, poles of acacia wood, and overlay them with bronze. [7] Its poles shall be put into the rings, and the poles shall be on the two sides of the altar when carrying it. [8] You shall make it hollow with planks. They shall make it as it has been shown you on the mountain. [9] "You shall make the court of the Mishkan: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one side. [10] Its pillars shall be twenty, and their sockets twenty, of bronze. The hooks of the pillars and their fillets shall be of silver. [11] Likewise for the length of the north side, there shall be hangings one hundred cubits long, and its pillars twenty, and their sockets twenty, of bronze; the hooks of the pillars, and their fillets, of silver. [12] For the width of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. [13] The width of the

court on the east side eastward shall be fifty cubits. [14] The hangings for the one side of the gate shall be fifteen cubits; their pillars three, and their sockets three. [15] For the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three. [16] For the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. [17] All the pillars of the court around shall be filleted with silver; their hooks of silver, and their sockets of bronze. [18] The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits, of fine twined linen, and their sockets of bronze. [19] All the instruments of the Mishkan in all its service, and all its pins, and all the pins of the court, shall be of bronze. [20] “You shall command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. [21] In the Tent of Meeting, outside the veil which is before the covenant, Aaron and his sons shall keep it in order from evening to morning before YHWH: it shall be a statute forever throughout their generations on the behalf of the children of Israel.

Chapter 28

[1] “Bring Aaron your brother, and his sons with him, near to you from amongst the children of Israel, that he may minister to me in the priest’s office: Aaron, with Nadab, Abihu, Eleazar, and Ithamar, Aaron’s sons. [2] You shall make kodesh garments for Aaron your brother, for glory and for beauty. [3] You shall speak to all who are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron’s garments to sanctify him, that he may minister to me in the priest’s office. [4] These are the garments which they shall make: a breastplate, an ephod, a robe, a fitted tunic, a turban, and a sash. They shall make kodesh garments for Aaron your brother and his sons, that he may minister to me in the priest’s office. [5] They shall use the gold, and the blue, and the purple, and the scarlet, and the fine linen. [6] “They shall make the ephod of gold, blue, purple, scarlet, and fine twined linen, the work of the skilful workman. [7] It shall have two shoulder straps joined to the two ends of it, that it may be joined together. [8] The skilfully woven band, which is on it, shall be like its work and of the same piece; of gold, blue, purple, scarlet, and fine twined linen. [9] You shall take two onyx stones, and engrave on them the names of the children of Israel. [10] Six of their names on the one stone, and the names of the six that remain on the other stone, in the order of their birth. [11] With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the children of Israel. You shall make them to be enclosed in settings of gold. [12] You shall put the two stones on the shoulder straps of the ephod, to be stones of memorial for the children of Israel. Aaron shall bear their names before YHWH on his two shoulders for a memorial. [13] You shall make settings of gold, [14] and two chains of pure gold; you shall make them like cords of braided work. You shall put the braided chains on the settings. [15] “You shall make a breastplate of judgement, the work of the skilful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, you shall make it. [16] It shall be square and folded double; a span shall be its length, and a span its width. [17] You shall set in it settings of stones, four rows of stones: a row of ruby, topaz, and beryl shall be the first row; [18] and the second row a turquoise, a sapphire, and an emerald; [19] and the third row a jacinth, an agate, and an amethyst; [20] and the fourth row a chrysolite, an onyx, and a jasper. They shall be enclosed in gold in their settings. [21] The stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for the twelve tribes. [22] You shall make on the breastplate chains like cords, of braided work of pure gold. [23] You shall make on the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. [24] You shall put the two braided chains of gold in the two rings at the ends of the breastplate. [25] The other two ends of the two braided chains you shall put on the two settings, and put them on the shoulder straps of the ephod in its forepart. [26] You shall make two rings of gold, and you shall put them on the two ends of the breastplate, on its edge, which is towards the side of the ephod inward. [27] You shall make two rings of gold, and shall put them on the two shoulder straps of the ephod underneath, in its forepart, close by its coupling, above the skilfully woven band of the ephod. [28] They shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that it may be on the skilfully woven band of the ephod, and that the breastplate may not

swing out from the ephod. [29] Aaron shall bear the names of the children of Israel in the breastplate of judgement on his heart, when he goes in to the kodesh place, for a memorial before YHWH continually. [30] You shall put in the breastplate of judgement the Urim and the Thummim; and they shall be on Aaron's heart, when he goes in before YHWH. Aaron shall bear the judgement of the children of Israel on his heart before YHWH continually. [31] "You shall make the robe of the ephod all of blue. [32] It shall have a hole for the head in the middle of it. It shall have a binding of woven work around its hole, as it were the hole of a coat of mail, that it not be torn. [33] On its hem you shall make pomegranates of blue, and of purple, and of scarlet, all around its hem; with bells of gold between and around them: [34] a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe. [35] It shall be on Aaron to minister: and its sound shall be heard when he goes in to the kodesh place before YHWH, and when he comes out, that he not die. [36] "You shall make a plate of pure gold, and engrave on it, like the engravings of a signet, 'HOLY TO YHWH.' [37] You shall put it on a lace of blue, and it shall be on the sash. It shall be on the front of the sash. [38] It shall be on Aaron's forehead, and Aaron shall bear the iniquity of the kodesh things, which the children of Israel shall make kodesh in all their kodesh gifts; and it shall be always on his forehead, that they may be accepted before YHWH. [39] You shall weave the tunic with fine linen. You shall make a turban of fine linen. You shall make a sash, the work of the embroiderer. [40] "You shall make tunics for Aaron's sons. You shall make sashes for them. You shall make headbands for them, for glory and for beauty. [41] You shall put them on Aaron your brother, and on his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office. [42] You shall make them linen pants to cover their naked flesh. They shall reach from the waist even to the thighs. [43] They shall be on Aaron and on his sons, when they go in to the Tent of Meeting, or when they come near to the altar to minister in the kodesh place, that they don't bear iniquity, and die. This shall be a statute forever to him and to his offspring after him.

Chapter 29

[1] "This is the thing that you shall do to them to make them kodesh, to minister to me in the priest's office: take one young bull and two rams without defect, [2] unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil. You shall make them of fine wheat flour. [3] You shall put them into one basket, and bring them in the basket, with the bull and the two rams. [4] You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. [5] You shall take the garments, and put on Aaron the tunic, the robe of the ephod, the ephod, and the breastplate, and clothe him with the skilfully woven band of the ephod. [6] You shall set the turban on his head, and put the kodesh crown on the turban. [7] Then you shall take the anointing oil, and pour it on his head, and anoint him. [8] You shall bring his sons, and put tunics on them. [9] You shall clothe them with belts, Aaron and his sons, and bind headbands on them. They shall have the priesthood by a perpetual statute. You shall consecrate Aaron and his sons. [10] "You shall bring the bull before the Tent of Meeting; and Aaron and his sons shall lay their hands on the head of the bull. [11] You shall kill the bull before YHWH at the door of the Tent of Meeting. [12] You shall take of the blood of the bull, and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. [13] You shall take all the fat that covers the innards, the cover of the liver, the two kidneys, and the fat that is on them, and burn them on the altar. [14] But the meat of the bull, and its skin, and its dung, you shall burn with fire outside of the camp. It is a sin offering. [15] "You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram. [16] You shall kill the ram, and you shall take its blood, and sprinkle it around on the altar. [17] You shall cut the ram into its pieces, and wash its innards, and its legs, and put them with its pieces, and with its head. [18] You shall burn the whole ram on the altar: it is a burnt offering to YHWH; it is a pleasant aroma, an offering made by fire to YHWH. [19] "You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram. [20] Then you shall kill the ram, and take some of its blood, and put it on the tip of the right ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the big toe of their right foot; and sprinkle the blood around on the altar. [21] You shall take of the blood that is on the altar,

and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him: and he shall be made kodesh, and his garments, and his sons, and his sons' garments with him. [22] Also you shall take some of the ram's fat, the fat tail, the fat that covers the innards, the cover of the liver, the two kidneys, the fat that is on them, and the right thigh (for it is a ram of consecration), [23] and one loaf of bread, one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before YHWH. [24] You shall put all of this in Aaron's hands, and in his sons' hands, and shall wave them for a wave offering before YHWH. [25] You shall take them from their hands, and burn them on the altar on the burnt offering, for a pleasant aroma before YHWH: it is an offering made by fire to YHWH. [26] "You shall take the breast of Aaron's ram of consecration, and wave it for a wave offering before YHWH. It shall be your portion. [27] You shall sanctify the breast of the wave offering and the thigh of the wave offering, which is waved, and which is raised up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons. [28] It shall be for Aaron and his sons as their portion forever from the children of Israel; for it is a wave offering. It shall be a wave offering from the children of Israel of the sacrifices of their peace offerings, even their wave offering to YHWH. [29] "The kodesh garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. [30] Seven days shall the son who is priest in his place put them on, when he comes into the Tent of Meeting to minister in the kodesh place. [31] "You shall take the ram of consecration and boil its meat in a kodesh place. [32] Aaron and his sons shall eat the meat of the ram, and the bread that is in the basket, at the door of the Tent of Meeting. [33] They shall eat those things with which atonement was made, to consecrate and sanctify them; but a stranger shall not eat of it, because they are kodesh. [34] If anything of the meat of the consecration, or of the bread, remains to the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is kodesh. [35] "You shall do so to Aaron and to his sons, according to all that I have commanded you. You shall consecrate them seven days. [36] Every day you shall offer the bull of sin offering for atonement. You shall cleanse the altar when you make atonement for it. You shall anoint it, to sanctify it. [37] Seven days you shall make atonement for the altar, and sanctify it; and the altar shall be most kodesh. Whatever touches the altar shall be kodesh. [38] "Now this is that which you shall offer on the altar: two lambs a year old day by day continually. [39] The one lamb you shall offer in the morning; and the other lamb you shall offer at evening; [40] and with the one lamb a tenth part of an ephah of fine flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink offering. [41] The other lamb you shall offer at evening, and shall do to it according to the meal offering of the morning and according to its drink offering, for a pleasant aroma, an offering made by fire to YHWH. [42] It shall be a continual burnt offering throughout your generations at the door of the Tent of Meeting before YHWH, where I will meet with you, to speak there to you. [43] There I will meet with the children of Israel; and the place shall be sanctified by my glory. [44] I will sanctify the Tent of Meeting and the altar. I will also sanctify Aaron and his sons to minister to me in the priest's office. [45] I will dwell amongst the children of Israel, and will be their Elohim. [46] They shall know that I am YHWH their Elohim, who brought them out of the land of Egypt, that I might dwell amongst them: I am YHWH their Elohim.

Chapter 30

[1] "You shall make an altar to burn incense on. You shall make it of acacia wood. [2] Its length shall be a cubit, and its width a cubit. It shall be square, and its height shall be two cubits. Its horns shall be of one piece with it. [3] You shall overlay it with pure gold, its top, its sides around it, and its horns; and you shall make a gold moulding around it. [4] You shall make two golden rings for it under its moulding; on its two ribs, on its two sides you shall make them; and they shall be for places for poles with which to bear it. [5] You shall make the poles of acacia wood, and overlay them with gold. [6] You shall put it before the veil that is by the ark of the covenant, before the mercy seat that is over the covenant, where I will meet with you. [7] Aaron shall burn incense of sweet spices on it every morning. When he tends the lamps, he shall burn it. [8] When Aaron lights the lamps at evening, he shall burn it, a perpetual incense before YHWH throughout your generations. [9] You shall offer no strange incense on it, nor burnt offering, nor meal offering; and you shall pour no drink offering on it. [10] Aaron shall make atonement

on its horns once in the year; with the blood of the sin offering of atonement once in the year he shall make atonement for it throughout your generations. It is most kodesh to YHWH.” 11 YHWH spoke to Moses, saying, 12 “When you take a census of the children of Israel, according to those who are counted amongst them, then each man shall give a ransom for his soul to YHWH when you count them, that there be no plague amongst them when you count them. 13 They shall give this, everyone who passes over to those who are counted, half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs); half a shekel for an offering to YHWH. 14 Everyone who passes over to those who are counted, from twenty years old and upward, shall give the offering to YHWH. 15 The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of YHWH, to make atonement for your souls. 16 You shall take the atonement money from the children of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial for the children of Israel before YHWH, to make atonement for your souls.” 17 YHWH spoke to Moses, saying, 18 “You shall also make a basin of bronze, and its base of bronze, in which to wash. You shall put it between the Tent of Meeting and the altar, and you shall put water in it. 19 Aaron and his sons shall wash their hands and their feet in it. 20 When they go into the Tent of Meeting, they shall wash with water, that they don’t die; or when they come near to the altar to minister, to burn an offering made by fire to YHWH. 21 So they shall wash their hands and their feet, that they not die. This shall be a statute forever to them, even to him and to his descendants throughout their generations.” 22 Moreover YHWH spoke to Moses, saying, 23 “Also take fine spices: of liquid myrrh, five hundred shekels; and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty; 24 and of cassia five hundred, according to the shekel of the sanctuary; and a hin of olive oil. 25 You shall make it into a kodesh anointing oil, a perfume compounded after the art of the perfumer: it shall be a kodesh anointing oil. 26 You shall use it to anoint the Tent of Meeting, the ark of the covenant, 27 the table and all its articles, the lamp stand and its accessories, the altar of incense, 28 the altar of burnt offering with all its utensils, and the basin with its base. 29 You shall sanctify them, that they may be most kodesh. Whatever touches them shall be kodesh. 30 You shall anoint Aaron and his sons, and sanctify them, that they may minister to me in the priest’s office. 31 You shall speak to the children of Israel, saying, ‘This shall be a kodesh anointing oil to me throughout your generations. 32 It shall not be poured on man’s flesh, and do not make any like it, according to its composition. It is kodesh. It shall be kodesh to you. 33 Whoever compounds any like it, or whoever puts any of it on a stranger, he shall be cut off from his people.’” 34 YHWH said to Moses, “Take to yourself sweet spices, gum resin, onycha, and galbanum: sweet spices with pure frankincense. There shall be an equal weight of each. 35 You shall make incense of it, a perfume after the art of the perfumer, seasoned with salt, pure and kodesh. 36 You shall beat some of it very small, and put some of it before the covenant in the Tent of Meeting, where I will meet with you. It shall be to you most kodesh. 37 You shall not make this incense, according to its composition, for yourselves: it shall be to you kodesh for YHWH. 38 Whoever shall make any like that, to smell of it, he shall be cut off from his people.”

Chapter 31

1 YHWH spoke to Moses, saying, 2 “Behold, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. 3 I have filled him with the Ruach Elohim, in wisdom, and in understanding, and in knowledge, and in all kinds of workmanship, 4 to devise skilful works, to work in gold, and in silver, and in bronze, 5 and in cutting of stones for setting, and in carving of wood, to work in all kinds of workmanship. 6 Behold, I myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise-hearted I have put wisdom, that they may make all that I have commanded you: 7 the Tent of Meeting, the ark of the covenant, the mercy seat that is on it, all the furniture of the Tent, 8 the table and its vessels, the pure lamp stand with all its vessels, the altar of incense, 9 the altar of burnt offering with all its vessels, the basin and its base, 10 the finely worked garments—the kodesh garments for Aaron the priest, the garments of his sons to minister in the priest’s office— 11 the anointing oil, and the incense of sweet spices for the kodesh place: according to all that I have commanded you they shall do.” 12 YHWH spoke to Moses, saying, 13 “Speak also to

the children of Israel, saying, ‘Most certainly you shall keep my Shabbats; for it is a sign between me and you throughout your generations, that you may know that I am YHWH who sanctifies you. 14 You shall keep the Shabbat therefore, for it is kodesh to you. Everyone who profanes it shall surely be put to death; for whoever does any work therein, that soul shall be cut off from amongst his people. 15 Six days shall work be done, but on the seventh day is a Shabbat of solemn rest, kodesh to YHWH. Whoever does any work on the Shabbat day shall surely be put to death. 16 Therefore the children of Israel shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel forever; for in six days YHWH made heaven and earth, and on the seventh day he rested, and was refreshed.’” 18 When he finished speaking with him on Mount Sinai, he gave Moses the two tablets of the covenant, stone tablets, written with Elohim’s finger.

Chapter 32

1 When the people saw that Moses delayed coming down from the mountain, the people gathered themselves together to Aaron, and said to him, “Come, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.” 2 Aaron said to them, “Take off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.” 3 All the people took off the golden rings which were in their ears, and brought them to Aaron. 4 He received what they handed him, fashioned it with an engraving tool, and made it a moulded calf. Then they said, “These are your gods, Israel, which brought you up out of the land of Egypt.” 5 When Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said, “Tomorrow shall be a feast to YHWH.” 6 They rose up early on the next day, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. 7 YHWH spoke to Moses, “Go, get down; for your people, whom you brought up out of the land of Egypt, have corrupted themselves! 8 They have turned away quickly out of the way which I commanded them. They have made themselves a moulded calf, and have worshipped it, and have sacrificed to it, and said, ‘These are your gods, Israel, which brought you up out of the land of Egypt.’” 9 YHWH said to Moses, “I have seen these people, and behold, they are a stiff-necked people. 10 Now therefore leave me alone, that my wrath may burn hot against them, and that I may consume them; and I will make of you a great nation.” 11 Moses begged YHWH his Elohim, and said, “YHWH, why does your wrath burn hot against your people, that you have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians talk, saying, ‘He brought them out for evil, to kill them in the mountains, and to consume them from the surface of the earth’? Turn from your fierce wrath, and turn away from this evil against your people. 13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of the sky, and all this land that I have spoken of I will give to your offspring, and they shall inherit it forever.’” 14 So YHWH turned away from the evil which he said he would do to his people. 15 Moses turned, and went down from the mountain, with the two tablets of the covenant in his hand; tablets that were written on both their sides. They were written on one side and on the other. 16 The tablets were the work of Elohim, and the writing was the writing of Elohim, engraved on the tablets. 17 When Joshua heard the noise of the people as they shouted, he said to Moses, “There is the noise of war in the camp.” 18 He said, “It isn’t the voice of those who shout for victory. It is not the voice of those who cry for being overcome; but the noise of those who sing that I hear.” 19 As soon as he came near to the camp, he saw the calf and the dancing. Then Moses’ anger grew hot, and he threw the tablets out of his hands, and broke them beneath the mountain. 20 He took the calf which they had made, and burnt it with fire, ground it to powder, and scattered it on the water, and made the children of Israel drink it. 21 Moses said to Aaron, “What did these people do to you, that you have brought a great sin on them?” 22 Aaron said, “Don’t let the anger of my adonai grow hot. You know the people, that they are set on evil. 23 For they said to me, ‘Make us gods, which shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.’ 24 I said to them, ‘Whoever has any gold, let them take it off.’ So they gave it to me; and I threw

it into the fire, and out came this calf." [25] When Moses saw that the people were out of control, (for Aaron had let them lose control, causing derision amongst their enemies), [26] then Moses stood in the gate of the camp, and said, "Whoever is on YHWH's side, come to me!" All the sons of Levi gathered themselves together to him. [27] He said to them, "YHWH, the Elohim of Israel, says, 'Every man put his sword on his thigh, and go back and forth from gate to gate throughout the camp, and every man kill his brother, and every man his companion, and every man his neighbour.'" [28] The sons of Levi did according to the word of Moses. About three thousand men fell of the people that day. [29] Moses said, "Consecrate yourselves today to YHWH, for every man was against his son and against his brother, that he may give you a blessing today." [30] On the next day, Moses said to the people, "You have sinned a great sin. Now I will go up to YHWH. Perhaps I shall make atonement for your sin." [31] Moses returned to YHWH, and said, "Oh, this people have sinned a great sin, and have made themselves gods of gold. [32] Yet now, if you will, forgive their sin—and if not, please blot me out of your book which you have written." [33] YHWH said to Moses, "Whoever has sinned against me, I will blot him out of my book. [34] Now go, lead the people to the place of which I have spoken to you. Behold, my malak shall go before you. Nevertheless, in the day when I punish, I will punish them for their sin." [35] YHWH struck the people, because of what they did with the calf, which Aaron made.

Chapter 33

[1] YHWH spoke to Moses, "Depart, go up from here, you and the people that you have brought up out of the land of Egypt, to the land of which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your offspring.' [2] I will send a malak before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite. [3] Go to a land flowing with milk and honey; but I will not go up amongst you, for you are a stiff-necked people, lest I consume you on the way." [4] When the people heard this evil news, they mourned; and no one put on his jewellery. [5] YHWH had said to Moses, "Tell the children of Israel, 'You are a stiff-necked people. If I were to go up amongst you for one moment, I would consume you. Therefore now take off your jewellery from you, that I may know what to do to you.'" [6] The children of Israel stripped themselves of their jewellery from Mount Horeb onward. [7] Now Moses used to take the tent and pitch it outside the camp, far away from the camp, and he called it "The Tent of Meeting." Everyone who sought YHWH went out to the Tent of Meeting, which was outside the camp. [8] When Moses went out to the Tent, all the people rose up, and stood, everyone at their tent door, and watched Moses, until he had gone into the Tent. [9] When Moses entered into the Tent, the pillar of cloud descended, stood at the door of the Tent, and YHWH spoke with Moses. [10] All the people saw the pillar of cloud stand at the door of the Tent, and all the people rose up and worshipped, everyone at their tent door. [11] YHWH spoke to Moses face to face, as a man speaks to his friend. He turned again into the camp, but his servant Joshua, the son of Nun, a young man, didn't depart from the Tent. [12] Moses said to YHWH, "Behold, you tell me, 'Bring up this people;' and you haven't let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favour in my sight.' [13] Now therefore, if I have found favour in your sight, please show me your way, now, that I may know you, so that I may find favour in your sight; and consider that this nation is your people." [14] He said, "My presence will go with you, and I will give you rest." [15] Moses said to him, "If your presence doesn't go with me, don't carry us up from here. [16] For how would people know that I have found favour in your sight, I and your people? Isn't it that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?" [17] YHWH said to Moses, "I will do this thing also that you have spoken; for you have found favour in my sight, and I know you by name." [18] Moses said, "Please show me your glory." [19] He said, "I will make all my goodness pass before you, and will proclaim YHWH's name before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [20] He said, "You cannot see my face, for man may not see me and live." [21] YHWH also said, "Behold, there is a place by me, and you shall stand on the rock. [22] It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; [23] then I will take away my hand, and you will see my back; but my face shall not be seen."

Chapter 34

1 YHWH said to Moses, “Chisel two stone tablets like the first. I will write on the tablets the words that were on
the first tablets, which you broke. 2 Be ready by the morning, and come up in the morning to Mount Sinai, and
present yourself there to me on the top of the mountain. 3 No one shall come up with you or be seen anywhere
on the mountain. Do not let the flocks or herds graze in front of that mountain.” 4 He chiselled two tablets of
stone like the first; then Moses rose up early in the morning, and went up to Mount Sinai, as YHWH had
commanded him, and took in his hand two stone tablets. 5 YHWH descended in the cloud, and stood with him
there, and proclaimed YHWH’s name. 6 YHWH passed by before him, and proclaimed, “YHWH! YHWH, a
merciful and gracious Elohim, slow to anger, and abundant in chesed and truth, 7 keeping chesed for
thousands, forgiving iniquity and disobedience and sin; and who will by no means clear the guilty, visiting the
iniquity of the fathers on the children, and on the children’s children, on the third and on the fourth generation.” 8
Moses hurried and bowed his head towards the earth, and worshipped. 9 He said, “If now I have found favour in
your sight, Adonai, please let Adonai go amongst us, even though this is a stiff-necked people; pardon our
iniquity and our sin, and take us for your inheritance.” 10 He said, “Behold, I make a covenant: before all your
people I will do marvels, such as have not been worked in all the earth, nor in any nation; and all the people
amongst whom you are shall see the work of YHWH; for it is an awesome thing that I do with you. 11 Observe
that which I command you today. Behold, I will drive out before you the Amorite, the Canaanite, the Hittite, the
Perizzite, the Hivite, and the Jebusite. 12 Be careful, lest you make a covenant with the inhabitants of the land
where you are going, lest it be for a snare amongst you; 13 but you shall break down their altars, and dash in
pieces their pillars, and you shall cut down their Asherah poles; 14 for you shall worship no other god; for YHWH,
whose name is Jealous, is a jealous Elohim. 15 “Don’t make a covenant with the inhabitants of the land, lest they
play the prostitute after their gods, and sacrifice to their gods, and one call you and you eat of his sacrifice; 16
and you take of their daughters to your sons, and their daughters play the prostitute after their gods, and make
your sons play the prostitute after their gods. 17 “You shall make no cast idols for yourselves. 18 “You shall keep
the Chag HaMatzot. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in
the month Aviv; for in the month Aviv you came out of Egypt. 19 “All that opens the womb is mine; and all your
livestock that is male, the firstborn of cow and sheep. 20 You shall redeem the firstborn of a donkey with a lamb.
If you will not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. No one
shall appear before me empty. 21 “Six days you shall work, but on the seventh day you shall rest: in ploughing
time and in harvest you shall rest. 22 “You shall observe the Chag HaShavuot with the first fruits of wheat
harvest, and the feast of harvest at the year’s end. 23 Three times in the year all your males shall appear before
Adonai YHWH, the Elohim of Israel. 24 For I will drive out nations before you and enlarge your borders; neither
shall any man desire your land when you go up to appear before YHWH, your Elohim, three times in the year. 25
“You shall not offer the blood of my sacrifice with leavened bread. The sacrifice of the feast of the Pesach shall
not be left to the morning. 26 “You shall bring the first of the first fruits of your ground to the house of YHWH your
Elohim. “You shall not boil a young goat in its mother’s milk.” 27 YHWH said to Moses, “Write these words; for in
accordance with these words I have made a covenant with you and with Israel.” 28 He was there with YHWH
forty days and forty nights; he neither ate bread, nor drank water. He wrote on the tablets the words of the
covenant, the ten commandments. 29 When Moses came down from Mount Sinai with the two tablets of the
covenant in Moses’ hand, when he came down from the mountain, Moses didn’t know that the skin of his face
shone by reason of his speaking with him. 30 When Aaron and all the children of Israel saw Moses, behold, the
skin of his face shone; and they were afraid to come near him. 31 Moses called to them, and Aaron and all the
rulers of the congregation returned to him; and Moses spoke to them. 32 Afterward all the children of Israel came
near, and he gave them all the mitzvot that YHWH had spoken with him on Mount Sinai. 33 When Moses was
done speaking with them, he put a veil on his face. 34 But when Moses went in before YHWH to speak with him,
he took the veil off, until he came out; and he came out, and spoke to the children of Israel that which he was
commanded. 35 The children of Israel saw Moses’ face, that the skin of Moses’ face shone; so Moses put the

veil on his face again, until he went in to speak with him.

Chapter 35

1 Moses assembled all the congregation of the children of Israel, and said to them, “These are the words which
YHWH has commanded, that you should do them. 2 ‘Six days shall work be done, but on the seventh day there
shall be a kodesh day for you, a Shabbat of solemn rest to YHWH: whoever does any work in it shall be put to
death. 3 You shall kindle no fire throughout your habitations on the Shabbat day.’” 4 Moses spoke to all the
congregation of the children of Israel, saying, “This is the thing which YHWH commanded, saying, 5 ‘Take from
amongst you an offering to YHWH. Whoever is of a willing heart, let him bring it as YHWH’s offering: gold,
silver, bronze, 6 blue, purple, scarlet, fine linen, goats’ hair, 7 rams’ skins dyed red, sea cow hides, acacia wood,
8 oil for the light, spices for the anointing oil and for the sweet incense, 9 onyx stones, and stones to be set for
the ephod and for the breastplate. 10 “‘Let every wise-hearted man amongst you come, and make all that YHWH
has commanded: 11 the Mishkan, its outer covering, its roof, its clasps, its boards, its bars, its pillars, and its
sockets; 12 the ark, and its poles, the mercy seat, the veil of the screen; 13 the table with its poles and all its
vessels, and the show bread; 14 the lamp stand also for the light, with its vessels, its lamps, and the oil for the
light; 15 and the altar of incense with its poles, the anointing oil, the sweet incense, the screen for the door, at the
door of the Mishkan; 16 the altar of burnt offering, with its grating of bronze, its poles, and all its vessels, the
basin and its base; 17 the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;
18 the pins of the Mishkan, the pins of the court, and their cords; 19 the finely worked garments for ministering in
the kodesh place—the kodesh garments for Aaron the priest, and the garments of his sons—to minister in the
priest’s office.’” 20 All the congregation of the children of Israel departed from the presence of Moses. 21 They
came, everyone whose heart stirred him up, and everyone whom his spirit made willing, and brought YHWH’s
offering for the work of the Tent of Meeting, and for all of its service, and for the kodesh garments. 22 They
came, both men and women, as many as were willing-hearted, and brought brooches, earrings, signet rings,
and armlets, all jewels of gold; even every man who offered an offering of gold to YHWH. 23 Everyone with
whom was found blue, purple, scarlet, fine linen, goats’ hair, rams’ skins dyed red, and sea cow hides, brought
them. 24 Everyone who offered an offering of silver and bronze brought YHWH’s offering; and everyone with
whom was found acacia wood for any work of the service, brought it. 25 All the women who were wise-hearted
spun with their hands, and brought that which they had spun: the blue, the purple, the scarlet, and the fine linen.
26 All the women whose heart stirred them up in wisdom spun the goats’ hair. 27 The rulers brought the onyx
stones and the stones to be set for the ephod and for the breastplate; 28 with the spice and the oil for the light,
for the anointing oil, and for the sweet incense. 29 The children of Israel brought a free will offering to YHWH;
every man and woman whose heart made them willing to bring for all the work, which YHWH had commanded
to be made by Moses. 30 Moses said to the children of Israel, “Behold, YHWH has called by name Bezalel the
son of Uri, the son of Hur, of the tribe of Judah. 31 He has filled him with the Ruach Elohim, in wisdom, in
understanding, in knowledge, and in all kinds of workmanship; 32 and to make skilful works, to work in gold, in
silver, in bronze, 33 in cutting of stones for setting, and in carving of wood, to work in all kinds of skilful
workmanship. 34 He has put in his heart that he may teach, both he and Oholiab, the son of Ahisamach, of the
tribe of Dan. 35 He has filled them with wisdom of heart to work all kinds of workmanship, of the engraver, of the
skilful workman, and of the embroiderer, in blue, in purple, in scarlet, and in fine linen, and of the weaver, even
of those who do any workmanship, and of those who make skilful works.

Chapter 36

1 “Bezalel and Oholiab shall work with every wise-hearted man, in whom YHWH has put wisdom and
understanding to know how to do all the work for the service of the Mishkan, according to all that YHWH has
commanded.” 2 Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart YHWH had put
wisdom, even everyone whose heart stirred him up to come to the work to do it. 3 They received from Moses all

the offering which the children of Israel had brought for the work of the service of the Mishkan, with which to make it. They kept bringing free will offerings to him every morning. [4] All the wise men, who performed all the work of the Mishkan, each came from his work which he did. [5] They spoke to Moses, saying, “The people have brought much more than enough for the service of the work which YHWH commanded to make.” [6] Moses gave a mitzvah, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman make anything else for the offering for the Mishkan.” So the people were restrained from bringing. [7] For the stuff they had was sufficient to do all the work, and too much. [8] All the wise-hearted men amongst those who did the work made the Mishkan with ten curtains of fine twined linen, blue, purple, and scarlet. They made them with cherubim, the work of a skilful workman. [9] The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits. All the curtains had one measure. [10] He coupled five curtains to one another, and the other five curtains he coupled to one another. [11] He made loops of blue on the edge of the one curtain from the edge in the coupling. Likewise he made in the edge of the curtain that was outermost in the second coupling. [12] He made fifty loops in the one curtain, and he made fifty loops in the edge of the curtain that was in the second coupling. The loops were opposite to one another. [13] He made fifty clasps of gold, and coupled the curtains to one another with the clasps: so the Mishkan was a unit. [14] He made curtains of goats’ hair for a covering over the Mishkan. He made them eleven curtains. [15] The length of each curtain was thirty cubits, and four cubits the width of each curtain. The eleven curtains had one measure. [16] He coupled five curtains by themselves, and six curtains by themselves. [17] He made fifty loops on the edge of the curtain that was outermost in the coupling, and he made fifty loops on the edge of the curtain which was outermost in the second coupling. [18] He made fifty clasps of bronze to couple the tent together, that it might be a unit. [19] He made a covering for the tent of rams’ skins dyed red, and a covering of sea cow hides above. [20] He made the boards for the Mishkan of acacia wood, standing up. [21] Ten cubits was the length of a board, and a cubit and a half the width of each board. [22] Each board had two tenons, joined to one another. He made all the boards of the Mishkan this way. [23] He made the boards for the Mishkan, twenty boards for the south side southward. [24] He made forty sockets of silver under the twenty boards: two sockets under one board for its two tenons, and two sockets under another board for its two tenons. [25] For the second side of the Mishkan, on the north side, he made twenty boards [26] and their forty sockets of silver: two sockets under one board, and two sockets under another board. [27] For the far part of the Mishkan westward he made six boards. [28] He made two boards for the corners of the Mishkan in the far part. [29] They were double beneath, and in the same way they were all the way to its top to one ring. He did this to both of them in the two corners. [30] There were eight boards and their sockets of silver, sixteen sockets—under every board two sockets. [31] He made bars of acacia wood: five for the boards of the one side of the Mishkan, [32] and five bars for the boards of the other side of the Mishkan, and five bars for the boards of the Mishkan for the hinder part westward. [33] He made the middle bar to pass through in the middle of the boards from the one end to the other. [34] He overlaid the boards with gold, and made their rings of gold as places for the bars, and overlaid the bars with gold. [35] He made the veil of blue, purple, scarlet, and fine twined linen, with cherubim. He made it the work of a skilful workman. [36] He made four pillars of acacia for it, and overlaid them with gold. Their hooks were of gold. He cast four sockets of silver for them. [37] He made a screen for the door of the tent, of blue, purple, scarlet, and fine twined linen, the work of an embroiderer; [38] and the five pillars of it with their hooks. He overlaid their capitals and their fillets with gold, and their five sockets were of bronze.

Chapter 37

[1] Bezalel made the ark of acacia wood. Its length was two and a half cubits, and its width a cubit and a half, and a cubit and a half its height. [2] He overlaid it with pure gold inside and outside, and made a moulding of gold for it around it. [3] He cast four rings of gold for it in its four feet—two rings on its one side, and two rings on its other side. [4] He made poles of acacia wood and overlaid them with gold. [5] He put the poles into the rings on the sides of the ark, to bear the ark. [6] He made a mercy seat of pure gold. Its length was two and a half cubits, and a cubit and a half its width. [7] He made two cherubim of gold. He made them of beaten work, at the two ends of the

mercy seat: [8] one cherub at the one end, and one cherub at the other end. He made the cherubim of one piece with the mercy seat at its two ends. [9] The cherubim spread out their wings above, covering the mercy seat with their wings, with their faces towards one another. The faces of the cherubim were towards the mercy seat. [10] He made the table of acacia wood. Its length was two cubits, and its width was a cubit, and its height was a cubit and a half. [11] He overlaid it with pure gold, and made a gold moulding around it. [12] He made a border of a hand's width around it, and made a golden moulding on its border around it. [13] He cast four rings of gold for it, and put the rings in the four corners that were on its four feet. [14] The rings were close by the border, the places for the poles to carry the table. [15] He made the poles of acacia wood, and overlaid them with gold, to carry the table. [16] He made the vessels which were on the table, its dishes, its spoons, its bowls, and its pitchers with which to pour out, of pure gold. [17] He made the lamp stand of pure gold. He made the lamp stand of beaten work. Its base, its shaft, its cups, its buds, and its flowers were of one piece with it. [18] There were six branches going out of its sides: three branches of the lamp stand out of its one side, and three branches of the lamp stand out of its other side: [19] three cups made like almond blossoms in one branch, a bud and a flower, and three cups made like almond blossoms in the other branch, a bud and a flower; so for the six branches going out of the lamp stand. [20] In the lamp stand were four cups made like almond blossoms, its buds and its flowers; [21] and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, and a bud under two branches of one piece with it, for the six branches going out of it. [22] Their buds and their branches were of one piece with it. The whole thing was one beaten work of pure gold. [23] He made its seven lamps, and its snuffers, and its snuff dishes, of pure gold. [24] He made it of a talent of pure gold, with all its vessels. [25] He made the altar of incense of acacia wood. It was square: its length was a cubit, and its width a cubit. Its height was two cubits. Its horns were of one piece with it. [26] He overlaid it with pure gold: its top, its sides around it, and its horns. He made a gold moulding around it. [27] He made two golden rings for it under its moulding crown, on its two ribs, on its two sides, for places for poles with which to carry it. [28] He made the poles of acacia wood, and overlaid them with gold. [29] He made the kodesh anointing oil and the pure incense of sweet spices, after the art of the perfumer.

Chapter 38

[1] He made the altar of burnt offering of acacia wood. It was square. Its length was five cubits, its width was five cubits, and its height was three cubits. [2] He made its horns on its four corners. Its horns were of one piece with it, and he overlaid it with bronze. [3] He made all the vessels of the altar: the pots, the shovels, the basins, the forks, and the fire pans. He made all its vessels of bronze. [4] He made for the altar a grating of a network of bronze, under the ledge around it beneath, reaching halfway up. [5] He cast four rings for the four corners of bronze grating, to be places for the poles. [6] He made the poles of acacia wood, and overlaid them with bronze. [7] He put the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks. [8] He made the basin of bronze, and its base of bronze, out of the mirrors of the ministering women who ministered at the door of the Tent of Meeting. [9] He made the court: for the south side southward the hangings of the court were of fine twined linen, one hundred cubits; [10] their pillars were twenty, and their sockets twenty, of bronze; the hooks of the pillars and their fillets were of silver. [11] For the north side one hundred cubits, their pillars twenty, and their sockets twenty, of bronze; the hooks of the pillars, and their fillets, of silver. [12] For the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars, and their fillets, of silver. [13] For the east side eastward fifty cubits, [14] the hangings for the one side were fifteen cubits; their pillars three, and their sockets three; [15] and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. [16] All the hangings around the court were of fine twined linen. [17] The sockets for the pillars were of bronze. The hooks of the pillars and their fillets were of silver. Their capitals were overlaid with silver. All the pillars of the court had silver bands. [18] The screen for the gate of the court was the work of the embroiderer, of blue, purple, scarlet, and fine twined linen. Twenty cubits was the length, and the height along the width was five cubits, like the hangings of the court. [19]

Their pillars were four, and their sockets four, of bronze; their hooks of silver, and the overlaying of their capitals, and their fillets, of silver. [20] All the pins of the Mishkan, and around the court, were of bronze. [21] These are the amounts of materials used for the Mishkan, even the Mishkan of the Testimony, as they were counted, according to the mitzvah of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. [22] Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that YHWH commanded Moses. [23] With him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a skilful workman, and an embroiderer in blue, in purple, in scarlet, and in fine linen. [24] All the gold that was used for the work in all the work of the Mishkan, even the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary. [25] The silver of those who were counted of the congregation was one hundred talents and one thousand and seven hundred and seventy-five shekels, according to the shekel of the sanctuary: [26] a beka a head, that is, half a shekel, according to the shekel of the sanctuary, for everyone who passed over to those who were counted, from twenty years old and upward, for six hundred and three thousand and five hundred and fifty men. [27] The one hundred talents of silver were for casting the sockets of the Mishkan and the sockets of the veil: one hundred sockets for the one hundred talents, one talent per socket. [28] From the one thousand and seven hundred and seventy-five shekels he made hooks for the pillars, overlaid their capitals, and made fillets for them. [29] The bronze of the offering was seventy talents and two thousand and four hundred shekels. [30] With this he made the sockets to the door of the Tent of Meeting, the bronze altar, the bronze grating for it, all the vessels of the altar, [31] the sockets around the court, the sockets of the gate of the court, all the pins of the Mishkan, and all the pins around the court.

Chapter 39

[1] Of the blue, purple, and scarlet, they made finely worked garments for ministering in the kodesh place, and made the kodesh garments for Aaron, as YHWH commanded Moses. [2] He made the ephod of gold, blue, purple, scarlet, and fine twined linen. [3] They beat the gold into thin plates, and cut it into wires, to work it in with the blue, the purple, the scarlet, and the fine linen, the work of the skilful workman. [4] They made shoulder straps for it, joined together. It was joined together at the two ends. [5] The skilfully woven band that was on it, with which to fasten it on, was of the same piece, like its work: of gold, of blue, purple, scarlet, and fine twined linen, as YHWH commanded Moses. [6] They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the children of Israel. [7] He put them on the shoulder straps of the ephod, to be stones of memorial for the children of Israel, as YHWH commanded Moses. [8] He made the breastplate, the work of a skilful workman, like the work of the ephod: of gold, of blue, purple, scarlet, and fine twined linen. [9] It was square. They made the breastplate double. Its length was a span, and its width a span, being double. [10] They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row; [11] and the second row, a turquoise, a sapphire, and an emerald; [12] and the third row, a jacinth, an agate, and an amethyst; [13] and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings. [14] The stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes. [15] They made on the breastplate chains like cords, of braided work of pure gold. [16] They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. [17] They put the two braided chains of gold in the two rings at the ends of the breastplate. [18] The other two ends of the two braided chains they put on the two settings, and put them on the shoulder straps of the ephod, in its front. [19] They made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was towards the side of the ephod inward. [20] They made two more rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skilfully woven band of the ephod. [21] They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skilfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as YHWH commanded Moses. [22] He made the robe of the ephod of woven work, all of blue. [23] The opening of the robe in the middle of it was like the opening of a coat of mail, with a binding around its

opening, that it should not be torn. [24] They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen. [25] They made bells of pure gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates; [26] a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as YHWH commanded Moses. [27] They made the tunics of fine linen of woven work for Aaron and for his sons, [28] the turban of fine linen, the linen headbands of fine linen, the linen trousers of fine twined linen, [29] the sash of fine twined linen, blue, purple, and scarlet, the work of the embroiderer, as YHWH commanded Moses. [30] They made the plate of the kodesh crown of pure gold, and wrote on it an inscription, like the engravings of a signet: “HOLY TO YHWH”. [31] They tied to it a lace of blue, to fasten it on the turban above, as YHWH commanded Moses. [32] Thus all the work of the Mishkan of the Tent of Meeting was finished. The children of Israel did according to all that YHWH commanded Moses; so they did. [33] They brought the Mishkan to Moses: the tent, with all its furniture, its clasps, its boards, its bars, its pillars, its sockets, [34] the covering of rams’ skins dyed red, the covering of sea cow hides, the veil of the screen, [35] the ark of the covenant with its poles, the mercy seat, [36] the table, all its vessels, the show bread, [37] the pure lamp stand, its lamps, even the lamps to be set in order, all its vessels, the oil for the light, [38] the golden altar, the anointing oil, the sweet incense, the screen for the door of the Tent, [39] the bronze altar, its grating of bronze, its poles, all of its vessels, the basin and its base, [40] the hangings of the court, its pillars, its sockets, the screen for the gate of the court, its cords, its pins, and all the instruments of the service of the Mishkan, for the Tent of Meeting, [41] the finely worked garments for ministering in the kodesh place, the kodesh garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office. [42] According to all that YHWH commanded Moses, so the children of Israel did all the work. [43] Moses saw all the work, and behold, they had done it as YHWH had commanded. They had done so; and Moses blessed them.

Chapter 40

[1] YHWH spoke to Moses, saying, [2] “On the first day of the first month you shall raise up the Mishkan of the Tent of Meeting. [3] You shall put the ark of the covenant in it, and you shall screen the ark with the veil. [4] You shall bring in the table, and set in order the things that are on it. You shall bring in the lamp stand, and light its lamps. [5] You shall set the golden altar for incense before the ark of the covenant, and put the screen of the door to the Mishkan. [6] “You shall set the altar of burnt offering before the door of the Mishkan of the Tent of Meeting. [7] You shall set the basin between the Tent of Meeting and the altar, and shall put water therein. [8] You shall set up the court around it, and hang up the screen of the gate of the court. [9] “You shall take the anointing oil, and anoint the Mishkan and all that is in it, and shall make it kodesh, and all its furniture, and it will be kodesh. [10] You shall anoint the altar of burnt offering, with all its vessels, and sanctify the altar, and the altar will be most kodesh. [11] You shall anoint the basin and its base, and sanctify it. [12] “You shall bring Aaron and his sons to the door of the Tent of Meeting, and shall wash them with water. [13] You shall put on Aaron the kodesh garments; and you shall anoint him, and sanctify him, that he may minister to me in the priest’s office. [14] You shall bring his sons, and put tunics on them. [15] You shall anoint them, as you anointed their father, that they may minister to me in the priest’s office. Their anointing shall be to them for an everlasting priesthood throughout their generations.” [16] Moses did so. According to all that YHWH commanded him, so he did. [17] In the first month in the second year, on the first day of the month, the Mishkan was raised up. [18] Moses raised up the Mishkan, and laid its sockets, and set up its boards, and put in its bars, and raised up its pillars. [19] He spread the covering over the tent, and put the roof of the Mishkan above on it, as YHWH commanded Moses. [20] He took and put the covenant into the ark, and set the poles on the ark, and put the mercy seat above on the ark. [21] He brought the ark into the Mishkan, and set up the veil of the screen, and screened the ark of the covenant, as YHWH commanded Moses. [22] He put the table in the Tent of Meeting, on the north side of the Mishkan, outside of the veil. [23] He set the bread in order on it before YHWH, as YHWH commanded Moses. [24] He put the lamp stand in the Tent of Meeting, opposite the table, on the south side of the Mishkan. [25] He lit the lamps before YHWH, as YHWH commanded Moses. [26] He put the golden altar in the Tent of Meeting before the veil; [27] and he burnt incense of

sweet spices on it, as YHWH commanded Moses. [28] He put up the screen of the door to the Mishkan. [29] He set the altar of burnt offering at the door of the Mishkan of the Tent of Meeting, and offered on it the burnt offering and the meal offering, as YHWH commanded Moses. [30] He set the basin between the Tent of Meeting and the altar, and put water therein, with which to wash. [31] Moses, Aaron, and his sons washed their hands and their feet there. [32] When they went into the Tent of Meeting, and when they came near to the altar, they washed, as YHWH commanded Moses. [33] He raised up the court around the Mishkan and the altar, and set up the screen of the gate of the court. So Moses finished the work. [34] Then the cloud covered the Tent of Meeting, and YHWH's glory filled the Mishkan. [35] Moses wasn't able to enter into the Tent of Meeting, because the cloud stayed on it, and YHWH's glory filled the Mishkan. [36] When the cloud was taken up from over the Mishkan, the children of Israel went onward, throughout all their journeys; [37] but if the cloud wasn't taken up, then they didn't travel until the day that it was taken up. [38] For the cloud of YHWH was on the Mishkan by day, and there was fire in the cloud by night, in the sight of all the house of Israel, throughout all their journeys.

Vayikra

Chapter 1

1 YHWH called to Moses, and spoke to him from the Tent of Meeting, saying, 2 “Speak to the children of Israel, and tell them, ‘When anyone of you offers an offering to YHWH, you shall offer your offering of the livestock, from the herd and from the flock. 3 “‘If his offering is a burnt offering from the herd, he shall offer a male without defect. He shall offer it at the door of the Tent of Meeting, that he may be accepted before YHWH. 4 He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. 5 He shall kill the bull before YHWH. Aaron’s sons, the priests, shall present the blood and sprinkle the blood around on the altar that is at the door of the Tent of Meeting. 6 He shall skin the burnt offering and cut it into pieces. 7 The sons of Aaron the priest shall put fire on the altar, and lay wood in order on the fire; 8 and Aaron’s sons, the priests, shall lay the pieces, the head, and the fat in order on the wood that is on the fire which is on the altar; 9 but he shall wash its innards and its legs with water. The priest shall burn all of it on the altar, for a burnt offering, an offering made by fire, of a pleasant aroma to YHWH. 10 “‘If his offering is from the flock, from the sheep or from the goats, for a burnt offering, he shall offer a male without defect. 11 He shall kill it on the north side of the altar before YHWH. Aaron’s sons, the priests, shall sprinkle its blood around on the altar. 12 He shall cut it into its pieces, with its head and its fat. The priest shall lay them in order on the wood that is on the fire which is on the altar, 13 but the innards and the legs he shall wash with water. The priest shall offer the whole, and burn it on the altar. It is a burnt offering, an offering made by fire, of a pleasant aroma to YHWH. 14 “‘If his offering to YHWH is a burnt offering of birds, then he shall offer his offering from turtledoves or of young pigeons. 15 The priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar; 16 and he shall take away its crop and its feathers, and cast it beside the altar on the east part, in the place of the ashes. 17 He shall tear it by its wings, but shall not divide it apart. The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, an offering made by fire, of a pleasant aroma to YHWH.

Chapter 2

1 “‘When anyone offers an offering of a meal offering to YHWH, his offering shall be of fine flour. He shall pour oil on it, and put frankincense on it. 2 He shall bring it to Aaron’s sons, the priests. He shall take his handful of its fine flour, and of its oil, with all its frankincense, and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to YHWH. 3 That which is left of the meal offering shall be Aaron’s and his sons’. It is a most kodesh part of the offerings of YHWH made by fire. 4 “‘When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. 5 If your offering is a meal offering made on a griddle, it shall be of unleavened fine flour, mixed with oil. 6 You shall cut it in pieces, and pour oil on it. It is a meal offering. 7 If your offering is a meal offering of the pan, it shall be made of fine flour with oil. 8 You shall bring the meal offering that is made of these things to YHWH. It shall be presented to the priest, and he shall bring it to the altar. 9 The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to YHWH. 10 That which is left of the meal offering shall be Aaron’s and his sons’. It is a most kodesh part of the offerings of YHWH made by fire. 11 “‘No meal offering which you shall offer to YHWH shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to YHWH. 12 As an offering of first fruits you shall offer them to YHWH, but they shall not rise up as a pleasant aroma on the altar. 13 Every offering of your meal offering you shall season with salt. You shall not allow the salt of the covenant of your Elohim to be lacking from your meal offering. With all your offerings you shall offer salt. 14 “‘If you offer a meal offering of first fruits to YHWH, you shall offer for the meal offering of your first fruits fresh heads of grain parched with fire and crushed. 15 You shall put oil on it and lay frankincense on it. It is a meal offering. 16 The priest shall burn as its memorial part of its crushed grain and part of its oil, along with all its frankincense. It is an offering made by fire

to YHWH.

Chapter 3

1 "'If his offering is a sacrifice of peace offerings, if he offers it from the herd, whether male or female, he shall
offer it without defect before YHWH. 2 He shall lay his hand on the head of his offering, and kill it at the door of
the Tent of Meeting. Aaron's sons, the priests, shall sprinkle the blood around on the altar. 3 He shall offer of the
sacrifice of peace offerings an offering made by fire to YHWH. The fat that covers the innards, and all the fat
that is on the innards, 4 and the two kidneys, and the fat that is on them, which is by the loins, and the cover on
the liver, with the kidneys, he shall take away. 5 Aaron's sons shall burn it on the altar on the burnt offering,
which is on the wood that is on the fire: it is an offering made by fire, of a pleasant aroma to YHWH. 6 "'If his
offering for a sacrifice of peace offerings to YHWH is from the flock, either male or female, he shall offer it
without defect. 7 If he offers a lamb for his offering, then he shall offer it before YHWH; 8 and he shall lay his
hand on the head of his offering, and kill it before the Tent of Meeting. Aaron's sons shall sprinkle its blood
around on the altar. 9 He shall offer from the sacrifice of peace offerings an offering made by fire to YHWH; its
fat, the entire tail fat, he shall take away close to the backbone; and the fat that covers the entrails, and all the
fat that is on the entrails, 10 and the two kidneys, and the fat that is on them, which is by the loins, and the cover
on the liver, with the kidneys, he shall take away. 11 The priest shall burn it on the altar: it is the food of the
offering made by fire to YHWH. 12 "'If his offering is a goat, then he shall offer it before YHWH. 13 He shall lay his
hand on its head, and kill it before the Tent of Meeting; and the sons of Aaron shall sprinkle its blood around on
the altar. 14 He shall offer from it as his offering, an offering made by fire to YHWH; the fat that covers the
innards, and all the fat that is on the innards, 15 and the two kidneys, and the fat that is on them, which is by the
loins, and the cover on the liver, with the kidneys, he shall take away. 16 The priest shall burn them on the altar:
it is the food of the offering made by fire, for a pleasant aroma; all the fat is YHWH's. 17 "'It shall be a perpetual
statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood.'"

Chapter 4

1 YHWH spoke to Moses, saying, 2 "Speak to the children of Israel, saying, 'If anyone sins unintentionally, in any
of the things which YHWH has commanded not to be done, and does any one of them, 3 if the anointed priest
sins so as to bring guilt on the people, then let him offer for his sin which he has sinned a young bull without
defect to YHWH for a sin offering. 4 He shall bring the bull to the door of the Tent of Meeting before YHWH; and
he shall lay his hand on the head of the bull, and kill the bull before YHWH. 5 The anointed priest shall take
some of the blood of the bull, and bring it to the Tent of Meeting. 6 The priest shall dip his finger in the blood,
and sprinkle some of the blood seven times before YHWH, before the veil of the Mishkan. 7 The priest shall put
some of the blood on the horns of the altar of sweet incense before YHWH, which is in the Tent of Meeting; and
he shall pour out the rest of the blood of the bull at the base of the altar of burnt offering, which is at the door of
the Tent of Meeting. 8 He shall take all the fat of the bull of the sin offering from it: the fat that covers the innards,
and all the fat that is on the innards, 9 and the two kidneys, and the fat that is on them, which is by the loins, and
the cover on the liver, with the kidneys, he shall remove, 10 as it is removed from the bull of the sacrifice of
peace offerings. The priest shall burn them on the altar of burnt offering. 11 He shall carry the bull's skin, all its
meat, with its head, and with its legs, its innards, and its dung 12 —all the rest of the bull—outside of the camp to
a clean place where the ashes are poured out, and burn it on wood with fire. It shall be burnt where the ashes
are poured out. 13 "'If the whole congregation of Israel sins, and the thing is hidden from the eyes of the
assembly, and they have done any of the things which YHWH has commanded not to be done, and are guilty; 14
when the sin in which they have sinned is known, then the assembly shall offer a young bull for a sin offering,
and bring it before the Tent of Meeting. 15 The elders of the congregation shall lay their hands on the head of the
bull before YHWH; and the bull shall be killed before YHWH. 16 The anointed priest shall bring some of the
blood of the bull to the Tent of Meeting. 17 The priest shall dip his finger in the blood and sprinkle it seven times

before YHWH, before the veil. [18] He shall put some of the blood on the horns of the altar which is before YHWH, that is in the Tent of Meeting; and the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the door of the Tent of Meeting. [19] All its fat he shall take from it, and burn it on the altar. [20] He shall do this with the bull; as he did with the bull of the sin offering, so he shall do with this; and the priest shall make atonement for them, and they shall be forgiven. [21] He shall carry the bull outside the camp, and burn it as he burnt the first bull. It is the sin offering for the assembly. [22] "'When a ruler sins, and unwittingly does any one of all the things which YHWH his Elohim has commanded not to be done, and is guilty, [23] if his sin in which he has sinned is made known to him, he shall bring as his offering a goat, a male without defect. [24] He shall lay his hand on the head of the goat, and kill it in the place where they kill the burnt offering before YHWH. It is a sin offering. [25] The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering. He shall pour out the rest of its blood at the base of the altar of burnt offering. [26] All its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings; and the priest shall make atonement for him concerning his sin, and he will be forgiven. [27] "'If anyone of the common people sins unwittingly, in doing any of the things which YHWH has commanded not to be done, and is guilty, [28] if his sin which he has sinned is made known to him, then he shall bring for his offering a goat, a female without defect, for his sin which he has sinned. [29] He shall lay his hand on the head of the sin offering, and kill the sin offering in the place of burnt offering. [30] The priest shall take some of its blood with his finger, and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar. [31] All its fat he shall take away, like the fat is taken away from the sacrifice of peace offerings; and the priest shall burn it on the altar for a pleasant aroma to YHWH; and the priest shall make atonement for him, and he will be forgiven. [32] "'If he brings a lamb as his offering for a sin offering, he shall bring a female without defect. [33] He shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering. [34] The priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar. [35] He shall remove all its fat, like the fat of the lamb is removed from the sacrifice of peace offerings. The priest shall burn them on the altar, on the offerings of YHWH made by fire. The priest shall make atonement for him concerning his sin that he has sinned, and he will be forgiven.

Chapter 5

[1] "'If anyone sins, in that he hears a public adjuration to testify, he being a witness, whether he has seen or known, if he doesn't report it, then he shall bear his iniquity. [2] "'Or if anyone touches any unclean thing, whether it is the carcass of an unclean animal, or the carcass of unclean livestock, or the carcass of unclean creeping things, and it is hidden from him, and he is unclean, then he shall be guilty. [3] "'Or if he touches the uncleanness of man, whatever his uncleanness is with which he is unclean, and it is hidden from him; when he knows of it, then he shall be guilty. [4] "'Or if anyone swears rashly with his lips to do evil or to do good—whatever it is that a man might utter rashly with an oath, and it is hidden from him—when he knows of it, then he will be guilty of one of these. [5] It shall be, when he is guilty of one of these, he shall confess that in which he has sinned; [6] and he shall bring his trespass offering to YHWH for his sin which he has sinned: a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him concerning his sin. [7] "'If he can't afford a lamb, then he shall bring his trespass offering for that in which he has sinned, two turtledoves, or two young pigeons, to YHWH; one for a sin offering, and the other for a burnt offering. [8] He shall bring them to the priest, who shall first offer the one which is for the sin offering. He shall wring off its head from its neck, but shall not sever it completely. [9] He shall sprinkle some of the blood of the sin offering on the side of the altar; and the rest of the blood shall be drained out at the base of the altar. It is a sin offering. [10] He shall offer the second for a burnt offering, according to the ordinance; and the priest shall make atonement for him concerning his sin which he has sinned, and he shall be forgiven. [11] "'But if he can't afford two turtledoves or two young pigeons, then he shall bring as his offering for that in which he has sinned, one tenth of an ephah of fine flour for a sin offering.

He shall put no oil on it, and he shall not put any frankincense on it, for it is a sin offering. 12 He shall bring it to the priest, and the priest shall take his handful of it as the memorial portion, and burn it on the altar, on the offerings of YHWH made by fire. It is a sin offering. 13 The priest shall make atonement for him concerning his sin that he has sinned in any of these things, and he will be forgiven; and the rest shall be the priest's, as the meal offering.'" 14 YHWH spoke to Moses, saying, 15 "If anyone commits a trespass, and sins unwittingly regarding YHWH's kodesh things, then he shall bring his trespass offering to YHWH: a ram without defect from the flock, according to your estimation in silver by shekels, according to the shekel of the sanctuary, for a trespass offering. 16 He shall make restitution for that which he has done wrong regarding the kodesh thing, and shall add a fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass offering, and he will be forgiven. 17 "If anyone sins, doing any of the things which YHWH has commanded not to be done, though he didn't know it, he is still guilty, and shall bear his iniquity. 18 He shall bring a ram without defect from of the flock, according to your estimation, for a trespass offering, to the priest; and the priest shall make atonement for him concerning the thing in which he sinned and didn't know it, and he will be forgiven. 19 It is a trespass offering. He is certainly guilty before YHWH."

Chapter 6

1 YHWH spoke to Moses, saying, 2 "If anyone sins, and commits a trespass against YHWH, and deals falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or has oppressed his neighbour, 3 or has found that which was lost, and lied about it, and swearing to a lie—in any of these things that a man sins in his actions— 4 then it shall be, if he has sinned, and is guilty, he shall restore that which he took by robbery, or the thing which he has gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, 5 or any thing about which he has sworn falsely: he shall restore it in full, and shall add a fifth part more to it. He shall return it to him to whom it belongs in the day of his being found guilty. 6 He shall bring his trespass offering to YHWH: a ram without defect from the flock, according to your estimation, for a trespass offering, to the priest. 7 The priest shall make atonement for him before YHWH, and he will be forgiven concerning whatever he does to become guilty." 8 YHWH spoke to Moses, saying, 9 "Command Aaron and his sons, saying, 'This is the law of the burnt offering: the burnt offering shall be on the hearth on the altar all night until the morning; and the fire of the altar shall be kept burning on it. 10 The priest shall put on his linen garment, and he shall put on his linen trousers upon his body; and he shall remove the ashes from where the fire has consumed the burnt offering on the altar, and he shall put them beside the altar. 11 He shall take off his garments, and put on other garments, and carry the ashes outside the camp to a clean place. 12 The fire on the altar shall be kept burning on it, it shall not go out; and the priest shall burn wood on it every morning. He shall lay the burnt offering in order upon it, and shall burn on it the fat of the peace offerings. 13 Fire shall be kept burning on the altar continually; it shall not go out. 14 "'This is the law of the meal offering: the sons of Aaron shall offer it before YHWH, before the altar. 15 He shall take from there his handful of the fine flour of the meal offering, and of its oil, and all the frankincense which is on the meal offering, and shall burn it on the altar for a pleasant aroma, as its memorial portion, to YHWH. 16 That which is left of it Aaron and his sons shall eat. It shall be eaten without yeast in a kodesh place. They shall eat it in the court of the Tent of Meeting. 17 It shall not be baked with yeast. I have given it as their portion of my offerings made by fire. It is most kodesh, as are the sin offering and the trespass offering. 18 Every male amongst the children of Aaron shall eat of it, as their portion forever throughout your generations, from the offerings of YHWH made by fire. Whoever touches them shall be kodesh.'" 19 YHWH spoke to Moses, saying, 20 "This is the offering of Aaron and of his sons, which they shall offer to YHWH in the day when he is anointed: one tenth of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half of it in the evening. 21 It shall be made with oil in a griddle. When it is soaked, you shall bring it in. You shall offer the meal offering in baked pieces for a pleasant aroma to YHWH. 22 The anointed priest that will be in his place from amongst his sons shall offer it. By a statute forever, it shall be wholly burnt to YHWH. 23 Every meal offering of a priest shall be wholly burnt. It shall not be eaten." 24 YHWH spoke to Moses, saying, 25

“Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: in the place where the burnt offering is killed, the sin offering shall be killed before YHWH. It is most kodesh. 26 The priest who offers it for sin shall eat it. It shall be eaten in a kodesh place, in the court of the Tent of Meeting. 27 Whatever shall touch its flesh shall be kodesh. When there is any of its blood sprinkled on a garment, you shall wash that on which it was sprinkled in a kodesh place. 28 But the earthen vessel in which it is boiled shall be broken; and if it is boiled in a bronze vessel, it shall be scoured, and rinsed in water. 29 Every male amongst the priests shall eat of it. It is most kodesh. 30 No sin offering, of which any of the blood is brought into the Tent of Meeting to make atonement in the Kodesh Place, shall be eaten. It shall be burnt with fire.

Chapter 7

1 “‘This is the law of the trespass offering: It is most kodesh. 2 In the place where they kill the burnt offering, he shall kill the trespass offering; and its blood he shall sprinkle around on the altar. 3 He shall offer all of its fat: the fat tail, and the fat that covers the innards, 4 and he shall take away the two kidneys, and the fat that is on them, which is by the loins, and the cover on the liver, with the kidneys; 5 and the priest shall burn them on the altar for an offering made by fire to YHWH: it is a trespass offering. 6 Every male amongst the priests may eat of it. It shall be eaten in a kodesh place. It is most kodesh. 7 “‘As is the sin offering, so is the trespass offering; there is one law for them. The priest who makes atonement with them shall have it. 8 The priest who offers any man’s burnt offering shall have for himself the skin of the burnt offering which he has offered. 9 Every meal offering that is baked in the oven, and all that is prepared in the pan and on the griddle, shall be the priest’s who offers it. 10 Every meal offering, mixed with oil or dry, belongs to all the sons of Aaron, one as well as another. 11 “‘This is the law of the sacrifice of peace offerings, which one shall offer to YHWH: 12 If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil. 13 He shall offer his offering with the sacrifice of his peace offerings for thanksgiving with cakes of leavened bread. 14 Of it he shall offer one out of each offering for a heave offering to YHWH. It shall be the priest’s who sprinkles the blood of the peace offerings. 15 The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning. 16 “‘But if the sacrifice of his offering is a vow, or a free will offering, it shall be eaten on the day that he offers his sacrifice. On the next day what remains of it shall be eaten, 17 but what remains of the meat of the sacrifice on the third day shall be burnt with fire. 18 If any of the meat of the sacrifice of his peace offerings is eaten on the third day, it will not be accepted, and it shall not be credited to him who offers it. It will be an abomination, and the soul who eats any of it will bear his iniquity. 19 “‘The meat that touches any unclean thing shall not be eaten. It shall be burnt with fire. As for the meat, everyone who is clean may eat it; 20 but the soul who eats of the meat of the sacrifice of peace offerings that belongs to YHWH, having his uncleanness on him, that soul shall be cut off from his people. 21 When anyone touches any unclean thing, the uncleanness of man, or an unclean animal, or any unclean abomination, and eats some of the meat of the sacrifice of peace offerings which belong to YHWH, that soul shall be cut off from his people.’” 22 YHWH spoke to Moses, saying, 23 “Speak to the children of Israel, saying, ‘You shall eat no fat, of bull, or sheep, or goat. 24 The fat of that which dies of itself, and the fat of that which is torn of animals, may be used for any other service, but you shall in no way eat of it. 25 For whoever eats the fat of the animal which men offer as an offering made by fire to YHWH, even the soul who eats it shall be cut off from his people. 26 You shall not eat any blood, whether it is of bird or of animal, in any of your dwellings. 27 Whoever it is who eats any blood, that soul shall be cut off from his people.’” 28 YHWH spoke to Moses, saying, 29 “Speak to the children of Israel, saying, ‘He who offers the sacrifice of his peace offerings to YHWH shall bring his offering to YHWH out of the sacrifice of his peace offerings. 30 With his own hands he shall bring the offerings of YHWH made by fire. He shall bring the fat with the breast, that the breast may be waved for a wave offering before YHWH. 31 The priest shall burn the fat on the altar, but the breast shall be Aaron’s and his sons’. 32 The right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. 33 He amongst the sons of Aaron who offers the blood of

the peace offerings, and the fat, shall have the right thigh for a portion. 34 For the waved breast and the heaved thigh I have taken from the children of Israel out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their portion forever from the children of Israel.'" 35 This is the consecrated portion of Aaron, and the consecrated portion of his sons, out of the offerings of YHWH made by fire, in the day when he presented them to minister to YHWH in the priest's office; 36 which YHWH commanded to be given them of the children of Israel, in the day that he anointed them. It is their portion forever throughout their generations. 37 This is the law of the burnt offering, the meal offering, the sin offering, the trespass offering, the consecration, and the sacrifice of peace offerings 38 which YHWH commanded Moses in Mount Sinai in the day that he commanded the children of Israel to offer their offerings to YHWH, in the wilderness of Sinai.

Chapter 8

1 YHWH spoke to Moses, saying, 2 "Take Aaron and his sons with him, and the garments, and the anointing oil, and the bull of the sin offering, and the two rams, and the basket of unleavened bread; 3 and assemble all the congregation at the door of the Tent of Meeting." 4 Moses did as YHWH commanded him; and the congregation was assembled at the door of the Tent of Meeting. 5 Moses said to the congregation, "This is the thing which YHWH has commanded to be done." 6 Moses brought Aaron and his sons, and washed them with water. 7 He put the tunic on him, tied the sash on him, clothed him with the robe, put the ephod on him, and he tied the skilfully woven band of the ephod on him and fastened it to him with it. 8 He placed the breastplate on him. He put the Urim and Thummim in the breastplate. 9 He set the turban on his head. He set the golden plate, the kodesh crown, on the front of the turban, as YHWH commanded Moses. 10 Moses took the anointing oil, and anointed the Mishkan and all that was in it, and sanctified them. 11 He sprinkled it on the altar seven times, and anointed the altar and all its vessels, and the basin and its base, to sanctify them. 12 He poured some of the anointing oil on Aaron's head, and anointed him, to sanctify him. 13 Moses brought Aaron's sons, and clothed them with tunics, and tied sashes on them, and put headbands on them, as YHWH commanded Moses. 14 He brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. 15 He killed it; and Moses took the blood, and put it around on the horns of the altar with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it. 16 He took all the fat that was on the innards, and the cover of the liver, and the two kidneys, and their fat; and Moses burnt it on the altar. 17 But the bull, and its skin, and its meat, and its dung, he burnt with fire outside the camp, as YHWH commanded Moses. 18 He presented the ram of the burnt offering. Aaron and his sons laid their hands on the head of the ram. 19 He killed it; and Moses sprinkled the blood around on the altar. 20 He cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. 21 He washed the innards and the legs with water; and Moses burnt the whole ram on the altar. It was a burnt offering for a pleasant aroma. It was an offering made by fire to YHWH, as YHWH commanded Moses. 22 He presented the other ram, the ram of consecration. Aaron and his sons laid their hands on the head of the ram. 23 He killed it; and Moses took some of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. 24 He brought Aaron's sons; and Moses put some of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood around on the altar. 25 He took the fat, the fat tail, all the fat that was on the innards, the cover of the liver, the two kidneys and their fat, and the right thigh; 26 and out of the basket of unleavened bread that was before YHWH, he took one unleavened cake, one cake of oiled bread, and one wafer, and placed them on the fat and on the right thigh. 27 He put all these in Aaron's hands and in his sons' hands, and waved them for a wave offering before YHWH. 28 Moses took them from their hands, and burnt them on the altar on the burnt offering. They were a consecration offering for a pleasant aroma. It was an offering made by fire to YHWH. 29 Moses took the breast, and waved it for a wave offering before YHWH. It was Moses' portion of the ram of consecration, as YHWH commanded Moses. 30 Moses took some of the anointing oil, and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, and on his sons, and on his sons' garments with him, and

sanctified Aaron, his garments, and his sons, and his sons' garments with him. [31] Moses said to Aaron and to his sons, "Boil the meat at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.' [32] What remains of the meat and of the bread you shall burn with fire. [33] You shall not go out from the door of the Tent of Meeting for seven days, until the days of your consecration are fulfilled: for he shall consecrate you seven days. [34] What has been done today, so YHWH has commanded to do, to make atonement for you. [35] You shall stay at the door of the Tent of Meeting day and night seven days, and keep YHWH's command, that you don't die: for so I am commanded." [36] Aaron and his sons did all the things which YHWH commanded by Moses.

Chapter 9

[1] On the eighth day, Moses called Aaron and his sons, and the elders of Israel; [2] and he said to Aaron, "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without defect, and offer them before YHWH. [3] You shall speak to the children of Israel, saying, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without defect, for a burnt offering; [4] and a bull and a ram for peace offerings, to sacrifice before YHWH; and a meal offering mixed with oil: for today YHWH appears to you.'" [5] They brought what Moses commanded before the Tent of Meeting. All the congregation came near and stood before YHWH. [6] Moses said, "This is the thing which YHWH commanded that you should do; and YHWH's glory shall appear to you." [7] Moses said to Aaron, "Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them, as YHWH commanded." [8] So Aaron came near to the altar, and killed the calf of the sin offering, which was for himself. [9] The sons of Aaron presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar; [10] but the fat, and the kidneys, and the cover from the liver of the sin offering, he burnt upon the altar, as YHWH commanded Moses. [11] The meat and the skin he burnt with fire outside the camp. [12] He killed the burnt offering; and Aaron's sons delivered the blood to him, and he sprinkled it around on the altar. [13] They delivered the burnt offering to him, piece by piece, and the head. He burnt them upon the altar. [14] He washed the innards and the legs, and burnt them on the burnt offering on the altar. [15] He presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first. [16] He presented the burnt offering, and offered it according to the ordinance. [17] He presented the meal offering, and filled his hand from there, and burnt it upon the altar, in addition to the burnt offering of the morning. [18] He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people. Aaron's sons delivered to him the blood, which he sprinkled around on the altar; [19] and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver; [20] and they put the fat upon the breasts, and he burnt the fat on the altar. [21] Aaron waved the breasts and the right thigh for a wave offering before YHWH, as Moses commanded. [22] Aaron lifted up his hands towards the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings. [23] Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people; and YHWH's glory appeared to all the people. [24] Fire came out from before YHWH, and consumed the burnt offering and the fat upon the altar. When all the people saw it, they shouted, and fell on their faces.

Chapter 10

[1] Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered strange fire before YHWH, which he had not commanded them. [2] Fire came out from before YHWH, and devoured them, and they died before YHWH. [3] Then Moses said to Aaron, "This is what YHWH spoke of, saying, 'I will show myself kodesh to those who come near me, and before all the people I will be glorified.'" Aaron held his peace. [4] Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Draw near, carry your brothers from before the Mishkan out of the camp." [5] So they came near, and

carried them in their tunics out of the camp, as Moses had said. [6] Moses said to Aaron, and to Eleazar and to Ithamar, his sons, “Don’t let the hair of your heads go loose, and don’t tear your clothes, so that you don’t die, and so that he will not be angry with all the congregation; but let your brothers, the whole house of Israel, bewail the burning which YHWH has kindled. [7] You shall not go out from the door of the Tent of Meeting, lest you die; for the anointing oil of YHWH is on you.” They did according to the word of Moses. [8] Then YHWH said to Aaron, [9] “You and your sons are not to drink wine or strong drink whenever you go into the Tent of Meeting, or you will die. This shall be a statute forever throughout your generations. [10] You are to make a distinction between the kodesh and the common, and between the unclean and the clean. [11] You are to teach the children of Israel all the statutes which YHWH has spoken to them by Moses.” [12] Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons who were left, “Take the meal offering that remains of the offerings of YHWH made by fire, and eat it without yeast beside the altar; for it is most kodesh; [13] and you shall eat it in a kodesh place, because it is your portion, and your sons’ portion, of the offerings of YHWH made by fire; for so I am commanded. [14] The waved breast and the heaved thigh you shall eat in a clean place, you, and your sons, and your daughters with you: for they are given as your portion, and your sons’ portion, out of the sacrifices of the peace offerings of the children of Israel. [15] They shall bring the heaved thigh and the waved breast with the offerings made by fire of the fat, to wave it for a wave offering before YHWH. It shall be yours, and your sons’ with you, as a portion forever, as YHWH has commanded.” [16] Moses diligently enquired about the goat of the sin offering, and, behold, it was burnt. He was angry with Eleazar and with Ithamar, the sons of Aaron who were left, saying, [17] “Why haven’t you eaten the sin offering in the place of the Mishkan, since it is most kodesh, and he has given it to you to bear the iniquity of the congregation, to make atonement for them before YHWH? [18] Behold, its blood was not brought into the inner part of the Mishkan. You certainly should have eaten it in the Mishkan, as I commanded.” [19] Aaron spoke to Moses, “Behold, today they have offered their sin offering and their burnt offering before YHWH; and such things as these have happened to me. If I had eaten the sin offering today, would it have been pleasing in YHWH’s sight?” [20] When Moses heard that, it was pleasing in his sight.

Chapter 11

[1] YHWH spoke to Moses and to Aaron, saying to them, [2] “Speak to the children of Israel, saying, ‘These are the living things which you may eat amongst all the animals that are on the earth. [3] Whatever parts the hoof, and is cloven-footed, and chews the cud amongst the animals, that you may eat. [4] “‘Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because it chews the cud but doesn’t have a parted hoof, is unclean to you. [5] The hyrax, because it chews the cud but doesn’t have a parted hoof, is unclean to you. [6] The hare, because it chews the cud but doesn’t have a parted hoof, is unclean to you. [7] The pig, because it has a split hoof, and is cloven-footed, but doesn’t chew the cud, is unclean to you. [8] You shall not eat their meat. You shall not touch their carcasses. They are unclean to you. [9] “‘You may eat of all these that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat. [10] All that don’t have fins and scales in the seas and rivers, all that move in the waters, and all the living creatures that are in the waters, they are an abomination to you, [11] and you shall detest them. You shall not eat of their meat, and you shall detest their carcasses. [12] Whatever has no fins nor scales in the waters is an abomination to you. [13] “‘You shall detest these amongst the birds; they shall not be eaten because they are an abomination: the eagle, the vulture, the black vulture, [14] the red kite, any kind of black kite, [15] any kind of raven, [16] the horned owl, the screech owl, the gull, any kind of hawk, [17] the little owl, the cormorant, the great owl, [18] the white owl, the desert owl, the osprey, [19] the stork, any kind of heron, the hoopoe, and the bat. [20] “‘All flying insects that walk on all fours are an abomination to you. [21] Yet you may eat these: of all winged creeping things that go on all fours, which have long, jointed legs for hopping on the earth. [22] Even of these you may eat: any kind of locust, any kind of katydid, any kind of cricket, and any kind of grasshopper. [23] But all winged creeping things which have four feet are an abomination to you. [24] “‘By these you will become unclean: whoever touches their carcass shall be unclean until the evening. [25] Whoever carries any part of their carcass shall wash his clothes, and be

unclean until the evening. [26] "'Every animal which has a split hoof that isn't completely divided, or doesn't chew the cud, is unclean to you. Everyone who touches them shall be unclean. [27] Whatever goes on its paws, amongst all animals that go on all fours, they are unclean to you. Whoever touches their carcass shall be unclean until the evening. [28] He who carries their carcass shall wash his clothes, and be unclean until the evening. They are unclean to you. [29] "'These are they which are unclean to you amongst the creeping things that creep on the earth: the weasel, the rat, any kind of great lizard, [30] the gecko, and the monitor lizard, the wall lizard, the skink, and the chameleon. [31] These are they which are unclean to you amongst all that creep. Whoever touches them when they are dead shall be unclean until the evening. [32] Anything they fall on when they are dead shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening. Then it will be clean. [33] Every earthen vessel into which any of them falls and all that is in it shall be unclean. You shall break it. [34] All food which may be eaten which is soaked in water shall be unclean. All drink that may be drunk in every such vessel shall be unclean. [35] Everything whereupon part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces. They are unclean, and shall be unclean to you. [36] Nevertheless a spring or a cistern in which water is gathered shall be clean, but that which touches their carcass shall be unclean. [37] If part of their carcass falls on any sowing seed which is to be sown, it is clean. [38] But if water is put on the seed, and part of their carcass falls on it, it is unclean to you. [39] "'If any animal of which you may eat dies, he who touches its carcass shall be unclean until the evening. [40] He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening. [41] "'Every creeping thing that creeps on the earth is an abomination. It shall not be eaten. [42] Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you shall not eat; for they are an abomination. [43] You shall not make yourselves abominable with any creeping thing that creeps. You shall not make yourselves unclean with them, that you should be defiled by them. [44] For I am YHWH your Elohim. Sanctify yourselves therefore, and be kodesh; for I am kodesh. You shall not defile yourselves with any kind of creeping thing that moves on the earth. [45] For I am YHWH who brought you up out of the land of Egypt, to be your Elohim. You shall therefore be kodesh, for I am kodesh. [46] "'This is the law of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, [47] to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.'"

Chapter 12

[1] YHWH spoke to Moses, saying, [2] "Speak to the children of Israel, saying, 'If a woman conceives, and bears a male child, then she shall be unclean seven days; as in the days of her monthly period she shall be unclean. [3] In the eighth day the flesh of his foreskin shall be circumcised. [4] She shall continue in the blood of purification thirty-three days. She shall not touch any kodesh thing, nor come into the Mishkan, until the days of her purifying are completed. [5] But if she bears a female child, then she shall be unclean two weeks, as in her period; and she shall continue in the blood of purification sixty-six days. [6] "'When the days of her purification are completed for a son or for a daughter, she shall bring to the priest at the door of the Tent of Meeting, a year old lamb for a burnt offering, and a young pigeon or a turtledove, for a sin offering. [7] He shall offer it before YHWH, and make atonement for her; then she shall be cleansed from the fountain of her blood. "'This is the law for her who bears, whether a male or a female. [8] If she cannot afford a lamb, then she shall take two turtledoves or two young pigeons: the one for a burnt offering, and the other for a sin offering. The priest shall make atonement for her, and she shall be clean.'"

Chapter 13

[1] YHWH spoke to Moses and to Aaron, saying, [2] “When a man shall have a swelling in his body’s skin, or a scab, or a bright spot, and it becomes in the skin of his body the plague of leprosy, then he shall be brought to Aaron the priest or to one of his sons, the priests. [3] The priest shall examine the plague in the skin of the body. If the hair in the plague has turned white, and the appearance of the plague is deeper than the body’s skin, it is the plague of leprosy; so the priest shall examine him and pronounce him unclean. [4] If the bright spot is white in the skin of his body, and its appearance isn’t deeper than the skin, and its hair hasn’t turned white, then the priest shall isolate the infected person for seven days. [5] The priest shall examine him on the seventh day. Behold, if in his eyes the plague is arrested and the plague hasn’t spread in the skin, then the priest shall isolate him for seven more days. [6] The priest shall examine him again on the seventh day. Behold, if the plague has faded and the plague hasn’t spread in the skin, then the priest shall pronounce him clean. It is a scab. He shall wash his clothes, and be clean. [7] But if the scab spreads on the skin after he has shown himself to the priest for his cleansing, he shall show himself to the priest again. [8] The priest shall examine him; and behold, if the scab has spread on the skin, then the priest shall pronounce him unclean. It is leprosy. [9] “When the plague of leprosy is in a man, then he shall be brought to the priest; [10] and the priest shall examine him. Behold, if there is a white swelling in the skin, and it has turned the hair white, and there is raw flesh in the swelling, [11] it is a chronic leprosy in the skin of his body, and the priest shall pronounce him unclean. He shall not isolate him, for he is already unclean. [12] “If the leprosy breaks out all over the skin, and the leprosy covers all the skin of the infected person from his head even to his feet, as far as it appears to the priest, [13] then the priest shall examine him. Behold, if the leprosy has covered all his flesh, he shall pronounce him clean of the plague. It has all turned white: he is clean. [14] But whenever raw flesh appears in him, he shall be unclean. [15] The priest shall examine the raw flesh, and pronounce him unclean: the raw flesh is unclean. It is leprosy. [16] Or if the raw flesh turns again, and is changed to white, then he shall come to the priest. [17] The priest shall examine him. Behold, if the plague has turned white, then the priest shall pronounce him clean of the plague. He is clean. [18] “When the body has a boil on its skin, and it has healed, [19] and in the place of the boil there is a white swelling, or a bright spot, reddish-white, then it shall be shown to the priest. [20] The priest shall examine it. Behold, if its appearance is deeper than the skin, and its hair has turned white, then the priest shall pronounce him unclean. It is the plague of leprosy. It has broken out in the boil. [21] But if the priest examines it, and behold, there are no white hairs in it, and it isn’t deeper than the skin, but is dim, then the priest shall isolate him seven days. [22] If it spreads in the skin, then the priest shall pronounce him unclean. It is a plague. [23] But if the bright spot stays in its place, and hasn’t spread, it is the scar from the boil; and the priest shall pronounce him clean. [24] “Or when the body has a burn from fire on its skin, and the raw flesh of the burn becomes a bright spot, reddish-white, or white, [25] then the priest shall examine it; and behold, if the hair in the bright spot has turned white, and its appearance is deeper than the skin, it is leprosy. It has broken out in the burning, and the priest shall pronounce him unclean. It is the plague of leprosy. [26] But if the priest examines it, and behold, there is no white hair in the bright spot, and it isn’t deeper than the skin, but has faded, then the priest shall isolate him seven days. [27] The priest shall examine him on the seventh day. If it has spread in the skin, then the priest shall pronounce him unclean. It is the plague of leprosy. [28] If the bright spot stays in its place, and hasn’t spread in the skin, but is faded, it is the swelling from the burn, and the priest shall pronounce him clean, for it is the scar from the burn. [29] “When a man or woman has a plague on the head or on the beard, [30] then the priest shall examine the plague; and behold, if its appearance is deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch. It is leprosy of the head or of the beard. [31] If the priest examines the plague of itching, and behold, its appearance isn’t deeper than the skin, and there is no black hair in it, then the priest shall isolate the person infected with itching seven days. [32] On the seventh day the priest shall examine the plague; and behold, if the itch hasn’t spread, and there is no yellow hair in it, and the appearance of the itch isn’t deeper than the skin, [33] then he shall be shaved, but he shall not shave the itch. Then the priest shall isolate the one who has the itch seven more days. [34] On the seventh day, the priest shall examine the itch; and behold, if the itch hasn’t spread in the skin, and its appearance isn’t deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes and be clean. [35] But if the itch spreads in the skin after his cleansing, [36] then the priest

shall examine him; and behold, if the itch has spread in the skin, the priest shall not look for the yellow hair; he is unclean. 37 But if in his eyes the itch is arrested and black hair has grown in it, then the itch is healed. He is clean. The priest shall pronounce him clean. 38 “When a man or a woman has bright spots in the skin of the body, even white bright spots, 39 then the priest shall examine them. Behold, if the bright spots on the skin of their body are a dull white, it is a harmless rash. It has broken out in the skin. He is clean. 40 “If a man’s hair has fallen from his head, he is bald. He is clean. 41 If his hair has fallen off from the front part of his head, his forehead is bald. He is clean. 42 But if a reddish-white plague is in the bald head or the bald forehead, it is leprosy breaking out in his bald head or his bald forehead. 43 Then the priest shall examine him. Behold, if the swelling of the plague is reddish-white in his bald head, or in his bald forehead, like the appearance of leprosy in the skin of the body, 44 he is a leprous man. He is unclean. The priest shall surely pronounce him unclean. His plague is on his head. 45 “The leper in whom the plague is shall wear torn clothes, and the hair of his head shall hang loose. He shall cover his upper lip, and shall cry, ‘Unclean! Unclean!’ 46 All the days in which the plague is in him he shall be unclean. He is unclean. He shall dwell alone. His dwelling shall be outside of the camp. 47 “The garment also that the plague of leprosy is in, whether it is a woollen garment, or a linen garment; 48 whether it is in warp or woof; of linen or of wool; whether in leather, or in anything made of leather; 49 if the plague is greenish or reddish in the garment, or in the leather, or in the warp, or in the woof, or in anything made of leather; it is the plague of leprosy, and shall be shown to the priest. 50 The priest shall examine the plague, and isolate the plague seven days. 51 He shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp, or in the woof, or in the skin, whatever use the skin is used for, the plague is a destructive mildew. It is unclean. 52 He shall burn the garment, whether the warp or the woof, in wool or in linen, or anything of leather, in which the plague is, for it is a destructive mildew. It shall be burnt in the fire. 53 “If the priest examines it, and behold, the plague hasn’t spread in the garment, either in the warp, or in the woof, or in anything of skin; 54 then the priest shall command that they wash the thing that the plague is in, and he shall isolate it seven more days. 55 Then the priest shall examine it, after the plague is washed; and behold, if the plague hasn’t changed its colour, and the plague hasn’t spread, it is unclean; you shall burn it in the fire. It is a mildewed spot, whether the bareness is inside or outside. 56 If the priest looks, and behold, the plague has faded after it is washed, then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof; 57 and if it appears again in the garment, either in the warp, or in the woof, or in anything of skin, it is spreading. You shall burn what the plague is in with fire. 58 The garment, either the warp, or the woof, or whatever thing of skin it is, which you shall wash, if the plague has departed from them, then it shall be washed the second time, and it will be clean.” 59 This is the law of the plague of mildew in a garment of wool or linen, either in the warp, or the woof, or in anything of skin, to pronounce it clean, or to pronounce it unclean.

Chapter 14

1 YHWH spoke to Moses, saying, 2 “This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest, 3 and the priest shall go out of the camp. The priest shall examine him. Behold, if the plague of leprosy is healed in the leper, 4 then the priest shall command them to take for him who is to be cleansed two living clean birds, cedar wood, scarlet, and hyssop. 5 The priest shall command them to kill one of the birds in an earthen vessel over running water. 6 As for the living bird, he shall take it, the cedar wood, the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. 7 He shall sprinkle on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird go into the open field. 8 “He who is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean. After that he shall come into the camp, but shall dwell outside his tent seven days. 9 It shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows. He shall shave off all his hair. He shall wash his clothes, and he shall bathe his body in water. Then he shall be clean. 10 “On the eighth day he shall take two male lambs without defect, one ewe lamb a year old without defect, three tenths of an ephah of fine flour for a meal offering,

mixed with oil, and one log of oil. [11] The priest who cleanses him shall set the man who is to be cleansed, and those things, before YHWH, at the door of the Tent of Meeting. [12] “The priest shall take one of the male lambs, and offer him for a trespass offering, with the log of oil, and wave them for a wave offering before YHWH. [13] He shall kill the male lamb in the place where they kill the sin offering and the burnt offering, in the place of the Mishkan; for as the sin offering is the priest’s, so is the trespass offering. It is most kodesh. [14] The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. [15] The priest shall take some of the log of oil, and pour it into the palm of his own left hand. [16] The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before YHWH. [17] The priest shall put some of the rest of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, upon the blood of the trespass offering. [18] The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, and the priest shall make atonement for him before YHWH. [19] “The priest shall offer the sin offering, and make atonement for him who is to be cleansed because of his uncleanness. Afterward he shall kill the burnt offering; [20] then the priest shall offer the burnt offering and the meal offering on the altar. The priest shall make atonement for him, and he shall be clean. [21] “If he is poor, and can’t afford so much, then he shall take one male lamb for a trespass offering to be waved, to make atonement for him, and one tenth of an ephah of fine flour mixed with oil for a meal offering, and a log of oil; [22] and two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering. [23] “On the eighth day he shall bring them for his cleansing to the priest, to the door of the Tent of Meeting, before YHWH. [24] The priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before YHWH. [25] He shall kill the lamb of the trespass offering. The priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. [26] The priest shall pour some of the oil into the palm of his own left hand; [27] and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before YHWH. [28] Then the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. [29] The rest of the oil that is in the priest’s hand he shall put on the head of him who is to be cleansed, to make atonement for him before YHWH. [30] He shall offer one of the turtledoves, or of the young pigeons, which ever he is able to afford, [31] of the kind he is able to afford, the one for a sin offering, and the other for a burnt offering, with the meal offering. The priest shall make atonement for him who is to be cleansed before YHWH.” [32] This is the law for him in whom is the plague of leprosy, who is not able to afford the sacrifice for his cleansing. [33] YHWH spoke to Moses and to Aaron, saying, [34] “When you have come into the land of Canaan, which I give to you for a possession, and I put a spreading mildew in a house in the land of your possession, [35] then he who owns the house shall come and tell the priest, saying, ‘There seems to me to be some sort of plague in the house.’ [36] The priest shall command that they empty the house, before the priest goes in to examine the plague, that all that is in the house not be made unclean. Afterward the priest shall go in to inspect the house. [37] He shall examine the plague; and behold, if the plague is in the walls of the house with hollow streaks, greenish or reddish, and it appears to be deeper than the wall, [38] then the priest shall go out of the house to the door of the house, and shut up the house seven days. [39] The priest shall come again on the seventh day, and look. If the plague has spread in the walls of the house, [40] then the priest shall command that they take out the stones in which is the plague, and cast them into an unclean place outside of the city. [41] He shall cause the inside of the house to be scraped all over. They shall pour out the mortar that they scraped off outside of the city into an unclean place. [42] They shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house. [43] “If the plague comes again, and breaks out in the house after he has taken out the stones, and after he has scraped the house, and after it was plastered, [44] then the priest shall come in and look; and behold, if the plague has spread in the house, it is a destructive mildew in the house. It is unclean. [45] He shall break down the house, its stones, and its timber, and

all the house's mortar. He shall carry them out of the city into an unclean place. [46] "Moreover he who goes into the house while it is shut up shall be unclean until the evening. [47] He who lies down in the house shall wash his clothes; and he who eats in the house shall wash his clothes. [48] "If the priest shall come in, and examine it, and behold, the plague hasn't spread in the house, after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed. [49] To cleanse the house he shall take two birds, cedar wood, scarlet, and hyssop. [50] He shall kill one of the birds in an earthen vessel over running water. [51] He shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. [52] He shall cleanse the house with the blood of the bird, and with the running water, with the living bird, with the cedar wood, with the hyssop, and with the scarlet; [53] but he shall let the living bird go out of the city into the open field. So shall he make atonement for the house; and it shall be clean." [54] This is the law for any plague of leprosy, and for an itch, [55] and for the destructive mildew of a garment, and for a house, [56] and for a swelling, and for a scab, and for a bright spot; [57] to teach when it is unclean, and when it is clean. This is the law of leprosy.

Chapter 15

[1] YHWH spoke to Moses and to Aaron, saying, [2] "Speak to the children of Israel, and tell them, 'When any man has a discharge from his body, because of his discharge he is unclean. [3] This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness. [4] "'Every bed on which he who has the discharge lies shall be unclean; and everything he sits on shall be unclean. [5] Whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. [6] He who sits on anything on which the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening. [7] "'He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening. [8] "'If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening. [9] "'Whatever saddle he who has the discharge rides on shall be unclean. [10] Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening. [11] "'Whomever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening. [12] "'The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water. [13] "'When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean. [14] "'On the eighth day he shall take two turtledoves, or two young pigeons, and come before YHWH to the door of the Tent of Meeting, and give them to the priest. [15] The priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before YHWH for his discharge. [16] "'If any man has an emission of semen, then he shall bathe all his flesh in water, and be unclean until the evening. [17] Every garment and every skin which the semen is on shall be washed with water, and be unclean until the evening. [18] If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening. [19] "'If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days. Whoever touches her shall be unclean until the evening. [20] "'Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. [21] Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. [22] Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. [23] If it is on the bed, or on anything she sits on, when he touches it, he shall be unclean until the evening. [24] "'If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed he lies on shall be unclean. [25] "'If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period, all the days of the discharge of her uncleanness shall be as in the days of her period. She is unclean. [26]

Every bed she lies on all the days of her discharge shall be to her as the bed of her period. Everything she sits on shall be unclean, as the uncleanness of her period. [27] Whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water, and be unclean until the evening. [28] "'But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. [29] On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tent of Meeting. [30] The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before YHWH for the uncleanness of her discharge. [31] "'Thus you shall separate the children of Israel from their uncleanness, so they will not die in their uncleanness when they defile my Mishkan that is amongst them.'" [32] This is the law of him who has a discharge, and of him who has an emission of semen, so that he is unclean by it; [33] and of her who has her period, and of a man or woman who has a discharge, and of him who lies with her who is unclean.

Chapter 16

[1] YHWH spoke to Moses after the death of the two sons of Aaron, when they came near before YHWH, and died; [2] and YHWH said to Moses, "Tell Aaron your brother not to come at just any time into the Most Kodesh Place within the veil, before the mercy seat which is on the ark; lest he die; for I will appear in the cloud on the mercy seat. [3] "Aaron shall come into the Mishkan with a young bull for a sin offering, and a ram for a burnt offering. [4] He shall put on the kodesh linen tunic. He shall have the linen trousers on his body, and shall put on the linen sash, and he shall be clothed with the linen turban. They are the kodesh garments. He shall bathe his body in water, and put them on. [5] He shall take from the congregation of the children of Israel two male goats for a sin offering, and one ram for a burnt offering. [6] "Aaron shall offer the bull of the sin offering, which is for himself, and make atonement for himself and for his house. [7] He shall take the two goats, and set them before YHWH at the door of the Tent of Meeting. [8] Aaron shall cast lots for the two goats: one lot for YHWH, and the other lot for the scapegoat. [9] Aaron shall present the goat on which the lot fell for YHWH, and offer him for a sin offering. [10] But the goat on which the lot fell for the scapegoat shall be presented alive before YHWH, to make atonement for him, to send him away as the scapegoat into the wilderness. [11] "Aaron shall present the bull of the sin offering, which is for himself, and shall make atonement for himself and for his house, and shall kill the bull of the sin offering which is for himself. [12] He shall take a censer full of coals of fire from off the altar before YHWH, and two handfuls of sweet incense beaten small, and bring it within the veil. [13] He shall put the incense on the fire before YHWH, that the cloud of the incense may cover the mercy seat that is on the covenant, so that he will not die. [14] He shall take some of the blood of the bull, and sprinkle it with his finger on the mercy seat on the east; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. [15] "Then he shall kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. [16] He shall make atonement for the Kodesh Place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so he shall do for the Tent of Meeting that dwells with them in the middle of their uncleanness. [17] No one shall be in the Tent of Meeting when he enters to make atonement in the Kodesh Place, until he comes out, and has made atonement for himself and for his household, and for all the assembly of Israel. [18] "He shall go out to the altar that is before YHWH and make atonement for it, and shall take some of the bull's blood, and some of the goat's blood, and put it around on the horns of the altar. [19] He shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and make it kodesh from the uncleanness of the children of Israel. [20] "When he has finished atoning for the Kodesh Place, the Tent of Meeting, and the altar, he shall present the live goat. [21] Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send him away into the wilderness by the hand of a man who is ready. [22] The goat shall carry all their iniquities on himself to a solitary land, and he shall release the goat in the wilderness. [23] "Aaron shall come into the Tent of Meeting, and shall take off the linen garments

which he put on when he went into the Kodesh Place, and shall leave them there. [24] Then he shall bathe himself in water in a kodesh place, put on his garments, and come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people. [25] The fat of the sin offering he shall burn on the altar. [26] “He who lets the goat go as the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. [27] The bull for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the Kodesh Place, shall be carried outside the camp; and they shall burn their skins, their flesh, and their dung with fire. [28] He who burns them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. [29] “It shall be a statute to you forever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and shall do no kind of work, whether native-born or a stranger who lives as a foreigner amongst you; [30] for on this day shall atonement be made for you, to cleanse you. You shall be clean from all your sins before YHWH. [31] It is a Shabbat of solemn rest to you, and you shall afflict your souls. It is a statute forever. [32] The priest, who is anointed and who is consecrated to be priest in his father’s place, shall make the atonement, and shall put on the linen garments, even the kodesh garments. [33] Then he shall make atonement for the Kodesh Mishkan; and he shall make atonement for the Tent of Meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. [34] “This shall be an everlasting statute for you, to make atonement for the children of Israel once in the year because of all their sins.” It was done as YHWH commanded Moses.

Chapter 17

[1] YHWH spoke to Moses, saying, [2] “Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, ‘This is the thing which YHWH has commanded: [3] Whatever man there is of the house of Israel who kills a bull, or lamb, or goat in the camp, or who kills it outside the camp, [4] and hasn’t brought it to the door of the Tent of Meeting to offer it as an offering to YHWH before YHWH’s Mishkan: blood shall be imputed to that man. He has shed blood. That man shall be cut off from amongst his people. [5] This is to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, that they may bring them to YHWH, to the door of the Tent of Meeting, to the priest, and sacrifice them for sacrifices of peace offerings to YHWH. [6] The priest shall sprinkle the blood on YHWH’s altar at the door of the Tent of Meeting, and burn the fat for a pleasant aroma to YHWH. [7] They shall no more sacrifice their sacrifices to the goat idols, after which they play the prostitute. This shall be a statute forever to them throughout their generations.’ [8] “You shall say to them, ‘Any man there is of the house of Israel, or of the strangers who live as foreigners amongst them, who offers a burnt offering or sacrifice, [9] and doesn’t bring it to the door of the Tent of Meeting to sacrifice it to YHWH, that man shall be cut off from his people. [10] “‘Any man of the house of Israel, or of the strangers who live as foreigners amongst them, who eats any kind of blood, I will set my face against that soul who eats blood, and will cut him off from amongst his people. [11] For the life of the flesh is in the blood. I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life. [12] Therefore I have said to the children of Israel, “No person amongst you may eat blood, nor may any stranger who lives as a foreigner amongst you eat blood.” [13] “‘Whatever man there is of the children of Israel, or of the strangers who live as foreigners amongst them, who takes in hunting any animal or bird that may be eaten, he shall pour out its blood, and cover it with dust. [14] For as to the life of all flesh, its blood is with its life. Therefore I said to the children of Israel, “You shall not eat the blood of any kind of flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off.” [15] “‘Every person that eats what dies of itself, or that which is torn by animals, whether he is native-born or a foreigner, shall wash his clothes, and bathe himself in water, and be unclean until the evening. Then he shall be clean. [16] But if he doesn’t wash them, or bathe his flesh, then he shall bear his iniquity.’”

Chapter 18

[1] YHWH said to Moses, [2] “Speak to the children of Israel, and say to them, ‘I am YHWH your Elohim. [3] You shall not do as they do in the land of Egypt, where you lived. You shall not do as they do in the land of Canaan, where I am bringing you. You shall not follow their statutes. [4] You shall do my ordinances. You shall keep my statutes and walk in them. I am YHWH your Elohim. [5] You shall therefore keep my statutes and my ordinances, which if a man does, he shall live in them. I am YHWH. [6] “‘None of you shall approach any close relatives, to uncover their nakedness: I am YHWH. [7] “‘You shall not uncover the nakedness of your father, nor the nakedness of your mother: she is your mother. You shall not uncover her nakedness. [8] “‘You shall not uncover the nakedness of your father’s wife. It is your father’s nakedness. [9] “‘You shall not uncover the nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or born abroad. [10] “‘You shall not uncover the nakedness of your son’s daughter, or of your daughter’s daughter, even their nakedness; for theirs is your own nakedness. [11] “‘You shall not uncover the nakedness of your father’s wife’s daughter, conceived by your father, since she is your sister. [12] “‘You shall not uncover the nakedness of your father’s sister. She is your father’s near kinswoman. [13] “‘You shall not uncover the nakedness of your mother’s sister, for she is your mother’s near kinswoman. [14] “‘You shall not uncover the nakedness of your father’s brother. You shall not approach his wife. She is your aunt. [15] “‘You shall not uncover the nakedness of your daughter-in-law. She is your son’s wife. You shall not uncover her nakedness. [16] “‘You shall not uncover the nakedness of your brother’s wife. It is your brother’s nakedness. [17] “‘You shall not uncover the nakedness of a woman and her daughter. You shall not take her son’s daughter, or her daughter’s daughter, to uncover her nakedness. They are near kinswomen. It is wickedness. [18] “‘You shall not take a wife in addition to her sister, to be a rival, to uncover her nakedness, while her sister is still alive. [19] “‘You shall not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness. [20] “‘You shall not lie carnally with your neighbour’s wife, and defile yourself with her. [21] “‘You shall not give any of your children as a sacrifice to Molech. You shall not profane the name of your Elohim. I am YHWH. [22] “‘You shall not lie with a man as with a woman. That is detestable. [23] “‘You shall not lie with any animal to defile yourself with it. No woman may give herself to an animal, to lie down with it: it is a perversion. [24] “‘Don’t defile yourselves in any of these things; for in all these the nations which I am casting out before you were defiled. [25] The land was defiled. Therefore I punished its iniquity, and the land vomited out her inhabitants. [26] You therefore shall keep my statutes and my ordinances, and shall not do any of these abominations; neither the native-born, nor the stranger who lives as a foreigner amongst you [27] (for the men of the land that were before you had done all these abominations, and the land became defiled), [28] that the land not vomit you out also, when you defile it, as it vomited out the nation that was before you. [29] “‘For whoever shall do any of these abominations, even the souls that do them shall be cut off from amongst their people. [30] Therefore you shall keep my requirements, that you do not practise any of these abominable customs which were practised before you, and that you do not defile yourselves with them. I am YHWH your Elohim.’”

Chapter 19

[1] YHWH spoke to Moses, saying, [2] “Speak to all the congregation of the children of Israel, and tell them, ‘You shall be kodesh; for I, YHWH your Elohim, am kodesh. [3] “‘Each one of you shall respect his mother and his father. You shall keep my Shabbats. I am YHWH your Elohim. [4] “‘Don’t turn to idols, nor make molten gods for yourselves. I am YHWH your Elohim. [5] “‘When you offer a sacrifice of peace offerings to YHWH, you shall offer it so that you may be accepted. [6] It shall be eaten the same day you offer it, and on the next day. If anything remains until the third day, it shall be burnt with fire. [7] If it is eaten at all on the third day, it is an abomination. It will not be accepted; [8] but everyone who eats it shall bear his iniquity, because he has profaned the kodesh thing of YHWH, and that soul shall be cut off from his people. [9] “‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest. [10] You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the foreigner. I am YHWH your Elohim. [11] “‘You shall not steal. “‘You shall not lie. “‘You shall not

deceive one another. 12 “‘You shall not swear by my name falsely, and profane the name of your Elohim. I am YHWH. 13 “‘You shall not oppress your neighbour, nor rob him. “‘The wages of a hired servant shall not remain with you all night until the morning. 14 “‘You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your Elohim. I am YHWH. 15 “‘You shall do no injustice in judgement. You shall not be partial to the poor, nor show favouritism to the great; but you shall judge your neighbour in righteousness. 16 “‘You shall not go around as a slanderer amongst your people. “‘You shall not endanger the life of your neighbour. I am YHWH. 17 “‘You shall not hate your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him. 18 “‘You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbour as yourself. I am YHWH. 19 “‘You shall keep my statutes. “‘You shall not cross-breed different kinds of animals. “‘You shall not sow your field with two kinds of seed; “‘Don’t wear a garment made of two kinds of material. 20 “‘If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed or given her freedom; they shall be punished. They shall not be put to death, because she was not free. 21 He shall bring his trespass offering to YHWH, to the door of the Tent of Meeting, even a ram for a trespass offering. 22 The priest shall make atonement for him with the ram of the trespass offering before YHWH for his sin which he has committed; and the sin which he has committed shall be forgiven him. 23 “‘When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. For three years it shall be forbidden to you. It shall not be eaten. 24 But in the fourth year all its fruit shall be kodesh, for giving praise to YHWH. 25 In the fifth year you shall eat its fruit, that it may yield its increase to you. I am YHWH your Elohim. 26 “‘You shall not eat any meat with the blood still in it. You shall not use enchantments, nor practise sorcery. 27 “‘You shall not cut the hair on the sides of your head or clip off the edge of your beard. 28 “‘You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am YHWH. 29 “‘Don’t profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness. 30 “‘You shall keep my Shabbats, and reverence my Mishkan; I am YHWH. 31 “‘Don’t turn to those who are mediums, nor to the wizards. Don’t seek them out, to be defiled by them. I am YHWH your Elohim. 32 “‘You shall rise up before the grey head and honour the face of the elderly; and you shall fear your Elohim. I am YHWH. 33 “‘If a stranger lives as a foreigner with you in your land, you shall not do him wrong. 34 The stranger who lives as a foreigner with you shall be to you as the native-born amongst you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am YHWH your Elohim. 35 “‘You shall do no unrighteousness in judgement, in measures of length, of weight, or of quantity. 36 You shall have just balances, just weights, a just ephah, and a just hin. I am YHWH your Elohim, who brought you out of the land of Egypt. 37 “‘You shall observe all my statutes and all my ordinances, and do them. I am YHWH.’”

Chapter 20

1 YHWH spoke to Moses, saying, 2 “Moreover, you shall tell the children of Israel, ‘Anyone of the children of Israel, or of the strangers who live as foreigners in Israel, who gives any of his offspring to Molech shall surely be put to death. The people of the land shall stone that person with stones. 3 I also will set my face against that person, and will cut him off from amongst his people, because he has given of his offspring to Molech, to defile my Mishkan, and to profane my kodesh name. 4 If the people of the land all hide their eyes from that person when he gives of his offspring to Molech, and don’t put him to death, 5 then I will set my face against that man and against his family, and will cut him off, and all who play the prostitute after him to play the prostitute with Molech, from amongst their people. 6 “‘The person that turns to those who are mediums and wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from amongst his people. 7 “‘Sanctify yourselves therefore, and be kodesh; for I am YHWH your Elohim. 8 You shall keep my statutes, and do them. I am YHWH who sanctifies you. 9 “‘For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood shall be upon himself. 10 “‘The man who commits adultery with another man’s wife, even he who commits adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death. 11 “‘The man who lies with his father’s wife has uncovered his father’s

nakedness. Both of them shall surely be put to death. Their blood shall be upon themselves. [12] "'If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed a perversion. Their blood shall be upon themselves. [13] "'If a man lies with a male, as with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon themselves. [14] "'If a man takes a wife and her mother, it is wickedness. They shall be burnt with fire, both he and they, that there may be no wickedness amongst you. [15] "'If a man lies with an animal, he shall surely be put to death; and you shall kill the animal. [16] "'If a woman approaches any animal and lies with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood shall be upon them. [17] "'If a man takes his sister—his father's daughter, or his mother's daughter—and sees her nakedness, and she sees his nakedness, it is a shameful thing. They shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness. He shall bear his iniquity. [18] "'If a man lies with a woman having her monthly period, and uncovers her nakedness, he has made her fountain naked, and she has uncovered the fountain of her blood. Both of them shall be cut off from amongst their people. [19] "'You shall not uncover the nakedness of your mother's sister, nor of your father's sister, for he has made his close relative naked. They shall bear their iniquity. [20] If a man lies with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin. They shall die childless. [21] "'If a man takes his brother's wife, it is an impurity. He has uncovered his brother's nakedness. They shall be childless. [22] "'You shall therefore keep all my statutes and all my ordinances, and do them, that the land where I am bringing you to dwell may not vomit you out. [23] You shall not walk in the customs of the nation which I am casting out before you; for they did all these things, and therefore I abhorred them. [24] But I have said to you, "You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey." I am YHWH your Elohim, who has separated you from the peoples. [25] "'You shall therefore make a distinction between the clean animal and the unclean, and between the unclean fowl and the clean. You shall not make yourselves abominable by animal, or by bird, or by anything with which the ground teems, which I have separated from you as unclean for you. [26] You shall be kodesh to me, for I, YHWH, am kodesh, and have set you apart from the peoples, that you should be mine. [27] "'A man or a woman that is a medium or is a wizard shall surely be put to death. They shall be stoned with stones. Their blood shall be upon themselves.'"

Chapter 21

[1] YHWH said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'A priest shall not defile himself for the dead amongst his people, [2] except for his relatives that are near to him: for his mother, for his father, for his son, for his daughter, for his brother, [3] and for his virgin sister who is near to him, who has had no husband; for her he may defile himself. [4] He shall not defile himself, being a chief man amongst his people, to profane himself. [5] "'They shall not shave their heads or shave off the corners of their beards or make any cuttings in their flesh. [6] They shall be kodesh to their Elohim, and not profane the name of their Elohim, for they offer the offerings of YHWH made by fire, the bread of their Elohim. Therefore they shall be kodesh. [7] "'They shall not marry a woman who is a prostitute, or profane. A priest shall not marry a woman divorced from her husband; for he is kodesh to his Elohim. [8] Therefore you shall sanctify him, for he offers the bread of your Elohim. He shall be kodesh to you, for I YHWH, who sanctify you, am kodesh. [9] "'The daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father. She shall be burnt with fire. [10] "'He who is the high priest amongst his brothers, upon whose head the anointing oil is poured, and who is consecrated to put on the garments, shall not let the hair of his head hang loose, or tear his clothes. [11] He must not go in to any dead body, or defile himself for his father or for his mother. [12] He shall not go out of the Mishkan, nor profane the Mishkan of his Elohim; for the crown of the anointing oil of his Elohim is upon him. I am YHWH. [13] "'He shall take a wife in her virginity. [14] He shall not marry a widow, or one divorced, or a woman who has been defiled, or a prostitute. He shall take a virgin of his own people as a wife. [15] He shall not profane his offspring amongst his people, for I am YHWH who sanctifies him.'" [16] YHWH spoke to Moses, saying, [17] "Say to Aaron, 'None of your offspring throughout their generations who has a defect may approach to offer the bread of his Elohim. [18] For

whatever man he is that has a defect, he shall not draw near: a blind man, or a lame, or he who has a flat nose, or any deformity, [19] or a man who has an injured foot, or an injured hand, [20] or hunchbacked, or a dwarf, or one who has a defect in his eye, or an itching disease, or scabs, or who has damaged testicles. [21] No man of the offspring of Aaron the priest who has a defect shall come near to offer the offerings of YHWH made by fire. Since he has a defect, he shall not come near to offer the bread of his Elohim. [22] He shall eat the bread of his Elohim, both of the most kodesh, and of the kodesh. [23] He shall not come near to the veil, nor come near to the altar, because he has a defect; that he may not profane my sanctuaries, for I am YHWH who sanctifies them.'" [24] So Moses spoke to Aaron, and to his sons, and to all the children of Israel.

Chapter 22

[1] YHWH spoke to Moses, saying, [2] "Tell Aaron and his sons to separate themselves from the kodesh things of the children of Israel, which they make kodesh to me, and that they not profane my kodesh name. I am YHWH. [3] "Tell them, 'If anyone of all your offspring throughout your generations approaches the kodesh things which the children of Israel make kodesh to YHWH, having his uncleanness on him, that soul shall be cut off from before me. I am YHWH. [4] "'Whoever of the offspring of Aaron is a leper or has a discharge shall not eat of the kodesh things until he is clean. Whoever touches anything that is unclean by the dead, or a man who has a seminal emission, [5] or whoever touches any creeping thing by which he may be made unclean, or a man from whom he may become unclean, whatever uncleanness he has— [6] the person that touches any such shall be unclean until the evening, and shall not eat of the kodesh things unless he bathes his body in water. [7] When the sun is down, he shall be clean; and afterward he shall eat of the kodesh things, because it is his bread. [8] He shall not eat that which dies of itself or is torn by animals, defiling himself by it. I am YHWH. [9] "'They shall therefore follow my mitzvah, lest they bear sin for it and die in it, if they profane it. I am YHWH who sanctifies them. [10] "'No stranger shall eat of the kodesh thing: a foreigner living with the priests, or a hired servant, shall not eat of the kodesh thing. [11] But if a priest buys a slave, purchased by his money, he shall eat of it; and those who are born in his house shall eat of his bread. [12] If a priest's daughter is married to an outsider, she shall not eat of the heave offering of the kodesh things. [13] But if a priest's daughter is a widow, or divorced, and has no child, and has returned to her father's house as in her youth, she may eat of her father's bread; but no stranger shall eat any of it. [14] "'If a man eats something kodesh unwittingly, then he shall add the fifth part of its value to it, and shall give the kodesh thing to the priest. [15] The priests shall not profane the kodesh things of the children of Israel, which they offer to YHWH, [16] and so cause them to bear the iniquity that brings guilt when they eat their kodesh things; for I am YHWH who sanctifies them.'" [17] YHWH spoke to Moses, saying, [18] "Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, 'Whoever is of the house of Israel, or of the foreigners in Israel, who offers his offering, whether it is any of their vows or any of their free will offerings, which they offer to YHWH for a burnt offering: [19] that you may be accepted, you shall offer a male without defect, of the bulls, of the sheep, or of the goats. [20] But you shall not offer whatever has a defect, for it shall not be acceptable for you. [21] Whoever offers a sacrifice of peace offerings to YHWH to accomplish a vow, or for a free will offering of the herd or of the flock, it shall be perfect to be accepted. It shall have no defect. [22] You shall not offer what is blind, is injured, is maimed, has a wart, is festering, or has a running sore to YHWH, nor make an offering by fire of them on the altar to YHWH. [23] Either a bull or a lamb that has any deformity or lacking in his parts, that you may offer for a free will offering; but for a vow it shall not be accepted. [24] You must not offer to YHWH that which has its testicles bruised, crushed, broken, or cut. You must not do this in your land. [25] You must not offer any of these as the bread of your Elohim from the hand of a foreigner, because their corruption is in them. There is a defect in them. They shall not be accepted for you.'" [26] YHWH spoke to Moses, saying, [27] "When a bull, a sheep, or a goat is born, it shall remain seven days with its mother. From the eighth day on it shall be accepted for the offering of an offering made by fire to YHWH. [28] Whether it is a cow or ewe, you shall not kill it and its young both in one day. [29] "When you sacrifice a sacrifice of thanksgiving to YHWH, you shall sacrifice it so that you may be accepted. [30] It shall be eaten on the same day; you shall leave none of it until the

morning. I am YHWH. [31] “Therefore you shall keep my mitzvot, and do them. I am YHWH. [32] You shall not profane my kodesh name, but I will be made kodesh amongst the children of Israel. I am YHWH who makes you kodesh, [33] who brought you out of the land of Egypt, to be your Elohim. I am YHWH.”

Chapter 23

[1] YHWH spoke to Moses, saying, [2] “Speak to the children of Israel, and tell them, ‘The set feasts of YHWH, which you shall proclaim to be kodesh convocations, even these are my set feasts. [3] “‘Six days shall work be done, but on the seventh day is a Shabbat of solemn rest, a kodesh convocation; you shall do no kind of work. It is a Shabbat to YHWH in all your dwellings. [4] “‘These are the set feasts of YHWH, even kodesh convocations, which you shall proclaim in their appointed season. [5] In the first month, on the fourteenth day of the month in the evening, is YHWH’s Pesach. [6] On the fifteenth day of the same month is the Chag HaMatzot to YHWH. Seven days you shall eat unleavened bread. [7] In the first day you shall have a kodesh convocation. You shall do no regular work. [8] But you shall offer an offering made by fire to YHWH seven days. In the seventh day is a kodesh convocation. You shall do no regular work.’” [9] YHWH spoke to Moses, saying, [10] “Speak to the children of Israel, and tell them, ‘When you have come into the land which I give to you, and shall reap its harvest, then you shall bring the sheaf of the first fruits of your harvest to the priest. [11] He shall wave the sheaf before YHWH, to be accepted for you. On the next day after the Shabbat the priest shall wave it. [12] On the day when you wave the sheaf, you shall offer a male lamb without defect a year old for a burnt offering to YHWH. [13] The meal offering with it shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to YHWH for a pleasant aroma; and the drink offering with it shall be of wine, the fourth part of a hin. [14] You must not eat bread, or roasted grain, or fresh grain, until this same day, until you have brought the offering of your Elohim. This is a statute forever throughout your generations in all your dwellings. [15] “‘You shall count from the next day after the Shabbat, from the day that you brought the sheaf of the wave offering: seven Shabbats shall be completed. [16] The next day after the seventh Shabbat you shall count fifty days; and you shall offer a new meal offering to YHWH. [17] You shall bring out of your habitations two loaves of bread for a wave offering made of two tenths of an ephah of fine flour. They shall be baked with yeast, for first fruits to YHWH. [18] You shall present with the bread seven lambs without defect a year old, one young bull, and two rams. They shall be a burnt offering to YHWH, with their meal offering and their drink offerings, even an offering made by fire, of a sweet aroma to YHWH. [19] You shall offer one male goat for a sin offering, and two male lambs a year old for a sacrifice of peace offerings. [20] The priest shall wave them with the bread of the first fruits for a wave offering before YHWH, with the two lambs. They shall be kodesh to YHWH for the priest. [21] You shall make proclamation on the same day that there shall be a kodesh convocation to you. You shall do no regular work. This is a statute forever in all your dwellings throughout your generations. [22] “‘When you reap the harvest of your land, you must not wholly reap into the corners of your field. You must not gather the gleanings of your harvest. You must leave them for the poor and for the foreigner. I am YHWH your Elohim.’” [23] YHWH spoke to Moses, saying, [24] “Speak to the children of Israel, saying, ‘In the seventh month, on the first day of the month, there shall be a solemn rest for you, a memorial of Yom Teruah, a kodesh convocation. [25] You shall do no regular work. You shall offer an offering made by fire to YHWH.’” [26] YHWH spoke to Moses, saying, [27] “However on the tenth day of this seventh month is the Yom Kippur. It shall be a kodesh convocation to you. You shall afflict yourselves and you shall offer an offering made by fire to YHWH. [28] You shall do no kind of work in that same day, for it is a Yom Kippur, to make atonement for you before YHWH your Elohim. [29] For whoever it is who shall not deny himself in that same day shall be cut off from his people. [30] Whoever does any kind of work in that same day, I will destroy that person from amongst his people. [31] You shall do no kind of work: it is a statute forever throughout your generations in all your dwellings. [32] It shall be a Shabbat of solemn rest for you, and you shall deny yourselves. In the ninth day of the month at evening, from evening to evening, you shall keep your Shabbat.” [33] YHWH spoke to Moses, saying, [34] “Speak to the children of Israel, and say, ‘On the fifteenth day of this seventh month is the Chag HaSukkot for seven days to YHWH. [35] On the first day shall be a kodesh convocation. You shall do

no regular work. [36] Seven days you shall offer an offering made by fire to YHWH. On the eighth day shall be a kodesh convocation to you. You shall offer an offering made by fire to YHWH. It is a solemn assembly; you shall do no regular work. [37] "'These are the appointed feasts of YHWH which you shall proclaim to be kodesh convocations, to offer an offering made by fire to YHWH, a burnt offering, a meal offering, a sacrifice, and drink offerings, each on its own day— [38] in addition to the Shabbats of YHWH, and in addition to your gifts, and in addition to all your vows, and in addition to all your free will offerings, which you give to YHWH. [39] "'So on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you shall keep the feast of YHWH seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. [40] You shall take on the first day the fruit of majestic trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and you shall rejoice before YHWH your Elohim seven days. [41] You shall keep it as a feast to YHWH seven days in the year. It is a statute forever throughout your generations. You shall keep it in the seventh month. [42] You shall dwell in temporary shelters for seven days. All who are native-born in Israel shall dwell in temporary shelters, [43] that your generations may know that I made the children of Israel to dwell in temporary shelters when I brought them out of the land of Egypt. I am YHWH your Elohim.'" [44] So Moses declared to the children of Israel the appointed feasts of YHWH.

Chapter 24

[1] YHWH spoke to Moses, saying, [2] "Command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. [3] Outside of the veil of the Testimony, in the Tent of Meeting, Aaron shall keep it in order from evening to morning before YHWH continually. It shall be a statute forever throughout your generations. [4] He shall keep in order the lamps on the pure gold lamp stand before YHWH continually. [5] "You shall take fine flour, and bake twelve cakes of it: two tenths of an ephah shall be in one cake. [6] You shall set them in two rows, six on a row, on the pure gold table before YHWH. [7] You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to YHWH. [8] Every Shabbat day he shall set it in order before YHWH continually. It is an everlasting covenant on the behalf of the children of Israel. [9] It shall be for Aaron and his sons. They shall eat it in a kodesh place; for it is most kodesh to him of the offerings of YHWH made by fire by a perpetual statute." [10] The son of an Israelite woman, whose father was an Egyptian, went out amongst the children of Israel; and the son of the Israelite woman and a man of Israel strove together in the camp. [11] The son of the Israelite woman blasphemed the Name, and cursed; and they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. [12] They put him in custody until YHWH's will should be declared to them. [13] YHWH spoke to Moses, saying, [14] "Bring him who cursed out of the camp; and let all who heard him lay their hands on his head, and let all the congregation stone him. [15] You shall speak to the children of Israel, saying, 'Whoever curses his Elohim shall bear his sin. [16] He who blasphemes YHWH's name, he shall surely be put to death. All the congregation shall certainly stone him. The foreigner as well as the native-born shall be put to death when he blasphemes the Name. [17] "'He who strikes any man mortally shall surely be put to death. [18] He who strikes an animal mortally shall make it good, life for life. [19] If anyone injures his neighbour, it shall be done to him as he has done: [20] fracture for fracture, eye for eye, tooth for tooth. It shall be done to him as he has injured someone. [21] He who kills an animal shall make it good; and he who kills a man shall be put to death. [22] You shall have one kind of law for the foreigner as well as the native-born; for I am YHWH your Elohim.'" [23] Moses spoke to the children of Israel; and they brought him who had cursed out of the camp, and stoned him with stones. The children of Israel did as YHWH commanded Moses.

Chapter 25

[1] YHWH said to Moses on Mount Sinai, [2] "Speak to the children of Israel, and tell them, 'When you come into the land which I give you, then the land shall keep a Shabbat to YHWH. [3] You shall sow your field six years, and you shall prune your vineyard six years, and gather in its fruits; [4] but in the seventh year there shall be a

Shabbat of solemn rest for the land, a Shabbat to YHWH. You shall not sow your field or prune your vineyard. [5] What grows of itself in your harvest you shall not reap, and you shall not gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. [6] The Shabbat of the land shall be for food for you; for yourself, for your servant, for your maid, for your hired servant, and for your stranger, who lives as a foreigner with you. [7] For your livestock also, and for the animals that are in your land, shall all its increase be for food. [8] "'You shall count off seven Shabbats of years, seven times seven years; and there shall be to you the days of seven Shabbats of years, even forty-nine years. [9] Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Yom Kippur you shall sound the trumpet throughout all your land. [10] You shall make the fiftieth year kodesh, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you; and each of you shall return to his own property, and each of you shall return to his family. [11] That fiftieth year shall be a jubilee to you. In it you shall not sow, neither reap that which grows of itself, nor gather from the undressed vines. [12] For it is a jubilee; it shall be kodesh to you. You shall eat of its increase out of the field. [13] "'In this Year of Jubilee each of you shall return to his property. [14] "'If you sell anything to your neighbour, or buy from your neighbour, you shall not wrong one another. [15] According to the number of years after the Jubilee you shall buy from your neighbour. According to the number of years of the crops he shall sell to you. [16] According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. [17] You shall not wrong one another, but you shall fear your Elohim; for I am YHWH your Elohim. [18] "'Therefore you shall do my statutes, and keep my ordinances and do them; and you shall dwell in the land in safety. [19] The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety. [20] If you said, "What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;" [21] then I will command my blessing on you in the sixth year, and it shall bear fruit for the three years. [22] You shall sow the eighth year, and eat of the fruits from the old store until the ninth year. Until its fruits come in, you shall eat the old store. [23] "'The land shall not be sold in perpetuity, for the land is mine; for you are strangers and live as foreigners with me. [24] In all the land of your possession you shall grant a redemption for the land. [25] "'If your brother becomes poor, and sells some of his possessions, then his kinsman who is next to him shall come, and redeem that which his brother has sold. [26] If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it, [27] then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall return to his property. [28] But if he isn't able to get it back for himself, then what he has sold shall remain in the hand of him who has bought it until the Year of Jubilee. In the Jubilee it shall be released, and he shall return to his property. [29] "'If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption. [30] If it isn't redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the Jubilee. [31] But the houses of the villages which have no wall around them shall be accounted for with the fields of the country: they may be redeemed, and they shall be released in the Jubilee. [32] "'Nevertheless, in the cities of the Levites, the Levites may redeem the houses in the cities of their possession at any time. [33] The Levites may redeem the house that was sold, and the city of his possession, and it shall be released in the Jubilee; for the houses of the cities of the Levites are their possession amongst the children of Israel. [34] But the field of the pasture lands of their cities may not be sold, for it is their perpetual possession. [35] "'If your brother has become poor, and his hand can't support himself amongst you, then you shall uphold him. He shall live with you like an alien and a temporary resident. [36] Take no interest from him or profit; but fear your Elohim, that your brother may live amongst you. [37] You shall not lend him your money at interest, nor give him your food for profit. [38] I am YHWH your Elohim, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your Elohim. [39] "'If your brother has grown poor amongst you, and sells himself to you, you shall not make him to serve as a slave. [40] As a hired servant, and as a temporary resident, he shall be with you; he shall serve with you until the Year of Jubilee. [41] Then he shall go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers. [42] For they are my servants, whom I brought out of the land of Egypt. They shall not be sold as slaves. [43] You shall not rule over him with harshness, but shall fear your

Elohim. [44] "'As for your male and your female slaves, whom you may have from the nations that are around you, from them you may buy male and female slaves. [45] Moreover, of the children of the aliens who live amongst you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. [46] You may make them an inheritance for your children after you, to hold for a possession. Of them you may take your slaves forever, but over your brothers the children of Israel you shall not rule, one over another, with harshness. [47] "'If an alien or temporary resident with you becomes rich, and your brother beside him has grown poor, and sells himself to the stranger or foreigner living amongst you, or to a member of the stranger's family, [48] after he is sold he may be redeemed. One of his brothers may redeem him; [49] or his uncle, or his uncle's son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself. [50] He shall reckon with him who bought him from the year that he sold himself to him to the Year of Jubilee. The price of his sale shall be according to the number of years; he shall be with him according to the time of a hired servant. [51] If there are yet many years, according to them he shall give back the price of his redemption out of the money that he was bought for. [52] If there remain but a few years to the year of jubilee, then he shall reckon with him; according to his years of service he shall give back the price of his redemption. [53] As a servant hired year by year shall he be with him. He shall not rule with harshness over him in your sight. [54] If he isn't redeemed by these means, then he shall be released in the Year of Jubilee: he and his children with him. [55] For to me the children of Israel are servants; they are my servants whom I brought out of the land of Egypt. I am YHWH your Elohim.

Chapter 26

[1] "'You shall make for yourselves no idols, and you shall not raise up a carved image or a pillar, and you shall not place any figured stone in your land, to bow down to it; for I am YHWH your Elohim. [2] "'You shall keep my Shabbats, and have reverence for my Mishkan. I am YHWH. [3] "'If you walk in my statutes and keep my mitzvot, and do them, [4] then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. [5] Your threshing shall continue until the vintage, and the vintage shall continue until the sowing time. You shall eat your bread to the full, and dwell in your land safely. [6] "'I will give peace in the land, and you shall lie down, and no one will make you afraid. I will remove evil animals out of the land, neither shall the sword go through your land. [7] You shall chase your enemies, and they shall fall before you by the sword. [8] Five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. [9] "'I will have respect for you, make you fruitful, multiply you, and will establish my covenant with you. [10] You shall eat old supplies long kept, and you shall move out the old because of the new. [11] I will set my tent amongst you, and my soul won't abhor you. [12] I will walk amongst you, and will be your Elohim, and you will be my people. [13] I am YHWH your Elohim, who brought you out of the land of Egypt, that you should not be their slaves. I have broken the bars of your yoke, and made you walk upright. [14] "'But if you will not listen to me, and will not do all these mitzvot, [15] and if you shall reject my statutes, and if your soul abhors my ordinances, so that you will not do all my mitzvot, but break my covenant, [16] I also will do this to you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away. You will sow your seed in vain, for your enemies will eat it. [17] I will set my face against you, and you will be struck before your enemies. Those who hate you will rule over you; and you will flee when no one pursues you. [18] "'If you in spite of these things will not listen to me, then I will chastise you seven times more for your sins. [19] I will break the pride of your power, and I will make your sky like iron, and your soil like bronze. [20] Your strength will be spent in vain; for your land won't yield its increase, neither will the trees of the land yield their fruit. [21] "'If you walk contrary to me, and won't listen to me, then I will bring seven times more plagues on you according to your sins. [22] I will send the wild animals amongst you, which will rob you of your children, destroy your livestock, and make you few in number. Your roads will become desolate. [23] "'If by these things you won't be turned back to me, but will walk contrary to me, [24] then I will also walk contrary to you; and I will strike you, even I, seven times for your sins. [25] I will bring a sword upon you that will execute the vengeance of

the covenant. You will be gathered together within your cities, and I will send the pestilence amongst you. You will be delivered into the hand of the enemy. [26] When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight. You shall eat, and not be satisfied. [27] "'If you in spite of this won't listen to me, but walk contrary to me, [28] then I will walk contrary to you in wrath. I will also chastise you seven times for your sins. [29] You will eat the flesh of your sons, and you will eat the flesh of your daughters. [30] I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. [31] I will lay your cities waste, and will bring your sanctuaries to desolation. I will not take delight in the sweet fragrance of your offerings. [32] I will bring the land into desolation, and your enemies who dwell in it will be astonished at it. [33] I will scatter you amongst the nations, and I will draw out the sword after you. Your land will be a desolation, and your cities shall be a waste. [34] Then the land will enjoy its Shabbats as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its Shabbats. [35] As long as it lies desolate it shall have rest, even the rest which it didn't have in your Shabbats when you lived on it. [36] "'As for those of you who are left, I will send a faintness into their hearts in the lands of their enemies. The sound of a driven leaf will put them to flight; and they shall flee, as one flees from the sword. They will fall when no one pursues. [37] They will stumble over one another, as it were before the sword, when no one pursues. You will have no power to stand before your enemies. [38] You will perish amongst the nations. The land of your enemies will eat you up. [39] Those of you who are left will pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers they shall pine away with them. [40] "'If they confess their iniquity and the iniquity of their fathers, in their trespass which they trespassed against me; and also that because they walked contrary to me, [41] I also walked contrary to them, and brought them into the land of their enemies; if then their uncircumcised heart is humbled, and they then accept the punishment of their iniquity, [42] then I will remember my covenant with Jacob, my covenant with Isaac, and also my covenant with Abraham; and I will remember the land. [43] The land also will be left by them, and will enjoy its Shabbats while it lies desolate without them; and they will accept the punishment of their iniquity because they rejected my ordinances, and their soul abhorred my statutes. [44] Yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly and to break my covenant with them; for I am YHWH their Elohim. [45] But I will for their sake remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their Elohim. I am YHWH.'" [46] These are the statutes, ordinances, and laws, which YHWH made between him and the children of Israel in Mount Sinai by Moses.

Chapter 27

[1] YHWH spoke to Moses, saying, [2] "Speak to the children of Israel, and say to them, 'When a man consecrates a person to YHWH in a vow, according to your valuation, [3] your valuation of a male from twenty years old to sixty years old shall be fifty shekels of silver, according to the shekel of the sanctuary. [4] If she is a female, then your valuation shall be thirty shekels. [5] If the person is from five years old to twenty years old, then your valuation shall be for a male twenty shekels, and for a female ten shekels. [6] If the person is from a month old to five years old, then your valuation shall be for a male five shekels of silver, and for a female your valuation shall be three shekels of silver. [7] If the person is from sixty years old and upward; if he is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. [8] But if he is poorer than your valuation, then he shall be set before the priest, and the priest shall assign a value to him. The priest shall assign a value according to his ability to pay. [9] "'If it is an animal of which men offer an offering to YHWH, all that any man gives of such to YHWH becomes kodesh. [10] He shall not alter it, nor exchange it, a good for a bad, or a bad for a good. If he shall at all exchange animal for animal, then both it and that for which it is exchanged shall be kodesh. [11] If it is any unclean animal, of which they do not offer as an offering to YHWH, then he shall set the animal before the priest; [12] and the priest shall evaluate it, whether it is good or bad. As the priest evaluates it, so it shall be. [13] But if he will indeed redeem it, then he shall add the fifth part of it to its valuation. [14] "'When a man dedicates his

house to be kodesh to YHWH, then the priest shall evaluate it, whether it is good or bad. As the priest evaluates it, so it shall stand. 15 If he who dedicates it will redeem his house, then he shall add the fifth part of the money of your valuation to it, and it shall be his. 16 "'If a man dedicates to YHWH part of the field of his possession, then your valuation shall be according to the seed for it. The sowing of a homer of barley shall be valued at fifty shekels of silver. 17 If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. 18 But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money according to the years that remain to the Year of Jubilee; and an abatement shall be made from your valuation. 19 If he who dedicated the field will indeed redeem it, then he shall add the fifth part of the money of your valuation to it, and it shall remain his. 20 If he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more; 21 but the field, when it goes out in the Jubilee, shall be kodesh to YHWH, as a devoted field. It shall be owned by the priests. 22 "'If he dedicates a field to YHWH which he has bought, which is not of the field of his possession, 23 then the priest shall reckon to him the worth of your valuation up to the Year of Jubilee; and he shall give your valuation on that day, as a kodesh thing to YHWH. 24 In the Year of Jubilee the field shall return to him from whom it was bought, even to him to whom the possession of the land belongs. 25 All your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel. 26 "'However the firstborn amongst animals, which belongs to YHWH as a firstborn, no man may dedicate, whether an ox or a sheep. It is YHWH's. 27 If it is an unclean animal, then he shall buy it back according to your valuation, and shall add to it the fifth part of it; or if it isn't redeemed, then it shall be sold according to your valuation. 28 "'Notwithstanding, no devoted thing that a man devotes to YHWH of all that he has, whether of man or animal, or of the field of his possession, shall be sold or redeemed. Everything that is permanently devoted is most kodesh to YHWH. 29 "'No one devoted to destruction, who shall be devoted from amongst men, shall be ransomed. He shall surely be put to death. 30 "'All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is YHWH's. It is kodesh to YHWH. 31 If a man redeems anything of his tithe, he shall add a fifth part to it. 32 All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be kodesh to YHWH. 33 He shall not examine whether it is good or bad, neither shall he exchange it. If he exchanges it at all, then both it and that for which it is exchanged shall be kodesh. It shall not be redeemed.'" 34 These are the mitzvot which YHWH commanded Moses for the children of Israel on Mount Sinai.

Bamidbar

Chapter 1

1 YHWH spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month,
in the second year after they had come out of the land of Egypt, saying, 2 “Take a census of all the congregation
of the children of Israel, by their families, by their fathers’ houses, according to the number of the names, every
male, one by one, 3 from twenty years old and upward, all who are able to go out to war in Israel. You and
Aaron shall count them by their divisions. 4 With you there shall be a man of every tribe, each one head of his
fathers’ house. 5 These are the names of the men who shall stand with you: Of Reuben: Elizur the son of
Shedeur. 6 Of Simeon: Shelumiel the son of Zurishaddai. 7 Of Judah: Nahshon the son of Amminadab. 8 Of
Issachar: Nethanel the son of Zuar. 9 Of Zebulun: Eliab the son of Helon. 10 Of the children of Joseph: of
Ephraim: Elishama the son of Ammihud; of Manasseh: Gamaliel the son of Pedahzur. 11 Of Benjamin: Abidan
the son of Gideoni. 12 Of Dan: Ahiezer the son of Ammishaddai. 13 Of Asher: Pagiel the son of Ochran. 14 Of
Gad: Eliasaph the son of Deuel. 15 Of Naphtali: Ahira the son of Enan.” 16 These are those who were called of
the congregation, the princes of the tribes of their fathers; they were the heads of the thousands of Israel. 17
Moses and Aaron took these men who are mentioned by name. 18 They assembled all the congregation
together on the first day of the second month; and they declared their ancestry by their families, by their fathers’
houses, according to the number of the names, from twenty years old and upward, one by one. 19 As YHWH
commanded Moses, so he counted them in the wilderness of Sinai. 20 The children of Reuben, Israel’s firstborn,
their generations, by their families, by their fathers’ houses, according to the number of the names, one by one,
every male from twenty years old and upward, all who were able to go out to war: 21 those who were counted of
them, of the tribe of Reuben, were forty-six thousand and five hundred. 22 Of the children of Simeon, their
generations, by their families, by their fathers’ houses, those who were counted of it, according to the number of
the names, one by one, every male from twenty years old and upward, all who were able to go out to war: 23
those who were counted of them, of the tribe of Simeon, were fifty-nine thousand and three hundred. 24 Of the
children of Gad, their generations, by their families, by their fathers’ houses, according to the number of the
names, from twenty years old and upward, all who were able to go out to war: 25 those who were counted of
them, of the tribe of Gad, were forty-five thousand and six hundred and fifty. 26 Of the children of Judah, their
generations, by their families, by their fathers’ houses, according to the number of the names, from twenty
years old and upward, all who were able to go out to war: 27 those who were counted of them, of the tribe of
Judah, were seventy-four thousand and six hundred. 28 Of the children of Issachar, their generations, by their
families, by their fathers’ houses, according to the number of the names, from twenty years old and upward, all
who were able to go out to war: 29 those who were counted of them, of the tribe of Issachar, were fifty-four
thousand and four hundred. 30 Of the children of Zebulun, their generations, by their families, by their fathers’
houses, according to the number of the names, from twenty years old and upward, all who were able to go out
to war: 31 those who were counted of them, of the tribe of Zebulun, were fifty-seven thousand and four hundred.
32 Of the children of Joseph: of the children of Ephraim, their generations, by their families, by their fathers’
houses, according to the number of the names, from twenty years old and upward, all who were able to go out
to war: 33 those who were counted of them, of the tribe of Ephraim, were forty thousand and five hundred. 34 Of
the children of Manasseh, their generations, by their families, by their fathers’ houses, according to the number
of the names, from twenty years old and upward, all who were able to go out to war: 35 those who were counted
of them, of the tribe of Manasseh, were thirty-two thousand and two hundred. 36 Of the children of Benjamin,
their generations, by their families, by their fathers’ houses, according to the number of the names, from twenty
years old and upward, all who were able to go out to war: 37 those who were counted of them, of the tribe of
Benjamin, were thirty-five thousand and four hundred. 38 Of the children of Dan, their generations, by their
families, by their fathers’ houses, according to the number of the names, from twenty years old and upward, all
who were able to go out to war: 39 those who were counted of them, of the tribe of Dan, were sixty-two thousand

and seven hundred. [40] Of the children of Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: [41] those who were counted of them, of the tribe of Asher, were forty-one thousand and five hundred. [42] Of the children of Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go out to war: [43] those who were counted of them, of the tribe of Naphtali, were fifty-three thousand and four hundred. [44] These are those who were counted, whom Moses and Aaron counted, and the twelve men who were princes of Israel, each one for his fathers' house. [45] So all those who were counted of the children of Israel by their fathers' houses, from twenty years old and upward, all who were able to go out to war in Israel— [46] all those who were counted were six hundred and three thousand and five hundred and fifty. [47] But the Levites after the tribe of their fathers were not counted amongst them. [48] For YHWH spoke to Moses, saying, [49] "Only the tribe of Levi you shall not count, neither shall you take a census of them amongst the children of Israel; [50] but appoint the Levites over the Mishkan of the Testimony, and over all its furnishings, and over all that belongs to it. They shall carry the Mishkan and all its furnishings; and they shall take care of it, and shall encamp around it. [51] When the Mishkan is to move, the Levites shall take it down; and when the Mishkan is to be set up, the Levites shall set it up. The stranger who comes near shall be put to death. [52] The children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, according to their divisions. [53] But the Levites shall encamp around the Mishkan of the Testimony, that there may be no wrath on the congregation of the children of Israel. The Levites shall be responsible for the Mishkan of the Testimony." [54] Thus the children of Israel did. According to all that YHWH commanded Moses, so they did.

Chapter 2

[1] YHWH spoke to Moses and to Aaron, saying, [2] "The children of Israel shall encamp every man by his own standard, with the banners of their fathers' houses. They shall encamp around the Tent of Meeting at a distance from it. [3] "Those who encamp on the east side towards the sunrise shall be of the standard of the camp of Judah, according to their divisions. The prince of the children of Judah shall be Nahshon the son of Amminadab. [4] His division, and those who were counted of them, were seventy-four thousand and six hundred. [5] "Those who encamp next to him shall be the tribe of Issachar. The prince of the children of Issachar shall be Nethanel the son of Zuar. [6] His division, and those who were counted of it, were fifty-four thousand and four hundred. [7] "The tribe of Zebulun: the prince of the children of Zebulun shall be Eliab the son of Helon. [8] His division, and those who were counted of it, were fifty-seven thousand and four hundred. [9] "All who were counted of the camp of Judah were one hundred and eighty-six thousand and four hundred, according to their divisions. They shall set out first. [10] "On the south side shall be the standard of the camp of Reuben according to their divisions. The prince of the children of Reuben shall be Elizur the son of Shedeur. [11] His division, and those who were counted of it, were forty-six thousand and five hundred. [12] "Those who encamp next to him shall be the tribe of Simeon. The prince of the children of Simeon shall be Shelumiel the son of Zurishaddai. [13] His division, and those who were counted of them, were fifty-nine thousand and three hundred. [14] "The tribe of Gad: the prince of the children of Gad shall be Eliasaph the son of Reuel. [15] His division, and those who were counted of them, were forty-five thousand and six hundred and fifty. [16] "All who were counted of the camp of Reuben were one hundred and fifty-one thousand and four hundred and fifty, according to their armies. They shall set out second. [17] "Then the Tent of Meeting shall set out, with the camp of the Levites in the middle of the camps. As they encamp, so shall they set out, every man in his place, by their standards. [18] "On the west side shall be the standard of the camp of Ephraim according to their divisions. The prince of the children of Ephraim shall be Elishama the son of Ammihud. [19] His division, and those who were counted of them, were forty thousand and five hundred. [20] "Next to him shall be the tribe of Manasseh. The prince of the children of Manasseh shall be Gamaliel the son of Pedahzur. [21] His division, and those who were counted of them, were thirty-two thousand and two hundred. [22] "The tribe of Benjamin: the prince of the children of Benjamin shall be Abidan the son of

Gideoni. [23] His army, and those who were counted of them, were thirty-five thousand and four hundred. [24] “All who were counted of the camp of Ephraim were one hundred and eight thousand and one hundred, according to their divisions. They shall set out third. [25] “On the north side shall be the standard of the camp of Dan according to their divisions. The prince of the children of Dan shall be Ahiezer the son of Ammishaddai. [26] His division, and those who were counted of them, were sixty-two thousand and seven hundred. [27] “Those who encamp next to him shall be the tribe of Asher. The prince of the children of Asher shall be Pagiel the son of Ochran. [28] His division, and those who were counted of them, were forty-one thousand and five hundred. [29] “The tribe of Naphtali: the prince of the children of Naphtali shall be Ahira the son of Enan. [30] His division, and those who were counted of them, were fifty-three thousand and four hundred. [31] “All who were counted of the camp of Dan were one hundred and fifty-seven thousand and six hundred. They shall set out last by their standards.” [32] These are those who were counted of the children of Israel by their fathers’ houses. All who were counted of the camps according to their armies were six hundred and three thousand and five hundred and fifty. [33] But the Levites were not counted amongst the children of Israel, as YHWH commanded Moses. [34] Thus the children of Israel did. According to all that YHWH commanded Moses, so they encamped by their standards, and so they set out, everyone by their families, according to their fathers’ houses.

Chapter 3

[1] Now this is the history of the generations of Aaron and Moses in the day that YHWH spoke with Moses in Mount Sinai. [2] These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. [3] These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest’s office. [4] Nadab and Abihu died before YHWH when they offered strange fire before YHWH in the wilderness of Sinai, and they had no children. Eleazar and Ithamar ministered in the priest’s office in the presence of Aaron their father. [5] YHWH spoke to Moses, saying, [6] “Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. [7] They shall keep his requirements, and the requirements of the whole congregation before the Tent of Meeting, to do the service of the Mishkan. [8] They shall keep all the furnishings of the Tent of Meeting, and the obligations of the children of Israel, to do the service of the Mishkan. [9] You shall give the Levites to Aaron and to his sons. They are wholly given to him on the behalf of the children of Israel. [10] You shall appoint Aaron and his sons, and they shall keep their priesthood, but the stranger who comes near shall be put to death.” [11] YHWH spoke to Moses, saying, [12] “Behold, I have taken the Levites from amongst the children of Israel instead of all the firstborn who open the womb amongst the children of Israel; and the Levites shall be mine, [13] for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt I made kodesh to me all the firstborn in Israel, both man and animal. They shall be mine. I am YHWH.” [14] YHWH spoke to Moses in the wilderness of Sinai, saying, [15] “Count the children of Levi by their fathers’ houses, by their families. You shall count every male from a month old and upward.” [16] Moses counted them according to YHWH’s word, as he was commanded. [17] These were the sons of Levi by their names: Gershon, Kohath, and Merari. [18] These are the names of the sons of Gershon by their families: Libni and Shimei. [19] The sons of Kohath by their families: Amram, Izhar, Hebron, and Uzziel. [20] The sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to their fathers’ houses. [21] Of Gershon was the family of the Libnites, and the family of the Shimeites. These are the families of the Gershonites. [22] Those who were counted of them, according to the number of all the males from a month old and upward, even those who were counted of them were seven thousand and five hundred. [23] The families of the Gershonites shall encamp behind the Mishkan westward. [24] Eliasaph the son of Lael shall be the prince of the fathers’ house of the Gershonites. [25] The duty of the sons of Gershon in the Tent of Meeting shall be the Mishkan, the tent, its covering, the screen for the door of the Tent of Meeting, [26] the hangings of the court, the screen for the door of the court which is by the Mishkan and around the altar, and its cords for all of its service. [27] Of Kohath was the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites. These are the families of the Kohathites. [28] According to the number of all the males

from a month old and upward, there were eight thousand and six hundred keeping the requirements of the sanctuary. [29] The families of the sons of Kohath shall encamp on the south side of the Mishkan. [30] The prince of the fathers' house of the families of the Kohathites shall be Elizaphan the son of Uzziel. [31] Their duty shall be the ark, the table, the lamp stand, the altars, the vessels of the Mishkan with which they minister, the screen, and all its service. [32] Eleazar the son of Aaron the priest shall be prince of the princes of the Levites, with the oversight of those who keep the requirements of the sanctuary. [33] Of Merari was the family of the Mahlites and the family of the Mushites. These are the families of Merari. [34] Those who were counted of them, according to the number of all the males from a month old and upward, were six thousand and two hundred. [35] The prince of the fathers' house of the families of Merari was Zuriel the son of Abihail. They shall encamp on the north side of the Mishkan. [36] The appointed duty of the sons of Merari shall be the Mishkan's boards, its bars, its pillars, its sockets, all its instruments, all its service, [37] the pillars of the court around it, their sockets, their pins, and their cords. [38] Those who encamp before the Mishkan eastward, in front of the Tent of Meeting towards the sunrise, shall be Moses, with Aaron and his sons, keeping the requirements of the sanctuary for the duty of the children of Israel. The outsider who comes near shall be put to death. [39] All who were counted of the Levites, whom Moses and Aaron counted at the mitzvah of YHWH, by their families, all the males from a month old and upward, were twenty-two thousand. [40] YHWH said to Moses, "Count all the firstborn males of the children of Israel from a month old and upward, and take the number of their names. [41] You shall take the Levites for me—I am YHWH—instead of all the firstborn amongst the children of Israel; and the livestock of the Levites instead of all the firstborn amongst the livestock of the children of Israel." [42] Moses counted, as YHWH commanded him, all the firstborn amongst the children of Israel. [43] All the firstborn males according to the number of names from a month old and upward, of those who were counted of them, were twenty-two thousand and two hundred and seventy-three. [44] YHWH spoke to Moses, saying, [45] "Take the Levites instead of all the firstborn amongst the children of Israel, and the livestock of the Levites instead of their livestock; and the Levites shall be mine. I am YHWH. [46] For the redemption of the two hundred and seventy-three of the firstborn of the children of Israel who exceed the number of the Levites, [47] you shall take five shekels apiece for each one; according to the shekel of the sanctuary you shall take them (the shekel is twenty gerahs); [48] and you shall give the money, with which their remainder is redeemed, to Aaron and to his sons." [49] Moses took the redemption money from those who exceeded the number of those who were redeemed by the Levites; [50] from the firstborn of the children of Israel he took the money, one thousand and three hundred and sixty-five shekels, according to the shekel of the sanctuary; [51] and Moses gave the redemption money to Aaron and to his sons, according to YHWH's word, as YHWH commanded Moses.

Chapter 4

[1] YHWH spoke to Moses and to Aaron, saying, [2] "Take a census of the sons of Kohath from amongst the sons of Levi, by their families, by their fathers' houses, [3] from thirty years old and upward even until fifty years old, all who enter into the service to do the work in the Tent of Meeting. [4] "This is the service of the sons of Kohath in the Tent of Meeting, regarding the most kodesh things. [5] When the camp moves forward, Aaron shall go in with his sons; and they shall take down the veil of the screen, cover the ark of the Testimony with it, [6] put a covering of sealskin on it, spread a blue cloth over it, and put in its poles. [7] "On the table of show bread they shall spread a blue cloth, and put on it the dishes, the spoons, the bowls, and the cups with which to pour out; and the continual bread shall be on it. [8] They shall spread on them a scarlet cloth, and cover it with a covering of sealskin, and shall put in its poles. [9] "They shall take a blue cloth and cover the lamp stand of the light, its lamps, its snuffers, its snuff dishes, and all its oil vessels, with which they minister to it. [10] They shall put it and all its vessels within a covering of sealskin, and shall put it on the frame. [11] "On the golden altar they shall spread a blue cloth, and cover it with a covering of sealskin, and shall put in its poles. [12] "They shall take all the vessels of ministry with which they minister in the Mishkan, and put them in a blue cloth, cover them with a covering of sealskin, and shall put them on the frame. [13] "They shall take away the ashes from the altar, and

spread a purple cloth on it. [14] They shall put on it all its vessels with which they minister about it, the fire pans, the meat hooks, the shovels, and the basins—all the vessels of the altar; and they shall spread on it a covering of sealskin, and put in its poles. [15] “When Aaron and his sons have finished covering the Mishkan and all the furniture of the Mishkan, as the camp moves forward; after that, the sons of Kohath shall come to carry it; but they shall not touch the Mishkan, lest they die. The sons of Kohath shall carry these things belonging to the Tent of Meeting. [16] “The duty of Eleazar the son of Aaron the priest shall be the oil for the light, the sweet incense, the continual meal offering, and the anointing oil, the requirements of all the Mishkan, and of all that is in it, the sanctuary, and its furnishings.” [17] YHWH spoke to Moses and to Aaron, saying, [18] “Don’t cut off the tribe of the families of the Kohathites from amongst the Levites; [19] but do this to them, that they may live, and not die, when they approach the most kodesh things: Aaron and his sons shall go in and appoint everyone to his service and to his burden; [20] but they shall not go in to see the Mishkan even for a moment, lest they die.” [21] YHWH spoke to Moses, saying, [22] “Take a census of the sons of Gershon also, by their fathers’ houses, by their families; [23] you shall count them from thirty years old and upward until fifty years old: all who enter in to wait on the service, to do the work in the Tent of Meeting. [24] “This is the service of the families of the Gershonites, in serving and in bearing burdens: [25] they shall carry the curtains of the Mishkan and the Tent of Meeting, its covering, the covering of sealskin that is on it, the screen for the door of the Tent of Meeting, [26] the hangings of the court, the screen for the door of the gate of the court which is by the Mishkan and around the altar, their cords, and all the instruments of their service, and whatever shall be done with them. They shall serve in there. [27] At the mitzvah of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burden and in all their service; and you shall appoint their duty to them in all their responsibilities. [28] This is the service of the families of the sons of the Gershonites in the Tent of Meeting. Their duty shall be under the hand of Ithamar the son of Aaron the priest. [29] “As for the sons of Merari, you shall count them by their families, by their fathers’ houses; [30] you shall count them from thirty years old and upward even to fifty years old—everyone who enters on the service, to do the work of the Tent of Meeting. [31] This is the duty of their burden, according to all their service in the Tent of Meeting: the Mishkan’s boards, its bars, its pillars, its sockets, [32] the pillars of the court around it, their sockets, their pins, their cords, with all their instruments, and with all their service. You shall appoint the instruments of the duty of their burden to them by name. [33] This is the service of the families of the sons of Merari, according to all their service in the Tent of Meeting, under the hand of Ithamar the son of Aaron the priest.” [34] Moses and Aaron and the princes of the congregation counted the sons of the Kohathites by their families, and by their fathers’ houses, [35] from thirty years old and upward even to fifty years old, everyone who entered into the service for work in the Tent of Meeting. [36] Those who were counted of them by their families were two thousand and seven hundred and fifty. [37] These are those who were counted of the families of the Kohathites, all who served in the Tent of Meeting, whom Moses and Aaron counted according to the mitzvah of YHWH by Moses. [38] Those who were counted of the sons of Gershon, by their families, and by their fathers’ houses, [39] from thirty years old and upward even to fifty years old—everyone who entered into the service for work in the Tent of Meeting, [40] even those who were counted of them, by their families, by their fathers’ houses, were two thousand and six hundred and thirty. [41] These are those who were counted of the families of the sons of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted according to the mitzvah of YHWH. [42] Those who were counted of the families of the sons of Merari, by their families, by their fathers’ houses, [43] from thirty years old and upward even to fifty years old—everyone who entered into the service for work in the Tent of Meeting, [44] even those who were counted of them by their families, were three thousand and two hundred. [45] These are those who were counted of the families of the sons of Merari, whom Moses and Aaron counted according to the mitzvah of YHWH by Moses. [46] All those who were counted of the Levites whom Moses and Aaron and the princes of Israel counted, by their families and by their fathers’ houses, [47] from thirty years old and upward even to fifty years old, everyone who entered in to do the work of service and the work of bearing burdens in the Tent of Meeting, [48] even those who were counted of them, were eight thousand and five hundred and eighty. [49] According to the mitzvah of YHWH they were counted by Moses, everyone according to his service and according to his burden. Thus they were counted by

him, as YHWH commanded Moses.

Chapter 5

1 YHWH spoke to Moses, saying, 2 “Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever is unclean by a corpse. 3 You shall put both male and female outside of the camp so that they don’t defile their camp, in the midst of which I dwell.” 4 The children of Israel did so, and put them outside of the camp; as YHWH spoke to Moses, so the children of Israel did. 5 YHWH spoke to Moses, saying, 6 “Speak to the children of Israel: ‘When a man or woman commits any sin that men commit, so as to trespass against YHWH, and that soul is guilty, 7 then he shall confess his sin which he has done; and he shall make restitution for his guilt in full, add to it the fifth part of it, and give it to him in respect of whom he has been guilty. 8 But if the man has no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made to YHWH shall be the priest’s, in addition to the ram of the atonement, by which atonement shall be made for him. 9 Every heave offering of all the kodesh things of the children of Israel, which they present to the priest, shall be his. 10 Every man’s kodesh things shall be his; whatever any man gives the priest, it shall be his.’” 11 YHWH spoke to Moses, saying, 12 “Speak to the children of Israel, and tell them: ‘If any man’s wife goes astray and is unfaithful to him, 13 and a man lies with her carnally, and it is hidden from the eyes of her husband and this is kept concealed, and she is defiled, there is no witness against her, and she isn’t taken in the act; 14 and the spirit of jealousy comes on him, and he is jealous of his wife and she is defiled; or if the spirit of jealousy comes on him, and he is jealous of his wife and she isn’t defiled; 15 then the man shall bring his wife to the priest, and shall bring her offering for her: one tenth of an ephah of barley meal. He shall pour no oil on it, nor put frankincense on it, for it is a meal offering of jealousy, a meal offering of memorial, bringing iniquity to memory. 16 The priest shall bring her near, and set her before YHWH. 17 The priest shall take kodesh water in an earthen vessel; and the priest shall take some of the dust that is on the floor of the Mishkan and put it into the water. 18 The priest shall set the woman before YHWH, and let the hair of the woman’s head go loose, and put the meal offering of memorial in her hands, which is the meal offering of jealousy. The priest shall have in his hand the water of bitterness that brings a curse. 19 The priest shall cause her to take an oath and shall tell the woman, “If no man has lain with you, and if you haven’t gone aside to uncleanness, being under your husband’s authority, be free from this water of bitterness that brings a curse. 20 But if you have gone astray, being under your husband’s authority, and if you are defiled, and some man has lain with you besides your husband—” 21 then the priest shall cause the woman to swear with the oath of cursing, and the priest shall tell the woman, “May YHWH make you a curse and an oath amongst your people, when YHWH allows your thigh to fall away, and your body to swell; 22 and this water that brings a curse will go into your bowels, and make your body swell, and your thigh fall away.” The woman shall say, “Amen, Amen.” 23 “‘The priest shall write these curses in a book, and he shall wipe them into the water of bitterness. 24 He shall make the woman drink the water of bitterness that causes the curse; and the water that causes the curse shall enter into her and become bitter. 25 The priest shall take the meal offering of jealousy out of the woman’s hand, and shall wave the meal offering before YHWH, and bring it to the altar. 26 The priest shall take a handful of the meal offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the water. 27 When he has made her drink the water, then it shall happen, if she is defiled and has committed a trespass against her husband, that the water that causes the curse will enter into her and become bitter, and her body will swell, and her thigh will fall away; and the woman will be a curse amongst her people. 28 If the woman isn’t defiled, but is clean; then she shall be free, and shall conceive offspring. 29 “‘This is the law of jealousy, when a wife, being under her husband, goes astray, and is defiled, 30 or when the spirit of jealousy comes on a man, and he is jealous of his wife; then he shall set the woman before YHWH, and the priest shall execute on her all this law. 31 The man shall be free from iniquity, and that woman shall bear her iniquity.’”

Chapter 6

1 YHWH spoke to Moses, saying, 2 “Speak to the children of Israel, and tell them: ‘When either man or woman
shall make a special vow, the vow of a Nazirite, to separate himself to YHWH, 3 he shall separate himself from
wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink
any juice of grapes, nor eat fresh grapes or dried. 4 All the days of his separation he shall eat nothing that is
made of the grapevine, from the seeds even to the skins. 5 “‘All the days of his vow of separation no razor shall
come on his head, until the days are fulfilled in which he separates himself to YHWH. He shall be kodesh. He
shall let the locks of the hair of his head grow long. 6 “‘All the days that he separates himself to YHWH he shall
not go near a dead body. 7 He shall not make himself unclean for his father, or for his mother, for his brother, or
for his sister, when they die, because his separation to Elohim is on his head. 8 All the days of his separation he
is kodesh to YHWH. 9 “‘If any man dies very suddenly beside him, and he defiles the head of his separation,
then he shall shave his head in the day of his cleansing. On the seventh day he shall shave it. 10 On the eighth
day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tent of Meeting. 11 The
priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, because
he sinned by reason of the dead, and shall make his head kodesh that same day. 12 He shall separate to YHWH
the days of his separation, and shall bring a male lamb a year old for a trespass offering; but the former days
shall be void, because his separation was defiled. 13 “‘This is the law of the Nazirite: when the days of his
separation are fulfilled, he shall be brought to the door of the Tent of Meeting, 14 and he shall offer his offering to
YHWH: one male lamb a year old without defect for a burnt offering, one ewe lamb a year old without defect for
a sin offering, one ram without defect for peace offerings, 15 a basket of unleavened bread, cakes of fine flour
mixed with oil, and unleavened wafers anointed with oil with their meal offering and their drink offerings. 16 The
priest shall present them before YHWH, and shall offer his sin offering and his burnt offering. 17 He shall offer
the ram for a sacrifice of peace offerings to YHWH, with the basket of unleavened bread. The priest shall offer
also its meal offering and its drink offering. 18 The Nazirite shall shave the head of his separation at the door of
the Tent of Meeting, take the hair of the head of his separation, and put it on the fire which is under the sacrifice
of peace offerings. 19 The priest shall take the boiled shoulder of the ram, one unleavened cake out of the
basket, and one unleavened wafer, and shall put them on the hands of the Nazirite after he has shaved the
head of his separation; 20 and the priest shall wave them for a wave offering before YHWH. They are kodesh for
the priest, together with the breast that is waved and the thigh that is offered. After that the Nazirite may drink
wine. 21 “‘This is the law of the Nazirite who vows and of his offering to YHWH for his separation, in addition to
that which he is able to afford. According to his vow which he vows, so he must do after the law of his
separation.’” 22 YHWH spoke to Moses, saying, 23 “Speak to Aaron and to his sons, saying, ‘This is how you
shall bless the children of Israel.’ You shall tell them, 24 ‘YHWH bless you, and keep you. 25 YHWH make his
face to shine on you, and be gracious to you. 26 YHWH lift up his face towards you, and give you peace.’ 27 “So
they shall put my name on the children of Israel; and I will bless them.”

Chapter 7

1 On the day that Moses had finished setting up the Mishkan, and had anointed it and sanctified it with all its
furniture, and the altar with all its vessels, and had anointed and sanctified them; 2 the princes of Israel, the
heads of their fathers’ houses, gave offerings. These were the princes of the tribes. These are they who were
over those who were counted; 3 and they brought their offering before YHWH, six covered wagons and twelve
oxen; a wagon for every two of the princes, and for each one an ox. They presented them before the Mishkan. 4
YHWH spoke to Moses, saying, 5 “Accept these from them, that they may be used in doing the service of the
Tent of Meeting; and you shall give them to the Levites, to every man according to his service.” 6 Moses took
the wagons and the oxen, and gave them to the Levites. 7 He gave two wagons and four oxen to the sons of
Gershon, according to their service. 8 He gave four wagons and eight oxen to the sons of Merari, according to
their service, under the direction of Ithamar the son of Aaron the priest. 9 But to the sons of Kohath he gave
none, because the service of the Mishkan belonged to them; they carried it on their shoulders. 10 The princes

gave offerings for the dedication of the altar in the day that it was anointed. The princes gave their offerings before the altar. 11 YHWH said to Moses, “They shall offer their offering, each prince on his day, for the dedication of the altar.” 12 He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah, 13 and his offering was: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 14 one golden ladle of ten shekels, full of incense; 15 one young bull, one ram, one male lamb a year old, for a burnt offering; 16 one male goat for a sin offering; 17 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab. 18 On the second day Nethanel the son of Zuar, prince of Issachar, gave his offering. 19 He offered for his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 20 one golden ladle of ten shekels, full of incense; 21 one young bull, one ram, one male lamb a year old, for a burnt offering; 22 one male goat for a sin offering; 23 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, five male lambs a year old. This was the offering of Nethanel the son of Zuar. 24 On the third day Eliab the son of Helon, prince of the children of Zebulun, 25 gave his offering: one silver platter, the weight of which was a hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 26 one golden ladle of ten shekels, full of incense; 27 one young bull, one ram, one male lamb a year old, for a burnt offering; 28 one male goat for a sin offering; 29 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliab the son of Helon. 30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, 31 gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 32 one golden ladle of ten shekels, full of incense; 33 one young bull, one ram, one male lamb a year old, for a burnt offering; 34 one male goat for a sin offering; 35 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elizur the son of Shedeur. 36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, 37 gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 38 one golden ladle of ten shekels, full of incense; 39 one young bull, one ram, one male lamb a year old, for a burnt offering; 40 one male goat for a sin offering; 41 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old: this was the offering of Shelumiel the son of Zurishaddai. 42 On the sixth day, Eliasaph the son of Deuel, prince of the children of Gad, 43 gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 44 one golden ladle of ten shekels, full of incense; 45 one young bull, one ram, one male lamb a year old, for a burnt offering; 46 one male goat for a sin offering; 47 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Eliasaph the son of Deuel. 48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, 49 gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 50 one golden ladle of ten shekels, full of incense; 51 one young bull, one ram, one male lamb a year old, for a burnt offering; 52 one male goat for a sin offering; 53 and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Elishama the son of Ammihud. 54 On the eighth day Gamaliel the son of Pedahzur, prince of the children of Manasseh, 55 gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; 56 one golden ladle of ten shekels, full of incense; 57 one young bull, one ram, one male lamb a year old, for a burnt offering; 58 one male goat for a sin offering; 59 and for the sacrifice of

peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Gamaliel the son of Pedahzur. [60] On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, [61] gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; [62] one golden ladle of ten shekels, full of incense; [63] one young bull, one ram, one male lamb a year old, for a burnt offering; [64] one male goat for a sin offering; [65] and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni. [66] On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [67] gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; [68] one golden ladle of ten shekels, full of incense; [69] one young bull, one ram, one male lamb a year old, for a burnt offering; [70] one male goat for a sin offering; [71] and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahiezer the son of Ammishaddai. [72] On the eleventh day Pagiel the son of Ochran, prince of the children of Asher, [73] gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; [74] one golden ladle of ten shekels, full of incense; [75] one young bull, one ram, one male lamb a year old, for a burnt offering; [76] one male goat for a sin offering; [77] and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochran. [78] On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [79] gave his offering: one silver platter, the weight of which was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a meal offering; [80] one golden ladle of ten shekels, full of incense; [81] one young bull, one ram, one male lamb a year old, for a burnt offering; [82] one male goat for a sin offering; [83] and for the sacrifice of peace offerings, two head of cattle, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enan. [84] This was the dedication offering of the altar, on the day when it was anointed, by the princes of Israel: twelve silver platters, twelve silver bowls, twelve golden ladles; [85] each silver platter weighing one hundred and thirty shekels, and each bowl seventy; all the silver of the vessels two thousand and four hundred shekels, according to the shekel of the sanctuary; [86] the twelve golden ladles, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary; all the gold of the ladles weighed one hundred and twenty shekels; [87] all the cattle for the burnt offering twelve bulls, the rams twelve, the male lambs a year old twelve, and their meal offering; and twelve male goats for a sin offering; [88] and all the cattle for the sacrifice of peace offerings: twenty-four bulls, sixty rams, sixty male goats, and sixty male lambs a year old. This was the dedication offering of the altar, after it was anointed. [89] When Moses went into the Tent of Meeting to speak with YHWH, he heard his voice speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; and he spoke to him.

Chapter 8

[1] YHWH spoke to Moses, saying, [2] “Speak to Aaron, and tell him, ‘When you light the lamps, the seven lamps shall give light in front of the lamp stand.’” [3] Aaron did so. He lit its lamps to light the area in front of the lamp stand, as YHWH commanded Moses. [4] This was the workmanship of the lamp stand, beaten work of gold. From its base to its flowers, it was beaten work. He made the lamp stand according to the pattern which YHWH had shown Moses. [5] YHWH spoke to Moses, saying, [6] “Take the Levites from amongst the children of Israel, and cleanse them. [7] You shall do this to them to cleanse them: sprinkle the water of cleansing on them, let them shave their whole bodies with a razor, let them wash their clothes, and cleanse themselves. [8] Then let them take a young bull and its meal offering, fine flour mixed with oil; and another young bull you shall take for a sin offering. [9] You shall present the Levites before the Tent of Meeting. You shall assemble the whole congregation

of the children of Israel. [10] You shall present the Levites before YHWH. The children of Israel shall lay their hands on the Levites, [11] and Aaron shall offer the Levites before YHWH for a wave offering on the behalf of the children of Israel, that it may be theirs to do the service of YHWH. [12] “The Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to YHWH, to make atonement for the Levites. [13] You shall set the Levites before Aaron and before his sons, and offer them as a wave offering to YHWH. [14] Thus you shall separate the Levites from amongst the children of Israel, and the Levites shall be mine. [15] “After that, the Levites shall go in to do the service of the Tent of Meeting. You shall cleanse them, and offer them as a wave offering. [16] For they are wholly given to me from amongst the children of Israel; instead of all who open the womb, even the firstborn of all the children of Israel, I have taken them to me. [17] For all the firstborn amongst the children of Israel are mine, both man and animal. On the day that I struck all the firstborn in the land of Egypt, I sanctified them for myself. [18] I have taken the Levites instead of all the firstborn amongst the children of Israel. [19] I have given the Levites as a gift to Aaron and to his sons from amongst the children of Israel, to do the service of the children of Israel in the Tent of Meeting, and to make atonement for the children of Israel, so that there will be no plague amongst the children of Israel when the children of Israel come near to the Mishkan.” [20] Moses, and Aaron, and all the congregation of the children of Israel did so to the Levites. According to all that YHWH commanded Moses concerning the Levites, so the children of Israel did to them. [21] The Levites purified themselves from sin, and they washed their clothes; and Aaron offered them for a wave offering before YHWH and Aaron made atonement for them to cleanse them. [22] After that, the Levites went in to do their service in the Tent of Meeting before Aaron and before his sons: as YHWH had commanded Moses concerning the Levites, so they did to them. [23] YHWH spoke to Moses, saying, [24] “This is what is assigned to the Levites: from twenty-five years old and upward they shall go in to wait on the service in the work of the Tent of Meeting; [25] and from the age of fifty years they shall retire from doing the work, and shall serve no more, [26] but shall assist their brothers in the Tent of Meeting, to perform the duty, and shall perform no service. This is how you shall have the Levites do their duties.”

Chapter 9

[1] YHWH spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, [2] “Let the children of Israel keep the Pesach in its appointed season. [3] On the fourteenth day of this month, at evening, you shall keep it in its appointed season. You shall keep it according to all its statutes and according to all its ordinances.” [4] Moses told the children of Israel that they should keep the Pesach. [5] They kept the Pesach in the first month, on the fourteenth day of the month at evening, in the wilderness of Sinai. According to all that YHWH commanded Moses, so the children of Israel did. [6] There were certain men who were unclean because of the dead body of a man, so that they could not keep the Pesach on that day, and they came before Moses and Aaron on that day. [7] Those men said to him, “We are unclean because of the dead body of a man. Why are we kept back, that we may not offer the offering of YHWH in its appointed season amongst the children of Israel?” [8] Moses answered them, “Wait, that I may hear what YHWH will command concerning you.” [9] YHWH spoke to Moses, saying, [10] “Say to the children of Israel, ‘If any man of you or of your generations is unclean by reason of a dead body, or is on a journey far away, he shall still keep the Pesach to YHWH. [11] In the second month, on the fourteenth day at evening they shall keep it; they shall eat it with unleavened bread and bitter herbs. [12] They shall leave none of it until the morning, nor break a bone of it. According to all the statute of the Pesach they shall keep it. [13] But the man who is clean, and is not on a journey, and fails to keep the Pesach, that soul shall be cut off from his people. Because he didn’t offer the offering of YHWH in its appointed season, that man shall bear his sin. [14] “‘If a foreigner lives amongst you and desires to keep the Pesach to YHWH, then he shall do so according to the statute of the Pesach, and according to its ordinance. You shall have one statute, both for the foreigner and for him who is born in the land.’” [15] On the day that the Mishkan was raised up, the cloud covered the Mishkan, even the Tent of the Testimony. At evening it was over the Mishkan, as it were the appearance of fire, until morning. [16] So it was continually. The cloud

covered it, and the appearance of fire by night. [17] Whenever the cloud was taken up from over the Tent, then after that the children of Israel travelled; and in the place where the cloud remained, there the children of Israel encamped. [18] At the mitzvah of YHWH, the children of Israel travelled, and at the mitzvah of YHWH they encamped. As long as the cloud remained on the Mishkan they remained encamped. [19] When the cloud stayed on the Mishkan many days, then the children of Israel kept YHWH's command, and didn't travel. [20] Sometimes the cloud was a few days on the Mishkan; then according to the mitzvah of YHWH they remained encamped, and according to the mitzvah of YHWH they travelled. [21] Sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they travelled; or by day and by night, when the cloud was taken up, they travelled. [22] Whether it was two days, or a month, or a year that the cloud stayed on the Mishkan, remaining on it, the children of Israel remained encamped, and didn't travel; but when it was taken up, they travelled. [23] At the mitzvah of YHWH they encamped, and at the mitzvah of YHWH they travelled. They kept YHWH's command, at the mitzvah of YHWH by Moses.

Chapter 10

[1] YHWH spoke to Moses, saying, [2] "Make two trumpets of silver. You shall make them of beaten work. You shall use them for the calling of the congregation and for the journeying of the camps. [3] When they blow them, all the congregation shall gather themselves to you at the door of the Tent of Meeting. [4] If they blow just one, then the princes, the heads of the thousands of Israel, shall gather themselves to you. [5] When you blow an alarm, the camps that lie on the east side shall go forward. [6] When you blow an alarm the second time, the camps that lie on the south side shall go forward. They shall blow an alarm for their journeys. [7] But when the assembly is to be gathered together, you shall blow, but you shall not sound an alarm. [8] "The sons of Aaron, the priests, shall blow the trumpets. This shall be to you for a statute forever throughout your generations. [9] When you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets. Then you will be remembered before YHWH your Elohim, and you will be saved from your enemies. [10] "Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your Elohim. I am YHWH your Elohim." [11] In the second year, in the second month, on the twentieth day of the month, the cloud was taken up from over the Mishkan of the covenant. [12] The children of Israel went forward on their journeys out of the wilderness of Sinai; and the cloud stayed in the wilderness of Paran. [13] They first went forward according to the mitzvah of YHWH by Moses. [14] First, the standard of the camp of the children of Judah went forward according to their armies. Nahshon the son of Amminadab was over his army. [15] Nethanel the son of Zuar was over the army of the tribe of the children of Issachar. [16] Eliab the son of Helon was over the army of the tribe of the children of Zebulun. [17] The Mishkan was taken down; and the sons of Gershon and the sons of Merari, who bore the Mishkan, went forward. [18] The standard of the camp of Reuben went forward according to their armies. Elizur the son of Shedeur was over his army. [19] Shelumiel the son of Zurishaddai was over the army of the tribe of the children of Simeon. [20] Eliasaph the son of Deuel was over the army of the tribe of the children of Gad. [21] The Kohathites set forward, bearing the sanctuary. The others set up the Mishkan before they arrived. [22] The standard of the camp of the children of Ephraim set forward according to their armies. Elishama the son of Ammihud was over his army. [23] Gamaliel the son of Pedahzur was over the army of the tribe of the children of Manasseh. [24] Abidan the son of Gideoni was over the army of the tribe of the children of Benjamin. [25] The standard of the camp of the children of Dan, which was the rear guard of all the camps, set forward according to their armies. Ahiezer the son of Ammishaddai was over his army. [26] Pagiel the son of Ochran was over the army of the tribe of the children of Asher. [27] Ahira the son of Enan was over the army of the tribe of the children of Naphtali. [28] Thus were the travels of the children of Israel according to their armies; and they went forward. [29] Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, "We are journeying to the place of which YHWH said, 'I will give it to you.' Come with us, and we will treat you well; for YHWH has spoken good concerning Israel." [30] He said to him, "I will not go; but I

will depart to my own land, and to my relatives." [31] Moses said, "Don't leave us, please; because you know how we are to encamp in the wilderness, and you can be our eyes. [32] It shall be, if you go with us—yes, it shall be—that whatever good YHWH does to us, we will do the same to you." [33] They set forward from the Mount of YHWH three days' journey. The ark of YHWH's covenant went before them three days' journey, to seek out a resting place for them. [34] The cloud of YHWH was over them by day, when they set forward from the camp. [35] When the ark went forward, Moses said, "Rise up, YHWH, and let your enemies be scattered! Let those who hate you flee before you!" [36] When it rested, he said, "Return, YHWH, to the ten thousands of the thousands of Israel."

Chapter 11

[1] The people were complaining in the ears of YHWH. When YHWH heard it, his anger burnt; and YHWH's fire burnt amongst them, and consumed some of the outskirts of the camp. [2] The people cried to Moses; and Moses prayed to YHWH, and the fire abated. [3] The name of that place was called Taberah, because YHWH's fire burnt amongst them. [4] The mixed multitude that was amongst them lusted exceedingly; and the children of Israel also wept again, and said, "Who will give us meat to eat? [5] We remember the fish, which we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; [6] but now we have lost our appetite. There is nothing at all except this manna to look at." [7] The manna was like coriander seed, and it looked like bdellium. [8] The people went around, gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it. Its taste was like the taste of fresh oil. [9] When the dew fell on the camp in the night, the manna fell on it. [10] Moses heard the people weeping throughout their families, every man at the door of his tent; and YHWH's anger burnt greatly; and Moses was displeased. [11] Moses said to YHWH, "Why have you treated your servant so badly? Why haven't I found favour in your sight, that you lay the burden of all this people on me? [12] Have I conceived all this people? Have I brought them out, that you should tell me, 'Carry them in your bosom, as a nurse carries a nursing infant, to the land which you swore to their fathers'? [13] Where could I get meat to give all these people? For they weep before me, saying, 'Give us meat, that we may eat.' [14] I am not able to bear all this people alone, because it is too heavy for me. [15] If you treat me this way, please kill me right now, if I have found favour in your sight; and don't let me see my wretchedness." [16] YHWH said to Moses, "Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; and bring them to the Tent of Meeting, that they may stand there with you. [17] I will come down and talk with you there. I will take of the Ruach which is on you, and will put it on them; and they shall bear the burden of the people with you, that you don't bear it yourself alone. [18] "Say to the people, 'Sanctify yourselves in preparation for tomorrow, and you will eat meat; for you have wept in the ears of YHWH, saying, "Who will give us meat to eat? For it was well with us in Egypt." Therefore YHWH will give you meat, and you will eat. [19] You will not eat just one day, or two days, or five days, or ten days, or twenty days, [20] but a whole month, until it comes out at your nostrils, and it is loathsome to you; because you have rejected YHWH who is amongst you, and have wept before him, saying, "Why did we come out of Egypt?"'" [21] Moses said, "The people, amongst whom I am, are six hundred thousand men on foot; and you have said, 'I will give them meat, that they may eat a whole month.' [22] Shall flocks and herds be slaughtered for them, to be sufficient for them? Shall all the fish of the sea be gathered together for them, to be sufficient for them?" [23] YHWH said to Moses, "Has YHWH's hand grown short? Now you will see whether my word will happen to you or not." [24] Moses went out, and told the people YHWH's words; and he gathered seventy men of the elders of the people, and set them around the Tent. [25] YHWH came down in the cloud, and spoke to him, and took of the Ruach that was on him, and put it on the seventy elders. When the Ruach rested on them, they prophesied, but they did so no more. [26] But two men remained in the camp. The name of one was Eldad, and the name of the other Medad; and the Ruach rested on them. They were of those who were written, but had not gone out to the Tent; and they prophesied in the camp. [27] A young man ran, and told Moses, and said, "Eldad and Medad are prophesying in the camp!" [28] Joshua the son of Nun, the servant of Moses, one of his chosen men, answered, "My adonai

Moses, forbid them!" [29] Moses said to him, "Are you jealous for my sake? I wish that all YHWH's people were prophets, that YHWH would put his Ruach on them!" [30] Moses went into the camp, he and the elders of Israel. [31] A wind from YHWH went out and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, around the camp, and about two cubits above the surface of the earth. [32] The people rose up all that day, and all of that night, and all the next day, and gathered the quails. He who gathered least gathered ten homers; and they spread them all out for themselves around the camp. [33] While the meat was still between their teeth, before it was chewed, YHWH's anger burnt against the people, and YHWH struck the people with a very great plague. [34] The name of that place was called Kibroth Hattaavah, because there they buried the people who lusted. [35] From Kibroth Hattaavah the people travelled to Hazeroth; and they stayed at Hazeroth.

Chapter 12

[1] Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman. [2] They said, "Has YHWH indeed spoken only with Moses? Hasn't he spoken also with us?" And YHWH heard it. [3] Now the man Moses was very humble, more than all the men who were on the surface of the earth. [4] YHWH spoke suddenly to Moses, to Aaron, and to Miriam, "You three come out to the Tent of Meeting!" The three of them came out. [5] YHWH came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forward. [6] He said, "Now hear my words. If there is a prophet amongst you, I, YHWH, will make myself known to him in a vision. I will speak with him in a dream. [7] My servant Moses is not so. He is faithful in all my house. [8] With him, I will speak mouth to mouth, even plainly, and not in riddles; and he shall see YHWH's form. Why then were you not afraid to speak against my servant, against Moses?" [9] YHWH's anger burnt against them; and he departed. [10] The cloud departed from over the Tent; and behold, Miriam was leprous, as white as snow. Aaron looked at Miriam, and behold, she was leprous. [11] Aaron said to Moses, "Oh, my adonai, please don't count this sin against us, in which we have done foolishly, and in which we have sinned. [12] Let her not, I pray, be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb." [13] Moses cried to YHWH, saying, "Heal her, Elohim, I beg you!" [14] YHWH said to Moses, "If her father had but spit in her face, shouldn't she be ashamed seven days? Let her be shut up outside of the camp seven days, and after that she shall be brought in again." [15] Miriam was shut up outside of the camp seven days, and the people didn't travel until Miriam was brought in again. [16] Afterward the people travelled from Hazeroth, and encamped in the wilderness of Paran.

Chapter 13

[1] YHWH spoke to Moses, saying, [2] "Send men, that they may spy out the land of Canaan, which I give to the children of Israel. Of every tribe of their fathers, you shall send a man, every one a prince amongst them." [3] Moses sent them from the wilderness of Paran according to the mitzvah of YHWH. All of them were men who were heads of the children of Israel. [4] These were their names: Of the tribe of Reuben, Shammua the son of Zaccur. [5] Of the tribe of Simeon, Shaphat the son of Hori. [6] Of the tribe of Judah, Caleb the son of Jephunneh. [7] Of the tribe of Issachar, Igal the son of Joseph. [8] Of the tribe of Ephraim, Hoshea the son of Nun. [9] Of the tribe of Benjamin, Palti the son of Raphu. [10] Of the tribe of Zebulun, Gaddiel the son of Sodi. [11] Of the tribe of Joseph, of the tribe of Manasseh, Gaddi the son of Susi. [12] Of the tribe of Dan, Ammiel the son of Gemalli. [13] Of the tribe of Asher, Sethur the son of Michael. [14] Of the tribe of Naphtali, Nahbi the son of Vophsi. [15] Of the tribe of Gad, Geuel the son of Machi. [16] These are the names of the men who Moses sent to spy out the land. Moses called Hoshea the son of Nun Joshua. [17] Moses sent them to spy out the land of Canaan, and said to them, "Go up this way by the South, and go up into the hill country. [18] See the land, what it is; and the people who dwell therein, whether they are strong or weak, whether they are few or many; [19] and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; [20] and what the land is, whether it is fertile or poor, whether there is wood therein, or not. Be courageous, and

bring some of the fruit of the land." Now the time was the time of the first-ripe grapes. [21] So they went up, and spied out the land from the wilderness of Zin to Rehob, to the entrance of Hamath. [22] They went up by the South, and came to Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) [23] They came to the valley of Eshcol, and cut down from there a branch with one cluster of grapes, and they bore it on a staff between two. They also brought some of the pomegranates and figs. [24] That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from there. [25] They returned from spying out the land at the end of forty days. [26] They went and came to Moses, to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh; and brought back word to them and to all the congregation. They showed them the fruit of the land. [27] They told him, and said, "We came to the land where you sent us. Surely it flows with milk and honey, and this is its fruit. [28] However, the people who dwell in the land are strong, and the cities are fortified and very large. Moreover, we saw the children of Anak there. [29] Amalek dwells in the land of the South. The Hittite, the Jebusite, and the Amorite dwell in the hill country. The Canaanite dwells by the sea, and along the side of the Jordan." [30] Caleb stilled the people before Moses, and said, "Let's go up at once, and possess it; for we are well able to overcome it!" [31] But the men who went up with him said, "We aren't able to go up against the people; for they are stronger than we." [32] They brought up an evil report of the land which they had spied out to the children of Israel, saying, "The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people who we saw in it are men of great stature. [33] There we saw the Nephilim, the sons of Anak, who come from the Nephilim. We were in our own sight as grasshoppers, and so we were in their sight."

Chapter 14

[1] All the congregation lifted up their voice, and cried; and the people wept that night. [2] All the children of Israel murmured against Moses and against Aaron. The whole congregation said to them, "We wish that we had died in the land of Egypt, or that we had died in this wilderness! [3] Why does YHWH bring us to this land, to fall by the sword? Our wives and our little ones will be captured or killed! Wouldn't it be better for us to return into Egypt?" [4] They said to one another, "Let's choose a leader, and let's return into Egypt." [5] Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. [6] Joshua the son of Nun and Caleb the son of Jephunneh, who were of those who spied out the land, tore their clothes. [7] They spoke to all the congregation of the children of Israel, saying, "The land, which we passed through to spy it out, is an exceedingly good land. [8] If YHWH delights in us, then he will bring us into this land, and give it to us: a land which flows with milk and honey. [9] Only don't rebel against YHWH, neither fear the people of the land; for they are bread for us. Their defence is removed from over them, and YHWH is with us. Don't fear them." [10] But all the congregation threatened to stone them with stones. YHWH's glory appeared in the Tent of Meeting to all the children of Israel. [11] YHWH said to Moses, "How long will this people despise me? How long will they not believe in me, for all the signs which I have worked amongst them? [12] I will strike them with the pestilence, and disinherit them, and will make of you a nation greater and mightier than they." [13] Moses said to YHWH, "Then the Egyptians will hear it; for you brought up this people in your might from amongst them. [14] They will tell it to the inhabitants of this land. They have heard that you YHWH are amongst this people; for you YHWH are seen face to face, and your cloud stands over them, and you go before them, in a pillar of cloud by day, and in a pillar of fire by night. [15] Now if you killed this people as one man, then the nations which have heard the fame of you will speak, saying, [16] 'Because YHWH was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness.' [17] Now please let the power of Adonai be great, according as you have spoken, saying, [18] 'YHWH is slow to anger, and abundant in chesed, forgiving iniquity and disobedience; and he will by no means clear the guilty, visiting the iniquity of the fathers on the children, on the third and on the fourth generation.' [19] Please pardon the iniquity of this people according to the greatness of your chesed, and just as you have forgiven this people, from Egypt even until now." [20] YHWH said, "I have pardoned according to your word; [21] but in very deed—as I live, and as all the earth shall be filled with YHWH's glory— [22]

because all those men who have seen my glory and my signs, which I worked in Egypt and in the wilderness, yet have tempted me these ten times, and have not listened to my voice; [23] surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it. [24] But my servant Caleb, because he had another spirit with him, and has followed me fully, him I will bring into the land into which he went. His offspring shall possess it. [25] Since the Amalekite and the Canaanite dwell in the valley, tomorrow turn and go into the wilderness by the way to the Red Sea." [26] YHWH spoke to Moses and to Aaron, saying, [27] "How long shall I bear with this evil congregation that complain against me? I have heard the complaints of the children of Israel, which they complain against me. [28] Tell them, 'As I live, says YHWH, surely as you have spoken in my ears, so I will do to you. [29] Your dead bodies shall fall in this wilderness; and all who were counted of you, according to your whole number, from twenty years old and upward, who have complained against me, [30] surely you shall not come into the land concerning which I swore that I would make you dwell therein, except Caleb the son of Jephunneh, and Joshua the son of Nun. [31] But I will bring in your little ones that you said should be captured or killed, and they shall know the land which you have rejected. [32] But as for you, your dead bodies shall fall in this wilderness. [33] Your children shall be wanderers in the wilderness forty years, and shall bear your prostitution, until your dead bodies are consumed in the wilderness. [34] After the number of the days in which you spied out the land, even forty days, for every day a year, you will bear your iniquities, even forty years, and you will know my alienation.' [35] I, YHWH, have spoken. I will surely do this to all this evil congregation who are gathered together against me. In this wilderness they shall be consumed, and there they shall die." [36] The men whom Moses sent to spy out the land, who returned and made all the congregation to murmur against him by bringing up an evil report against the land, [37] even those men who brought up an evil report of the land, died by the plague before YHWH. [38] But Joshua the son of Nun and Caleb the son of Jephunneh remained alive of those men who went to spy out the land. [39] Moses told these words to all the children of Israel, and the people mourned greatly. [40] They rose up early in the morning and went up to the top of the mountain, saying, "Behold, we are here, and will go up to the place which YHWH has promised; for we have sinned." [41] Moses said, "Why now do you disobey the mitzvah of YHWH, since it shall not prosper? [42] Don't go up, for YHWH isn't amongst you; that way you won't be struck down before your enemies. [43] For there the Amalekite and the Canaanite are before you, and you will fall by the sword because you turned back from following YHWH; therefore YHWH will not be with you." [44] But they presumed to go up to the top of the mountain. Nevertheless, the ark of YHWH's covenant and Moses didn't depart out of the camp. [45] Then the Amalekites came down, and the Canaanites who lived in that mountain, and struck them and beat them down even to Hormah.

Chapter 15

[1] YHWH spoke to Moses, saying, [2] "Speak to the children of Israel, and tell them, 'When you have come into the land of your habitations, which I give to you, [3] and will make an offering by fire to YHWH—a burnt offering, or a sacrifice, to accomplish a vow, or as a free will offering, or in your set feasts, to make a pleasant aroma to YHWH, of the herd, or of the flock— [4] then he who offers his offering shall offer to YHWH a meal offering of one tenth of an ephah of fine flour mixed with one fourth of a hin of oil. [5] You shall prepare wine for the drink offering, one fourth of a hin, with the burnt offering or for the sacrifice, for each lamb. [6] "'For a ram, you shall prepare for a meal offering two tenths of an ephah of fine flour mixed with the third part of a hin of oil; [7] and for the drink offering you shall offer the third part of a hin of wine, of a pleasant aroma to YHWH. [8] When you prepare a bull for a burnt offering or for a sacrifice, to accomplish a vow, or for peace offerings to YHWH, [9] then he shall offer with the bull a meal offering of three tenths of an ephah of fine flour mixed with half a hin of oil; [10] and you shall offer for the drink offering half a hin of wine, for an offering made by fire, of a pleasant aroma to YHWH. [11] Thus it shall be done for each bull, for each ram, for each of the male lambs, or of the young goats. [12] According to the number that you shall prepare, so you shall do to everyone according to their number. [13] "'All who are native-born shall do these things in this way, in offering an offering made by fire, of a pleasant aroma to YHWH.

14 If a stranger lives as a foreigner with you, or whoever may be amongst you throughout your generations, and will offer an offering made by fire, of a pleasant aroma to YHWH, as you do, so he shall do. 15 For the assembly, there shall be one statute for you and for the stranger who lives as a foreigner, a statute forever throughout your generations. As you are, so the foreigner shall be before YHWH. 16 One law and one ordinance shall be for you and for the stranger who lives as a foreigner with you.'" 17 YHWH spoke to Moses, saying, 18 "Speak to the children of Israel, and tell them, 'When you come into the land where I bring you, 19 then it shall be that when you eat of the bread of the land, you shall offer up a wave offering to YHWH. 20 Of the first of your dough you shall offer up a cake for a wave offering. As the wave offering of the threshing floor, so you shall heave it. 21 Of the first of your dough, you shall give to YHWH a wave offering throughout your generations. 22 "'When you err, and don't observe all these mitzvot which YHWH has spoken to Moses— 23 even all that YHWH has commanded you by Moses, from the day that YHWH gave mitzvah and onward throughout your generations— 24 then it shall be, if it was done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bull for a burnt offering, for a pleasant aroma to YHWH, with its meal offering and its drink offering, according to the ordinance, and one male goat for a sin offering. 25 The priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire to YHWH, and their sin offering before YHWH, for their error. 26 All the congregation of the children of Israel shall be forgiven, as well as the stranger who lives as a foreigner amongst them; for with regard to all the people, it was done unwittingly. 27 "'If a person sins unwittingly, then he shall offer a female goat a year old for a sin offering. 28 The priest shall make atonement for the soul who errs when he sins unwittingly before YHWH. He shall make atonement for him; and he shall be forgiven. 29 You shall have one law for him who does anything unwittingly, for him who is native-born amongst the children of Israel, and for the stranger who lives as a foreigner amongst them. 30 "'But the soul who does anything with a high hand, whether he is native-born or a foreigner, blasphemes YHWH. That soul shall be cut off from amongst his people. 31 Because he has despised YHWH's word, and has broken his mitzvah, that soul shall be utterly cut off. His iniquity shall be on him.'" 32 While the children of Israel were in the wilderness, they found a man gathering sticks on the Shabbat day. 33 Those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation. 34 They put him in custody, because it had not been declared what should be done to him. 35 YHWH said to Moses, "The man shall surely be put to death. All the congregation shall stone him with stones outside of the camp." 36 All the congregation brought him outside of the camp, and stoned him to death with stones, as YHWH commanded Moses. 37 YHWH spoke to Moses, saying, 38 "Speak to the children of Israel, and tell them that they should make themselves fringes on the borders of their garments throughout their generations, and that they put on the fringe of each border a cord of blue. 39 It shall be to you for a fringe, that you may see it, and remember all YHWH's mitzvot, and do them; and that you don't follow your own heart and your own eyes, after which you used to play the prostitute; 40 so that you may remember and do all my mitzvot, and be kodesh to your Elohim. 41 I am YHWH your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am YHWH your Elohim."

Chapter 16

1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took some men. 2 They rose up before Moses, with some of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown. 3 They assembled themselves together against Moses and against Aaron, and said to them, "You take too much on yourself, since all the congregation are kodesh, everyone of them, and YHWH is amongst them! Why do you lift yourselves up above YHWH's assembly?" 4 When Moses heard it, he fell on his face. 5 He said to Korah and to all his company, "In the morning, YHWH will show who are his, and who is kodesh, and will cause him to come near to him. Even him whom he shall choose, he will cause to come near to him. 6 Do this: have Korah and all his company take censers, 7 put fire in them, and put incense on them before YHWH tomorrow. It shall

be that the man whom YHWH chooses, he shall be kodesh. You have gone too far, you sons of Levi!" [8] Moses said to Korah, "Hear now, you sons of Levi! [9] Is it a small thing to you that the Elohim of Israel has separated you from the congregation of Israel, to bring you near to himself, to do the service of YHWH's Mishkan, and to stand before the congregation to minister to them; [10] and that he has brought you near, and all your brothers the sons of Levi with you? Do you seek the priesthood also? [11] Therefore you and all your company have gathered together against YHWH! What is Aaron that you complain against him?" [12] Moses sent to call Dathan and Abiram, the sons of Eliab; and they said, "We won't come up! [13] Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but you must also make yourself a prince over us? [14] Moreover you haven't brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We won't come up." [15] Moses was very angry, and said to YHWH, "Don't respect their offering. I have not taken one donkey from them, neither have I hurt one of them." [16] Moses said to Korah, "You and all your company go before YHWH, you, and they, and Aaron, tomorrow. [17] Each man take his censer and put incense on it, and each man bring before YHWH his censer, two hundred and fifty censers; you also, and Aaron, each with his censer." [18] They each took his censer, and put fire in it, and laid incense on it, and stood at the door of the Tent of Meeting with Moses and Aaron. [19] Korah assembled all the congregation opposite them to the door of the Tent of Meeting. YHWH's glory appeared to all the congregation. [20] YHWH spoke to Moses and to Aaron, saying, [21] "Separate yourselves from amongst this congregation, that I may consume them in a moment!" [22] They fell on their faces, and said, "Elohim, the Elohim of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?" [23] YHWH spoke to Moses, saying, [24] "Speak to the congregation, saying, 'Get away from around the tent of Korah, Dathan, and Abiram!'" [25] Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. [26] He spoke to the congregation, saying, "Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins!" [27] So they went away from the tent of Korah, Dathan, and Abiram, on every side. Dathan and Abiram came out, and stood at the door of their tents with their wives, their sons, and their little ones. [28] Moses said, "Hereby you shall know that YHWH has sent me to do all these works; for they are not from my own mind. [29] If these men die the common death of all men, or if they experience what all men experience, then YHWH hasn't sent me. [30] But if YHWH makes a new thing, and the ground opens its mouth, and swallows them up with all that belong to them, and they go down alive into Sheol, then you shall understand that these men have despised YHWH." [31] As he finished speaking all these words, the ground that was under them split apart. [32] The earth opened its mouth and swallowed them up with their households, all of Korah's men, and all their goods. [33] So they, and all that belonged to them went down alive into Sheol. The earth closed on them, and they perished from amongst the assembly. [34] All Israel that were around them fled at their cry; for they said, "Lest the earth swallow us up!" [35] Fire came out from YHWH, and devoured the two hundred and fifty men who offered the incense. [36] YHWH spoke to Moses, saying, [37] "Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter the fire away from the camp; for they are kodesh, [38] even the censers of those who sinned against their own lives. Let them be beaten into plates for a covering of the altar, for they offered them before YHWH. Therefore they are kodesh. They shall be a sign to the children of Israel." [39] Eleazar the priest took the bronze censers which those who were burnt had offered; and they beat them out for a covering of the altar, [40] to be a memorial to the children of Israel, to the end that no stranger who isn't of the offspring of Aaron, would come near to burn incense before YHWH, that he not be as Korah and as his company; as YHWH spoke to him by Moses. [41] But on the next day all the congregation of the children of Israel complained against Moses and against Aaron, saying, "You have killed YHWH's people!" [42] When the congregation was assembled against Moses and against Aaron, they looked towards the Tent of Meeting. Behold, the cloud covered it, and YHWH's glory appeared. [43] Moses and Aaron came to the front of the Tent of Meeting. [44] YHWH spoke to Moses, saying, [45] "Get away from amongst this congregation, that I may consume them in a moment!" They fell on their faces. [46] Moses said to Aaron, "Take your censer, put fire from the altar in it, lay incense on it, carry it quickly to the congregation, and make atonement for them; for wrath has gone out from YHWH! The plague has begun." [47] Aaron did as Moses said,

and ran into the middle of the assembly. The plague had already begun amongst the people. He put on the incense, and made atonement for the people. 48 He stood between the dead and the living; and the plague was stayed. 49 Now those who died by the plague were fourteen thousand and seven hundred, in addition to those who died about the matter of Korah. 50 Aaron returned to Moses to the door of the Tent of Meeting, and the plague was stopped.

Chapter 17

1 YHWH spoke to Moses, saying, 2 “Speak to the children of Israel, and take rods from them, one for each fathers’ house, of all their princes according to their fathers’ houses, twelve rods. Write each man’s name on his rod. 3 You shall write Aaron’s name on Levi’s rod. There shall be one rod for each head of their fathers’ houses. 4 You shall lay them up in the Tent of Meeting before the covenant, where I meet with you. 5 It shall happen that the rod of the man whom I shall choose shall bud. I will make the murmurings of the children of Israel, which they murmur against you, cease from me.” 6 Moses spoke to the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers’ houses, a total of twelve rods. Aaron’s rod was amongst their rods. 7 Moses laid up the rods before YHWH in the Tent of the Testimony. 8 On the next day, Moses went into the Tent of the Testimony; and behold, Aaron’s rod for the house of Levi had sprouted, budded, produced blossoms, and bore ripe almonds. 9 Moses brought out all the rods from before YHWH to all the children of Israel. They looked, and each man took his rod. 10 YHWH said to Moses, “Put back the rod of Aaron before the covenant, to be kept for a token against the children of rebellion; that you may make an end of their complaining against me, that they not die.” 11 Moses did so. As YHWH commanded him, so he did. 12 The children of Israel spoke to Moses, saying, “Behold, we perish! We are undone! We are all undone! 13 Everyone who keeps approaching YHWH’s Mishkan, dies! Will we all perish?”

Chapter 18

1 YHWH said to Aaron, “You and your sons and your fathers’ house with you shall bear the iniquity of the Mishkan; and you and your sons with you shall bear the iniquity of your priesthood. 2 Bring your brothers also, the tribe of Levi, the tribe of your father, near with you, that they may be joined to you, and minister to you; but you and your sons with you shall be before the Tent of the Testimony. 3 They shall keep your commands and the duty of the whole Tent; only they shall not come near to the vessels of the Mishkan and to the altar, that they not die, neither they nor you. 4 They shall be joined to you and keep the responsibility of the Tent of Meeting, for all the service of the Tent. A stranger shall not come near to you. 5 “You shall perform the duty of the Mishkan and the duty of the altar, that there be no more wrath on the children of Israel. 6 Behold, I myself have taken your brothers the Levites from amongst the children of Israel. They are a gift to you, dedicated to YHWH, to do the service of the Tent of Meeting. 7 You and your sons with you shall keep your priesthood for everything of the altar, and for that within the veil. You shall serve. I give you the service of the priesthood as a gift. The stranger who comes near shall be put to death.” 8 YHWH spoke to Aaron, “Behold, I myself have given you the command of my wave offerings, even all the kodesh things of the children of Israel. I have given them to you by reason of the anointing, and to your sons, as a portion forever. 9 This shall be yours of the most kodesh things from the fire: every offering of theirs, even every meal offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall give to me, shall be most kodesh for you and for your sons. 10 You shall eat of it like the most kodesh things. Every male shall eat of it. It shall be kodesh to you. 11 “This is yours, too: the wave offering of their gift, even all the wave offerings of the children of Israel. I have given them to you, and to your sons and to your daughters with you, as a portion forever. Everyone who is clean in your house shall eat of it. 12 “I have given to you all the best of the oil, all the best of the vintage, and of the grain, the first fruits of them which they give to YHWH. 13 The first-ripe fruits of all that is in their land, which they bring to YHWH, shall be yours. Everyone who is clean in your house shall eat of it. 14 “Everything devoted in Israel shall be yours. 15 Everything that opens the womb, of all flesh which they offer to YHWH, both of man

and animal, shall be yours. Nevertheless, you shall surely redeem the firstborn of man, and you shall redeem the firstborn of unclean animals. [16] You shall redeem those who are to be redeemed of them from a month old, according to your estimation, for five shekels of money, according to the shekel of the sanctuary, which weighs twenty gerahs. [17] “But you shall not redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They are kodesh. You shall sprinkle their blood on the altar, and shall burn their fat for an offering made by fire, for a pleasant aroma to YHWH. [18] Their meat shall be yours, as the wave offering breast and as the right thigh, it shall be yours. [19] All the wave offerings of the kodesh things which the children of Israel offer to YHWH, I have given you and your sons and your daughters with you, as a portion forever. It is a covenant of salt forever before YHWH to you and to your offspring with you.” [20] YHWH said to Aaron, “You shall have no inheritance in their land, neither shall you have any portion amongst them. I am your portion and your inheritance amongst the children of Israel. [21] “To the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the Tent of Meeting. [22] Henceforth the children of Israel shall not come near the Tent of Meeting, lest they bear sin, and die. [23] But the Levites shall do the service of the Tent of Meeting, and they shall bear their iniquity. It shall be a statute forever throughout your generations. Amongst the children of Israel, they shall have no inheritance. [24] For the tithe of the children of Israel, which they offer as a wave offering to YHWH, I have given to the Levites for an inheritance. Therefore I have said to them, ‘Amongst the children of Israel they shall have no inheritance.’” [25] YHWH spoke to Moses, saying, [26] “Moreover you shall speak to the Levites, and tell them, ‘When you take of the children of Israel the tithe which I have given you from them for your inheritance, then you shall offer up a wave offering of it for YHWH, a tithe of the tithe. [27] Your wave offering shall be credited to you, as though it were the grain of the threshing floor, and as the fullness of the wine press. [28] Thus you also shall offer a wave offering to YHWH of all your tithes, which you receive of the children of Israel; and of it you shall give YHWH’s wave offering to Aaron the priest. [29] Out of all your gifts, you shall offer every wave offering to YHWH, of all its best parts, even the kodesh part of it.’ [30] “Therefore you shall tell them, ‘When you heave its best from it, then it shall be credited to the Levites as the increase of the threshing floor, and as the increase of the wine press. [31] You may eat it anywhere, you and your households, for it is your reward in return for your service in the Tent of Meeting. [32] You shall bear no sin by reason of it, when you have heaved from it its best. You shall not profane the kodesh things of the children of Israel, that you not die.’”

Chapter 19

[1] YHWH spoke to Moses and to Aaron, saying, [2] “This is the statute of the law which YHWH has commanded. Tell the children of Israel to bring you a red heifer without spot, in which is no defect, and which was never yoked. [3] You shall give her to Eleazar the priest, and he shall bring her outside of the camp, and one shall kill her before his face. [4] Eleazar the priest shall take some of her blood with his finger, and sprinkle her blood towards the front of the Tent of Meeting seven times. [5] One shall burn the heifer in his sight; her skin, and her meat, and her blood, with her dung, shall he burn. [6] The priest shall take cedar wood, hyssop, and scarlet, and cast it into the middle of the burning of the heifer. [7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the evening. [8] He who burns her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. [9] “A man who is clean shall gather up the ashes of the heifer, and lay them up outside of the camp in a clean place; and it shall be kept for the congregation of the children of Israel for use in water for cleansing impurity. It is a sin offering. [10] He who gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening. It shall be to the children of Israel, and to the stranger who lives as a foreigner amongst them, for a statute forever. [11] “He who touches the dead body of any man shall be unclean seven days. [12] He shall purify himself with water on the third day, and on the seventh day he shall be clean; but if he doesn’t purify himself the third day, then the seventh day he shall not be clean. [13] Whoever touches a dead person, the body of a man who has died, and doesn’t purify himself, defiles YHWH’s Mishkan; and that soul shall be cut off from

Israel; because the water for impurity was not sprinkled on him, he shall be unclean. His uncleanness is yet on him. 14 “This is the law when a man dies in a tent: everyone who comes into the tent, and everyone who is in the tent, shall be unclean seven days. 15 Every open vessel, which has no covering bound on it, is unclean. 16 “Whoever in the open field touches one who is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17 “For the unclean, they shall take of the ashes of the burning of the sin offering; and running water shall be poured on them in a vessel. 18 A clean person shall take hyssop, dip it in the water, and sprinkle it on the tent, on all the vessels, on the persons who were there, and on him who touched the bone, or the slain, or the dead, or the grave. 19 The clean person shall sprinkle on the unclean on the third day, and on the seventh day. On the seventh day, he shall purify him. He shall wash his clothes and bathe himself in water, and shall be clean at evening. 20 But the man who shall be unclean, and shall not purify himself, that soul shall be cut off from amongst the assembly, because he has defiled the Mishkan of YHWH. The water for impurity has not been sprinkled on him. He is unclean. 21 It shall be a perpetual statute to them. He who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening. 22 “Whatever the unclean person touches shall be unclean; and the soul that touches it shall be unclean until evening.”

Chapter 20

1 The children of Israel, even the whole congregation, came into the wilderness of Zin in the first month. The people stayed in Kadesh. Miriam died there, and was buried there. 2 There was no water for the congregation; and they assembled themselves together against Moses and against Aaron. 3 The people quarrelled with Moses, and spoke, saying, “We wish that we had died when our brothers died before YHWH! 4 Why have you brought YHWH’s assembly into this wilderness, that we should die there, we and our animals? 5 Why have you made us to come up out of Egypt, to bring us in to this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.” 6 Moses and Aaron went from the presence of the assembly to the door of the Tent of Meeting, and fell on their faces. YHWH’s glory appeared to them. 7 YHWH spoke to Moses, saying, 8 “Take the rod, and assemble the congregation, you, and Aaron your brother, and speak to the rock before their eyes, that it pour out its water. You shall bring water to them out of the rock; so you shall give the congregation and their livestock drink.” 9 Moses took the rod from before YHWH, as he commanded him. 10 Moses and Aaron gathered the assembly together before the rock, and he said to them, “Hear now, you rebels! Shall we bring water out of this rock for you?” 11 Moses lifted up his hand, and struck the rock with his rod twice, and water came out abundantly. The congregation and their livestock drank. 12 YHWH said to Moses and Aaron, “Because you didn’t believe in me, to sanctify me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.” 13 These are the waters of Meribah; because the children of Israel strove with YHWH, and he was sanctified in them. 14 Moses sent messengers from Kadesh to the king of Edom, saying: “Your brother Israel says: You know all the travail that has happened to us; 15 how our fathers went down into Egypt, and we lived in Egypt a long time. The Egyptians mistreated us and our fathers. 16 When we cried to YHWH, he heard our voice, sent a malak, and brought us out of Egypt. Behold, we are in Kadesh, a city in the edge of your border. 17 “Please let us pass through your land. We will not pass through field or through vineyard, neither will we drink from the water of the wells. We will go along the king’s highway. We will not turn away to the right hand nor to the left, until we have passed your border.” 18 Edom said to him, “You shall not pass through me, lest I come out with the sword against you.” 19 The children of Israel said to him, “We will go up by the highway; and if we drink your water, I and my livestock, then I will give its price. Only let me, without doing anything else, pass through on my feet.” 20 He said, “You shall not pass through.” Edom came out against him with many people, and with a strong hand. 21 Thus Edom refused to give Israel passage through his border, so Israel turned away from him. 22 They travelled from Kadesh, and the children of Israel, even the whole congregation, came to Mount Hor. 23 YHWH spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying, 24 “Aaron shall be gathered to his people; for he shall not

enter into the land which I have given to the children of Israel, because you rebelled against my word at the waters of Meribah. 25 Take Aaron and Eleazar his son, and bring them up to Mount Hor; 26 and strip Aaron of his garments, and put them on Eleazar his son. Aaron shall be gathered, and shall die there." 27 Moses did as YHWH commanded. They went up onto Mount Hor in the sight of all the congregation. 28 Moses stripped Aaron of his garments, and put them on Eleazar his son. Aaron died there on the top of the mountain, and Moses and Eleazar came down from the mountain. 29 When all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

Chapter 21

1 The Canaanite, the king of Arad, who lived in the South, heard that Israel came by the way of Atharim. He fought against Israel, and took some of them captive. 2 Israel vowed a vow to YHWH, and said, "If you will indeed deliver this people into my hand, then I will utterly destroy their cities." 3 YHWH listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. The name of the place was called Hormah. 4 They travelled from Mount Hor by the way to the Red Sea, to go around the land of Edom. The soul of the people was very discouraged because of the journey. 5 The people spoke against Elohim and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no bread, there is no water, and our soul loathes this disgusting food!" 6 YHWH sent venomous snakes amongst the people, and they bit the people. Many people of Israel died. 7 The people came to Moses, and said, "We have sinned, because we have spoken against YHWH and against you. Pray to YHWH, that he take away the serpents from us." Moses prayed for the people. 8 YHWH said to Moses, "Make a venomous snake, and set it on a pole. It shall happen that everyone who is bitten, when he sees it, shall live." 9 Moses made a serpent of bronze, and set it on the pole. If a serpent had bitten any man, when he looked at the serpent of bronze, he lived. 10 The children of Israel travelled, and encamped in Oboth. 11 They travelled from Oboth, and encamped at Iyeabarim, in the wilderness which is before Moab, towards the sunrise. 12 From there they travelled, and encamped in the valley of Zered. 13 From there they travelled, and encamped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites; for the Arnon is the border of Moab, between Moab and the Amorites. 14 Therefore it is said in The Book of the Wars of YHWH, "Vaheb in Suphah, the valleys of the Arnon, 15 the slope of the valleys that incline towards the dwelling of Ar, leans on the border of Moab." 16 From there they travelled to Beer; that is the well of which YHWH said to Moses, "Gather the people together, and I will give them water." 17 Then Israel sang this song: "Spring up, well! Sing to it, 18 the well, which the princes dug, which the nobles of the people dug, with the sceptre, and with their poles." From the wilderness they travelled to Mattanah; 19 and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; 20 and from Bamoth to the valley that is in the field of Moab, to the top of Pisgah, which looks down on the desert. 21 Israel sent messengers to Sihon king of the Amorites, saying, 22 "Let me pass through your land. We will not turn away into field or vineyard. We will not drink of the water of the wells. We will go by the king's highway, until we have passed your border." 23 Sihon would not allow Israel to pass through his border, but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz. He fought against Israel. 24 Israel struck him with the edge of the sword, and possessed his land from the Arnon to the Jabbok, even to the children of Ammon; for the border of the children of Ammon was fortified. 25 Israel took all these cities. Israel lived in all the cities of the Amorites, in Heshbon, and in all its villages. 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to the Arnon. 27 Therefore those who speak in proverbs say, "Come to Heshbon. Let the city of Sihon be built and established; 28 for a fire has gone out of Heshbon, a flame from the city of Sihon. It has devoured Ar of Moab, The lords of the high places of the Arnon. 29 Woe to you, Moab! You are undone, people of Chemosh! He has given his sons as fugitives, and his daughters into captivity, to Sihon king of the Amorites. 30 We have shot at them. Heshbon has perished even to Dibon. We have laid waste even to Nophah, Which reaches to Medeba." 31 Thus Israel lived in the land of the Amorites. 32 Moses sent to spy out Jazer. They took its villages, and drove out the Amorites who

were there. [33] They turned and went up by the way of Bashan. Og the king of Bashan went out against them, he and all his people, to battle at Edrei. [34] YHWH said to Moses, “Don’t fear him, for I have delivered him into your hand, with all his people, and his land. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.” [35] So they struck him, with his sons and all his people, until there were no survivors; and they possessed his land.

Chapter 22

[1] The children of Israel travelled, and encamped in the plains of Moab beyond the Jordan at Jericho. [2] Balak the son of Zippor saw all that Israel had done to the Amorites. [3] Moab was very afraid of the people, because they were many. Moab was distressed because of the children of Israel. [4] Moab said to the elders of Midian, “Now this multitude will lick up all that is around us, as the ox licks up the grass of the field.” Balak the son of Zippor was king of Moab at that time. [5] He sent messengers to Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, “Behold, there is a people who came out of Egypt. Behold, they cover the surface of the earth, and they are staying opposite me. [6] Please come now therefore, and curse this people for me; for they are too mighty for me. Perhaps I shall prevail, that we may strike them, and that I may drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed.” [7] The elders of Moab and the elders of Midian departed with the rewards of divination in their hand. They came to Balaam, and spoke to him the words of Balak. [8] He said to them, “Lodge here this night, and I will bring you word again, as YHWH shall speak to me.” The princes of Moab stayed with Balaam. [9] Elohim came to Balaam, and said, “Who are these men with you?” [10] Balaam said to Elohim, “Balak the son of Zippor, king of Moab, has said to me, [11] ‘Behold, the people that has come out of Egypt covers the surface of the earth. Now, come curse them for me. Perhaps I shall be able to fight against them, and shall drive them out.’” [12] Elohim said to Balaam, “You shall not go with them. You shall not curse the people, for they are blessed.” [13] Balaam rose up in the morning, and said to the princes of Balak, “Go to your land; for YHWH refuses to permit me to go with you.” [14] The princes of Moab rose up, and they went to Balak, and said, “Balaam refuses to come with us.” [15] Balak again sent princes, more, and more honourable than they. [16] They came to Balaam, and said to him, “Balak the son of Zippor says, ‘Please let nothing hinder you from coming to me, [17] for I will promote you to very great honour, and whatever you say to me I will do. Please come therefore, and curse this people for me.’” [18] Balaam answered the servants of Balak, “If Balak would give me his house full of silver and gold, I can’t go beyond the word of YHWH my Elohim, to do less or more. [19] Now therefore please stay here tonight as well, that I may know what else YHWH will speak to me.” [20] Elohim came to Balaam at night, and said to him, “If the men have come to call you, rise up, go with them; but only the word which I speak to you, that you shall do.” [21] Balaam rose up in the morning, and saddled his donkey, and went with the princes of Moab. [22] Elohim’s anger burnt because he went; and YHWH’s malak placed himself in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him. [23] The donkey saw YHWH’s malak standing in the way, with his sword drawn in his hand; and the donkey turned out of the path, and went into the field. Balaam struck the donkey, to turn her into the path. [24] Then YHWH’s malak stood in a narrow path between the vineyards, a wall being on this side, and a wall on that side. [25] The donkey saw YHWH’s malak, and she thrust herself to the wall, and crushed Balaam’s foot against the wall. He struck her again. [26] YHWH’s malak went further, and stood in a narrow place, where there was no way to turn either to the right hand or to the left. [27] The donkey saw YHWH’s malak, and she lay down under Balaam. Balaam’s anger burnt, and he struck the donkey with his staff. [28] YHWH opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?” [29] Balaam said to the donkey, “Because you have mocked me, I wish there were a sword in my hand, for now I would have killed you.” [30] The donkey said to Balaam, “Am I not your donkey, on which you have ridden all your life long until today? Was I ever in the habit of doing so to you?” He said, “No.” [31] Then YHWH opened the eyes of Balaam, and he saw YHWH’s malak standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. [32] YHWH’s

malak said to him, “Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way is perverse before me. 33 The donkey saw me, and turned away before me these three times. Unless she had turned away from me, surely now I would have killed you, and saved her alive.” 34 Balaam said to YHWH’s malak, “I have sinned; for I didn’t know that you stood in the way against me. Now therefore, if it displeases you, I will go back again.” 35 YHWH’s malak said to Balaam, “Go with the men; but you shall only speak the word that I shall speak to you.” So Balaam went with the princes of Balak. 36 When Balak heard that Balaam had come, he went out to meet him to the City of Moab, which is on the border of the Arnon, which is in the utmost part of the border. 37 Balak said to Balaam, “Didn’t I earnestly send for you to summon you? Why didn’t you come to me? Am I not able indeed to promote you to honour?” 38 Balaam said to Balak, “Behold, I have come to you. Have I now any power at all to speak anything? I will speak the word that Elohim puts in my mouth.” 39 Balaam went with Balak, and they came to Kiriath Huzoth. 40 Balak sacrificed cattle and sheep, and sent to Balaam, and to the princes who were with him. 41 In the morning, Balak took Balaam, and brought him up into the high places of Baal; and he saw from there part of the people.

Chapter 23

1 Balaam said to Balak, “Build here seven altars for me, and prepare here seven bulls and seven rams for me.” 2 Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bull and a ram. 3 Balaam said to Balak, “Stand by your burnt offering, and I will go. Perhaps YHWH will come to meet me. Whatever he shows me I will tell you.” He went to a bare height. 4 Elohim met Balaam, and he said to him, “I have prepared the seven altars, and I have offered up a bull and a ram on every altar.” 5 YHWH put a word in Balaam’s mouth, and said, “Return to Balak, and thus you shall speak.” 6 He returned to him, and behold, he was standing by his burnt offering, he, and all the princes of Moab. 7 He took up his parable, and said, “From Aram has Balak brought me, the king of Moab from the mountains of the East. Come, curse Jacob for me. Come, defy Israel. 8 How shall I curse whom Elohim has not cursed? How shall I defy whom YHWH has not defied? 9 For from the top of the rocks I see him. From the hills I see him. Behold, it is a people that dwells alone, and shall not be listed amongst the nations. 10 Who can count the dust of Jacob, or count the fourth part of Israel? Let me die the death of the righteous! Let my last end be like his!” 11 Balak said to Balaam, “What have you done to me? I took you to curse my enemies, and behold, you have blessed them altogether.” 12 He answered and said, “Must I not take heed to speak that which YHWH puts in my mouth?” 13 Balak said to him, “Please come with me to another place, where you may see them. You shall see just part of them, and shall not see them all. Curse them from there for me.” 14 He took him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered up a bull and a ram on every altar. 15 He said to Balak, “Stand here by your burnt offering, while I meet Elohim over there.” 16 YHWH met Balaam, and put a word in his mouth, and said, “Return to Balak, and say this.” 17 He came to him, and behold, he was standing by his burnt offering, and the princes of Moab with him. Balak said to him, “What has YHWH spoken?” 18 He took up his parable, and said, “Rise up, Balak, and hear! Listen to me, you son of Zippor. 19 Elohim is not a man, that he should lie, nor a son of man, that he should repent. Has he said, and he won’t do it? Or has he spoken, and he won’t make it good? 20 Behold, I have received a command to bless. He has blessed, and I can’t reverse it. 21 He has not seen iniquity in Jacob. Neither has he seen perverseness in Israel. YHWH his Elohim is with him. The shout of a king is amongst them. 22 Elohim brings them out of Egypt. He has as it were the strength of the wild ox. 23 Surely there is no enchantment with Jacob; neither is there any divination with Israel. Now it shall be said of Jacob and of Israel, ‘What has Elohim done!’ 24 Behold, a people rises up as a lioness. As a lion he lifts himself up. He shall not lie down until he eats of the prey, and drinks the blood of the slain.” 25 Balak said to Balaam, “Neither curse them at all, nor bless them at all.” 26 But Balaam answered Balak, “Didn’t I tell you, saying, ‘All that YHWH speaks, that I must do’?” 27 Balak said to Balaam, “Come now, I will take you to another place; perhaps it will please Elohim that you may curse them for me from there.” 28 Balak took Balaam to the top of Peor, that looks down on the desert. 29 Balaam said to Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me here.” 30 Balak did as

Balaam had said, and offered up a bull and a ram on every altar.

Chapter 24

1 When Balaam saw that it pleased YHWH to bless Israel, he didn't go, as at the other times, to use divination,
but he set his face towards the wilderness. 2 Balaam lifted up his eyes, and he saw Israel dwelling according to
their tribes; and the Ruach Elohim came on him. 3 He took up his parable, and said, "Balaam the son of Beor
says, the man whose eyes are open says; 4 he says, who hears the words of Elohim, who sees the vision of the
El Shaddai, falling down, and having his eyes open: 5 How goodly are your tents, Jacob, and your dwellings,
Israel! 6 As valleys they are spread out, as gardens by the riverside, as aloes which YHWH has planted, as
cedar trees beside the waters. 7 Water shall flow from his buckets. His seed shall be in many waters. His king
shall be higher than Agag. His kingdom shall be exalted. 8 Elohim brings him out of Egypt. He has as it were the
strength of the wild ox. He shall consume the nations his adversaries, shall break their bones in pieces, and
pierce them with his arrows. 9 He couched, he lay down as a lion, as a lioness; who shall rouse him up?
Everyone who blesses you is blessed. Everyone who curses you is cursed." 10 Balak's anger burnt against
Balaam, and he struck his hands together. Balak said to Balaam, "I called you to curse my enemies, and,
behold, you have altogether blessed them these three times. 11 Therefore, flee to your place, now! I thought to
promote you to great honour; but, behold, YHWH has kept you back from honour." 12 Balaam said to Balak,
"Didn't I also tell your messengers whom you sent to me, saying, 13 'If Balak would give me his house full of
silver and gold, I can't go beyond YHWH's word, to do either good or bad from my own mind. I will say what
YHWH says'? 14 Now, behold, I go to my people. Come, I will inform you what this people shall do to your
people in the latter days." 15 He took up his parable, and said, "Balaam the son of Beor says, the man whose
eyes are open says; 16 he says, who hears the words of Elohim, knows the knowledge of the Elyon, and who
sees the vision of the El Shaddai, falling down, and having his eyes open: 17 I see him, but not now. I see him,
but not near. A star will come out of Jacob. A sceptre will rise out of Israel, and shall strike through the corners
of Moab, and crush all the sons of Sheth. 18 Edom shall be a possession. Seir, his enemy, also shall be a
possession, while Israel does valiantly. 19 Out of Jacob shall one have dominion, and shall destroy the remnant
from the city." 20 He looked at Amalek, and took up his parable, and said, "Amalek was the first of the nations,
but his latter end shall come to destruction." 21 He looked at the Kenite, and took up his parable, and said, "Your
dwelling place is strong. Your nest is set in the rock. 22 Nevertheless Kain shall be wasted, until Asshur carries
you away captive." 23 He took up his parable, and said, "Alas, who shall live when Elohim does this? 24 But ships
shall come from the coast of Kittim. They shall afflict Asshur, and shall afflict Eber. He also shall come to
destruction." 25 Balaam rose up, and went and returned to his place; and Balak also went his way.

Chapter 25

1 Israel stayed in Shittim; and the people began to play the prostitute with the daughters of Moab; 2 for they
called the people to the sacrifices of their gods. The people ate and bowed down to their gods. 3 Israel joined
himself to Baal Peor, and YHWH's anger burnt against Israel. 4 YHWH said to Moses, "Take all the chiefs of the
people, and hang them up to YHWH before the sun, that the fierce anger of YHWH may turn away from Israel."
5 Moses said to the judges of Israel, "Everyone kill his men who have joined themselves to Baal Peor." 6 Behold,
one of the children of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in
the sight of all the congregation of the children of Israel, while they were weeping at the door of the Tent of
Meeting. 7 When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the middle of
the congregation, and took a spear in his hand. 8 He went after the man of Israel into the pavilion, and thrust
both of them through, the man of Israel, and the woman through her body. So the plague was stopped amongst
the children of Israel. 9 Those who died by the plague were twenty-four thousand. 10 YHWH spoke to Moses,
saying, 11 "Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the
children of Israel, in that he was jealous with my jealousy amongst them, so that I didn't consume the children of

Israel in my jealousy. [12] Therefore say, ‘Behold, I give to him my covenant of peace. [13] It shall be to him, and to his offspring after him, the covenant of an everlasting priesthood, because he was jealous for his Elohim, and made atonement for the children of Israel.’” [14] Now the name of the man of Israel that was slain, who was slain with the Midianite woman, was Zimri, the son of Salu, a prince of a fathers’ house amongst the Simeonites. [15] The name of the Midianite woman who was slain was Cozbi, the daughter of Zur. He was head of the people of a fathers’ house in Midian. [16] YHWH spoke to Moses, saying, [17] “Harass the Midianites, and strike them; [18] for they harassed you with their wiles, wherein they have deceived you in the matter of Peor, and in the incident regarding Cozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor.”

Chapter 26

[1] After the plague, YHWH spoke to Moses and to Eleazar the son of Aaron the priest, saying, [2] “Take a census of all the congregation of the children of Israel, from twenty years old and upward, by their fathers’ houses, all who are able to go out to war in Israel.” [3] Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, [4] “Take a census, from twenty years old and upward, as YHWH commanded Moses and the children of Israel.” These are those who came out of the land of Egypt. [5] Reuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites; [6] of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites. [7] These are the families of the Reubenites; and those who were counted of them were forty-three thousand and seven hundred and thirty. [8] The son of Pallu: Eliab. [9] The sons of Eliab: Nemuel, Dathan, and Abiram. These are that Dathan and Abiram who were called by the congregation, who rebelled against Moses and against Aaron in the company of Korah when they rebelled against YHWH; [10] and the earth opened its mouth, and swallowed them up together with Korah when that company died; at the time the fire devoured two hundred and fifty men, and they became a sign. [11] Notwithstanding, the sons of Korah didn’t die. [12] The sons of Simeon after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; [13] of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites. [14] These are the families of the Simeonites, twenty-two thousand and two hundred. [15] The sons of Gad after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; [16] of Ozni, the family of the Oznites; of Eri, the family of the Erites; [17] of Arod, the family of the Arodites; of Areli, the family of the Arelites. [18] These are the families of the sons of Gad according to those who were counted of them, forty thousand and five hundred. [19] The sons of Judah: Er and Onan. Er and Onan died in the land of Canaan. [20] The sons of Judah after their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites. [21] The sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. [22] These are the families of Judah according to those who were counted of them, seventy-six thousand and five hundred. [23] The sons of Issachar after their families: of Tola, the family of the Tolaites; of Puvah, the family of the Punites; [24] of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. [25] These are the families of Issachar according to those who were counted of them, sixty-four thousand and three hundred. [26] The sons of Zebulun after their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. [27] These are the families of the Zebulunites according to those who were counted of them, sixty thousand and five hundred. [28] The sons of Joseph after their families: Manasseh and Ephraim. [29] The sons of Manasseh: of Machir, the family of the Machirites; and Machir became the father of Gilead; of Gilead, the family of the Gileadites. [30] These are the sons of Gilead: of Iezer, the family of the Iezerites; of Helek, the family of the Helekites; [31] and Asriel, the family of the Asrielites; and Shechem, the family of the Shechemites; [32] and Shemida, the family of the Shemidaites; and Hepher, the family of the Hepherites. [33] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. [34] These are the families of Manasseh. Those who were counted of them were fifty-two thousand and seven hundred. [35] These

are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites. 36 These are the sons of Shuthelah: of Eran, the family of the Eranites. 37 These are the families of the sons of Ephraim according to those who were counted of them, thirty-two thousand and five hundred. These are the sons of Joseph after their families. 38 The sons of Benjamin after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; 39 of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. 40 The sons of Bela were Ard and Naaman: the family of the Ardites; and of Naaman, the family of the Naamites. 41 These are the sons of Benjamin after their families; and those who were counted of them were forty-five thousand and six hundred. 42 These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families. 43 All the families of the Shuhamites, according to those who were counted of them, were sixty-four thousand and four hundred. 44 The sons of Asher after their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Berites. 45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. 46 The name of the daughter of Asher was Serah. 47 These are the families of the sons of Asher according to those who were counted of them, fifty-three thousand and four hundred. 48 The sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites; 49 of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites. 50 These are the families of Naphtali according to their families; and those who were counted of them were forty-five thousand and four hundred. 51 These are those who were counted of the children of Israel, six hundred and one thousand and seven hundred and thirty. 52 YHWH spoke to Moses, saying, 53 “To these the land shall be divided for an inheritance according to the number of names. 54 To the more you shall give the more inheritance, and to the fewer you shall give the less inheritance. To everyone according to those who were counted of him shall his inheritance be given. 55 Notwithstanding, the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall their inheritance be divided between the more and the fewer.” 57 These are those who were counted of the Levites after their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. 58 These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korahites. Kohath became the father of Amram. 59 The name of Amram’s wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt. She bore to Amram Aaron and Moses, and Miriam their sister. 60 To Aaron were born Nadab and Abihu, Eleazar and Ithamar. 61 Nadab and Abihu died when they offered strange fire before YHWH. 62 Those who were counted of them were twenty-three thousand, every male from a month old and upward; for they were not counted amongst the children of Israel, because there was no inheritance given them amongst the children of Israel. 63 These are those who were counted by Moses and Eleazar the priest, who counted the children of Israel in the plains of Moab by the Jordan at Jericho. 64 But amongst these there was not a man of them who were counted by Moses and Aaron the priest, who counted the children of Israel in the wilderness of Sinai. 65 For YHWH had said of them, “They shall surely die in the wilderness.” There was not a man left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

Chapter 27

1 Then the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph came near. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. 2 They stood before Moses, before Eleazar the priest, and before the princes and all the congregation, at the door of the Tent of Meeting, saying, 3 “Our father died in the wilderness. He was not amongst the company of those who gathered themselves together against YHWH in the company of Korah, but he died in his own sin. He had no sons. 4 Why should the name of our father be taken away from amongst his family, because he had no son? Give to us a possession amongst the brothers of our father.” 5 Moses brought their cause before YHWH. 6 YHWH spoke to Moses, saying, 7 “The daughters of

Zelophehad speak right. You shall surely give them a possession of an inheritance amongst their father's brothers. You shall cause the inheritance of their father to pass to them. 8 You shall speak to the children of Israel, saying, 'If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. 9 If he has no daughter, then you shall give his inheritance to his brothers. 10 If he has no brothers, then you shall give his inheritance to his father's brothers. 11 If his father has no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it. This shall be a statute and ordinance for the children of Israel, as YHWH commanded Moses.'" 12 YHWH said to Moses, "Go up into this mountain of Abarim, and see the land which I have given to the children of Israel. 13 When you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered; 14 because in the strife of the congregation, you rebelled against my word in the wilderness of Zin, to honour me as kodesh at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.) 15 Moses spoke to YHWH, saying, 16 "Let YHWH, the Elohim of the spirits of all flesh, appoint a man over the congregation, 17 who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in, that the congregation of YHWH may not be as sheep which have no shepherd." 18 YHWH said to Moses, "Take Joshua the son of Nun, a man in whom is the Ruach, and lay your hand on him. 19 Set him before Eleazar the priest, and before all the congregation; and commission him in their sight. 20 You shall give authority to him, that all the congregation of the children of Israel may obey. 21 He shall stand before Eleazar the priest, who shall enquire for him by the judgement of the Urim before YHWH. At his word they shall go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation." 22 Moses did as YHWH commanded him. He took Joshua, and set him before Eleazar the priest and before all the congregation. 23 He laid his hands on him and commissioned him, as YHWH spoke by Moses.

Chapter 28

1 YHWH spoke to Moses, saying, 2 "Command the children of Israel, and tell them, 'See that you present my offering, my food for my offerings made by fire, as a pleasant aroma to me, in their due season.' 3 You shall tell them, 'This is the offering made by fire which you shall offer to YHWH: male lambs a year old without defect, two day by day, for a continual burnt offering. 4 You shall offer the one lamb in the morning, and you shall offer the other lamb at evening, 5 with one tenth of an ephah of fine flour for a meal offering, mixed with the fourth part of a hin of beaten oil. 6 It is a continual burnt offering which was ordained in Mount Sinai for a pleasant aroma, an offering made by fire to YHWH. 7 Its drink offering shall be the fourth part of a hin for each lamb. You shall pour out a drink offering of strong drink to YHWH in the kodesh place. 8 The other lamb you shall offer at evening. As the meal offering of the morning, and as its drink offering, you shall offer it, an offering made by fire, for a pleasant aroma to YHWH. 9 "'On the Shabbat day, you shall offer two male lambs a year old without defect, and two tenths of an ephah of fine flour for a meal offering mixed with oil, and its drink offering: 10 this is the burnt offering of every Shabbat, in addition to the continual burnt offering and its drink offering. 11 "'In the beginnings of your months, you shall offer a burnt offering to YHWH: two young bulls, one ram, seven male lambs a year old without defect, 12 and three tenths of an ephah of fine flour for a meal offering mixed with oil, for each bull; and two tenth parts of fine flour for a meal offering mixed with oil, for the one ram; 13 and one tenth part of fine flour mixed with oil for a meal offering to every lamb, as a burnt offering of a pleasant aroma, an offering made by fire to YHWH. 14 Their drink offerings shall be half a hin of wine for a bull, the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt offering of every month throughout the months of the year. 15 Also, one male goat for a sin offering to YHWH shall be offered in addition to the continual burnt offering and its drink offering. 16 "'In the first month, on the fourteenth day of the month, is YHWH's Pesach. 17 On the fifteenth day of this month shall be a feast. Unleavened bread shall be eaten for seven days. 18 In the first day shall be a kodesh convocation. You shall do no regular work, 19 but you shall offer an offering made by fire, a burnt offering to YHWH: two young bulls, one ram, and seven male lambs a year old. They shall be without defect, 20 with their meal offering, fine flour mixed with oil. You shall offer three tenths for a bull, and

two tenths for the ram. [21] You shall offer one tenth for every lamb of the seven lambs; [22] and one male goat for a sin offering, to make atonement for you. [23] You shall offer these in addition to the burnt offering of the morning, which is for a continual burnt offering. [24] In this way you shall offer daily, for seven days, the food of the offering made by fire, of a pleasant aroma to YHWH. It shall be offered in addition to the continual burnt offering and its drink offering. [25] On the seventh day you shall have a kodesh convocation. You shall do no regular work. [26] "'Also in the day of the first fruits, when you offer a new meal offering to YHWH in your Chag HaShavuot, you shall have a kodesh convocation. You shall do no regular work; [27] but you shall offer a burnt offering for a pleasant aroma to YHWH: two young bulls, one ram, seven male lambs a year old; [28] and their meal offering, fine flour mixed with oil, three tenths for each bull, two tenths for the one ram, [29] one tenth for every lamb of the seven lambs; [30] and one male goat, to make atonement for you. [31] Besides the continual burnt offering and its meal offering, you shall offer them and their drink offerings. See that they are without defect.

Chapter 29

[1] "'In the seventh month, on the first day of the month, you shall have a kodesh convocation; you shall do no regular work. It is a day of Yom Teruah to you. [2] You shall offer a burnt offering for a pleasant aroma to YHWH: one young bull, one ram, seven male lambs a year old without defect; [3] and their meal offering, fine flour mixed with oil: three tenths for the bull, two tenths for the ram, [4] and one tenth for every lamb of the seven lambs; [5] and one male goat for a sin offering, to make atonement for you; [6] in addition to the burnt offering of the new moon with its meal offering, and the continual burnt offering with its meal offering, and their drink offerings, according to their ordinance, for a pleasant aroma, an offering made by fire to YHWH. [7] "'On the tenth day of this seventh month you shall have a kodesh convocation. You shall afflict your souls. You shall do no kind of work; [8] but you shall offer a burnt offering to YHWH for a pleasant aroma: one young bull, one ram, seven male lambs a year old, all without defect; [9] and their meal offering, fine flour mixed with oil: three tenths for the bull, two tenths for the one ram, [10] one tenth for every lamb of the seven lambs; [11] one male goat for a sin offering, in addition to the sin offering of atonement, and the continual burnt offering, and its meal offering, and their drink offerings. [12] "'On the fifteenth day of the seventh month you shall have a kodesh convocation. You shall do no regular work. You shall keep a feast to YHWH seven days. [13] You shall offer a burnt offering, an offering made by fire, of a pleasant aroma to YHWH: thirteen young bulls, two rams, fourteen male lambs a year old, all without defect; [14] and their meal offering, fine flour mixed with oil: three tenths for every bull of the thirteen bulls, two tenths for each ram of the two rams, [15] and one tenth for every lamb of the fourteen lambs; [16] and one male goat for a sin offering, in addition to the continual burnt offering, its meal offering, and its drink offering. [17] "'On the second day you shall offer twelve young bulls, two rams, and fourteen male lambs a year old without defect; [18] and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; [19] and one male goat for a sin offering, in addition to the continual burnt offering, with its meal offering and their drink offerings. [20] "'On the third day: eleven bulls, two rams, fourteen male lambs a year old without defect; [21] and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; [22] and one male goat for a sin offering, in addition to the continual burnt offering, and its meal offering, and its drink offering. [23] "'On the fourth day ten bulls, two rams, fourteen male lambs a year old without defect; [24] their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance; [25] and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and its drink offering. [26] "'On the fifth day: nine bulls, two rams, fourteen male lambs a year old without defect; [27] and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, [28] and one male goat for a sin offering, in addition to the continual burnt offering, and its meal offering, and its drink offering. [29] "'On the sixth day: eight bulls, two rams, fourteen male lambs a year old without defect; [30] and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, [31] and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and the drink

offerings of it. [32] "'On the seventh day: seven bulls, two rams, fourteen male lambs a year old without defect; [33] and their meal offering and their drink offerings for the bulls, for the rams, and for the lambs, according to their number, after the ordinance, [34] and one male goat for a sin offering; in addition to the continual burnt offering, its meal offering, and its drink offering. [35] "'On the eighth day you shall have a solemn assembly. You shall do no regular work; [36] but you shall offer a burnt offering, an offering made by fire, a pleasant aroma to YHWH: one bull, one ram, seven male lambs a year old without defect; [37] their meal offering and their drink offerings for the bull, for the ram, and for the lambs, shall be according to their number, after the ordinance, [38] and one male goat for a sin offering, in addition to the continual burnt offering, with its meal offering, and its drink offering. [39] "'You shall offer these to YHWH in your set feasts—in addition to your vows and your free will offerings—for your burnt offerings, your meal offerings, your drink offerings, and your peace offerings.'" [40] Moses told the children of Israel according to all that YHWH commanded Moses.

Chapter 30

[1] Moses spoke to the heads of the tribes of the children of Israel, saying, "This is the thing which YHWH has commanded. [2] When a man vows a vow to YHWH, or swears an oath to bind his soul with a bond, he shall not break his word. He shall do according to all that proceeds out of his mouth. [3] "Also, when a woman vows a vow to YHWH and binds herself by a pledge, being in her father's house, in her youth, [4] and her father hears her vow and her pledge with which she has bound her soul, and her father says nothing to her, then all her vows shall stand, and every pledge with which she has bound her soul shall stand. [5] But if her father forbids her in the day that he hears, none of her vows or of her pledges with which she has bound her soul, shall stand. YHWH will forgive her, because her father has forbidden her. [6] "If she has a husband, while her vows are on her, or the rash utterance of her lips with which she has bound her soul, [7] and her husband hears it, and says nothing to her in the day that he hears it; then her vows shall stand, and her pledges with which she has bound her soul shall stand. [8] But if her husband forbids her in the day that he hears it, then he makes void her vow which is on her and the rash utterance of her lips, with which she has bound her soul. YHWH will forgive her. [9] "But the vow of a widow, or of her who is divorced, everything with which she has bound her soul shall stand against her. [10] "If she vowed in her husband's house or bound her soul by a bond with an oath, [11] and her husband heard it, and held his peace at her and didn't disallow her, then all her vows shall stand, and every pledge with which she bound her soul shall stand. [12] But if her husband made them null and void in the day that he heard them, then whatever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand. Her husband has made them void. YHWH will forgive her. [13] Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. [14] But if her husband says nothing to her from day to day, then he establishes all her vows or all her pledges which are on her. He has established them, because he said nothing to her in the day that he heard them. [15] But if he makes them null and void after he has heard them, then he shall bear her iniquity." [16] These are the statutes which YHWH commanded Moses, between a man and his wife, between a father and his daughter, being in her youth, in her father's house.

Chapter 31

[1] YHWH spoke to Moses, saying, [2] "Avenge the children of Israel on the Midianites. Afterward you shall be gathered to your people." [3] Moses spoke to the people, saying, "Arm men from amongst you for war, that they may go against Midian, to execute YHWH's vengeance on Midian. [4] You shall send one thousand out of every tribe, throughout all the tribes of Israel, to the war." [5] So there were delivered, out of the thousands of Israel, a thousand from every tribe, twelve thousand armed for war. [6] Moses sent them, one thousand of every tribe, to the war with Phinehas the son of Eleazar the priest, to the war, with the vessels of the Mishkan and the trumpets for the alarm in his hand. [7] They fought against Midian, as YHWH commanded Moses. They killed every male. [8] They killed the kings of Midian with the rest of their slain: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam the son of Beor with the sword. [9] The children of Israel took the women

of Midian captive with their little ones; and all their livestock, all their flocks, and all their goods, they took as plunder. 10 All their cities in the places in which they lived, and all their encampments, they burnt with fire. 11 They took all the captives, and all the plunder, both of man and of animal. 12 They brought the captives with the prey and the plunder, to Moses, and to Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab, which are by the Jordan at Jericho. 13 Moses and Eleazar the priest, with all the princes of the congregation, went out to meet them outside of the camp. 14 Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who came from the service of the war. 15 Moses said to them, “Have you saved all the women alive? 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against YHWH in the matter of Peor, and so the plague was amongst the congregation of YHWH. 17 Now therefore kill every male amongst the little ones, and kill every woman who has known man by lying with him. 18 But all the girls, who have not known man by lying with him, keep alive for yourselves. 19 “Encamp outside of the camp for seven days. Whoever has killed any person, and whoever has touched any slain, purify yourselves on the third day and on the seventh day, you and your captives. 20 You shall purify every garment, and all that is made of skin, and all work of goats’ hair, and all things made of wood.” 21 Eleazar the priest said to the men of war who went to the battle, “This is the statute of the law which YHWH has commanded Moses. 22 However the gold, and the silver, the bronze, the iron, the tin, and the lead, 23 everything that may withstand the fire, you shall make to go through the fire, and it shall be clean; nevertheless it shall be purified with the water for impurity. All that doesn’t withstand the fire you shall make to go through the water. 24 You shall wash your clothes on the seventh day, and you shall be clean. Afterward you shall come into the camp.” 25 YHWH spoke to Moses, saying, 26 “Count the plunder that was taken, both of man and of animal, you, and Eleazar the priest, and the heads of the fathers’ households of the congregation; 27 and divide the plunder into two parts: between the men skilled in war, who went out to battle, and all the congregation. 28 Levy a tribute to YHWH of the men of war who went out to battle: one soul of five hundred; of the persons, of the cattle, of the donkeys, and of the flocks. 29 Take it from their half, and give it to Eleazar the priest, for YHWH’s wave offering. 30 Of the children of Israel’s half, you shall take one drawn out of every fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all the livestock, and give them to the Levites, who perform the duty of YHWH’s Mishkan.” 31 Moses and Eleazar the priest did as YHWH commanded Moses. 32 Now the plunder, over and above the booty which the men of war took, was six hundred and seventy-five thousand sheep, 33 seventy-two thousand head of cattle, 34 sixty-one thousand donkeys, 35 and thirty-two thousand persons in all, of the women who had not known man by lying with him. 36 The half, which was the portion of those who went out to war, was in number three hundred and thirty-seven thousand and five hundred sheep; 37 and YHWH’s tribute of the sheep was six hundred and seventy-five. 38 The cattle were thirty-six thousand, of which YHWH’s tribute was seventy-two. 39 The donkeys were thirty thousand and five hundred, of which YHWH’s tribute was sixty-one. 40 The persons were sixteen thousand, of whom YHWH’s tribute was thirty-two persons. 41 Moses gave the tribute, which was YHWH’s wave offering, to Eleazar the priest, as YHWH commanded Moses. 42 Of the children of Israel’s half, which Moses divided off from the men who fought 43 (now the congregation’s half was three hundred and thirty-seven thousand and five hundred sheep, 44 thirty-six thousand head of cattle, 45 thirty thousand and five hundred donkeys, 46 and sixteen thousand persons), 47 even of the children of Israel’s half, Moses took one drawn out of every fifty, both of man and of animal, and gave them to the Levites, who performed the duty of YHWH’s Mishkan, as YHWH commanded Moses. 48 The officers who were over the thousands of the army, the captains of thousands, and the captains of hundreds, came near to Moses. 49 They said to Moses, “Your servants have taken the sum of the men of war who are under our command, and there lacks not one man of us. 50 We have brought YHWH’s offering, what every man found: gold ornaments, armlets, bracelets, signet rings, earrings, and necklaces, to make atonement for our souls before YHWH.” 51 Moses and Eleazar the priest took their gold, even all worked jewels. 52 All the gold of the wave offering that they offered up to YHWH, of the captains of thousands, and of the captains of hundreds, was sixteen thousand and seven hundred and fifty shekels. 53 The men of war had taken booty, every man for himself. 54 Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and

brought it into the Tent of Meeting for a memorial for the children of Israel before YHWH.

Chapter 32

1 Now the children of Reuben and the children of Gad had a very great multitude of livestock. They saw the land
of Jazer, and the land of Gilead. Behold, the place was a place for livestock. 2 Then the children of Gad and the
children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation,
saying, 3 “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, 4 the land which YHWH
struck before the congregation of Israel, is a land for livestock; and your servants have livestock.” 5 They said,
“If we have found favour in your sight, let this land be given to your servants for a possession. Don’t bring us
over the Jordan.” 6 Moses said to the children of Gad, and to the children of Reuben, “Shall your brothers go to
war while you sit here? 7 Why do you discourage the heart of the children of Israel from going over into the land
which YHWH has given them? 8 Your fathers did so when I sent them from Kadesh Barnea to see the land. 9
For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of
Israel, that they should not go into the land which YHWH had given them. 10 YHWH’s anger burnt in that day,
and he swore, saying, 11 ‘Surely none of the men who came up out of Egypt, from twenty years old and upward,
shall see the land which I swore to Abraham, to Isaac, and to Jacob; because they have not wholly followed me,
12 except Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun, because they have followed
YHWH completely.’ 13 YHWH’s anger burnt against Israel, and he made them wander back and forth in the
wilderness forty years, until all the generation who had done evil in YHWH’s sight was consumed. 14 “Behold,
you have risen up in your fathers’ place, an increase of sinful men, to increase the fierce anger of YHWH
towards Israel. 15 For if you turn away from after him, he will yet again leave them in the wilderness; and you will
destroy all these people.” 16 They came near to him, and said, “We will build sheepfolds here for our livestock,
and cities for our little ones; 17 but we ourselves will be ready armed to go before the children of Israel, until we
have brought them to their place. Our little ones shall dwell in the fortified cities because of the inhabitants of
the land. 18 We will not return to our houses until the children of Israel have all received their inheritance. 19 For
we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to
us on this side of the Jordan eastward.” 20 Moses said to them: “If you will do this thing, if you will arm
yourselves to go before YHWH to the war, 21 and every one of your armed men will pass over the Jordan before
YHWH until he has driven out his enemies from before him, 22 and the land is subdued before YHWH; then
afterward you shall return, and be clear of obligation to YHWH and to Israel. Then this land shall be your
possession before YHWH. 23 “But if you will not do so, behold, you have sinned against YHWH; and be sure
your sin will find you out. 24 Build cities for your little ones, and folds for your sheep; and do that which has
proceeded out of your mouth.” 25 The children of Gad and the children of Reuben spoke to Moses, saying, “Your
servants will do as my adonai commands. 26 Our little ones, our wives, our flocks, and all our livestock shall be
there in the cities of Gilead; 27 but your servants will pass over, every man who is armed for war, before YHWH
to battle, as my adonai says.” 28 So Moses commanded concerning them to Eleazar the priest, and to Joshua
the son of Nun, and to the heads of the fathers’ households of the tribes of the children of Israel. 29 Moses said
to them, “If the children of Gad and the children of Reuben will pass with you over the Jordan, every man who is
armed to battle before YHWH, and the land is subdued before you, then you shall give them the land of Gilead
for a possession; 30 but if they will not pass over with you armed, they shall have possessions amongst you in
the land of Canaan.” 31 The children of Gad and the children of Reuben answered, saying, “As YHWH has said
to your servants, so will we do. 32 We will pass over armed before YHWH into the land of Canaan, and the
possession of our inheritance shall remain with us beyond the Jordan.” 33 Moses gave to them, even to the
children of Gad, and to the children of Reuben, and to the half-tribe of Manasseh the son of Joseph, the
kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan; the land, according to its cities
and borders, even the cities of the surrounding land. 34 The children of Gad built Dibon, Ataroth, Aroer, 35
Atroth-shophan, Jazer, Jogbehah, 36 Beth Nimrah, and Beth Haran: fortified cities and folds for sheep. 37 The

children of Reuben built Heshbon, Elealeh, Kiriathaim, [38] Nebo, and Baal Meon, (their names being changed), and Sibmah. They gave other names to the cities which they built. [39] The children of Machir the son of Manasseh went to Gilead, took it, and dispossessed the Amorites who were therein. [40] Moses gave Gilead to Machir the son of Manasseh; and he lived therein. [41] Jair the son of Manasseh went and took its villages, and called them Havvoth Jair. [42] Nobah went and took Kenath and its villages, and called it Nobah, after his own name.

Chapter 33

[1] These are the journeys of the children of Israel, when they went out of the land of Egypt by their armies under the hand of Moses and Aaron. [2] Moses wrote the starting points of their journeys by the mitzvah of YHWH. These are their journeys according to their starting points. [3] They travelled from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Pesach, the children of Israel went out with a high hand in the sight of all the Egyptians, [4] while the Egyptians were burying all their firstborn, whom YHWH had struck amongst them. YHWH also executed judgements on their gods. [5] The children of Israel travelled from Rameses, and encamped in Succoth. [6] They travelled from Succoth, and encamped in Etham, which is in the edge of the wilderness. [7] They travelled from Etham, and turned back to Pihahiroth, which is before Baal Zephon, and they encamped before Migdol. [8] They travelled from before Hahiroth, and crossed through the middle of the sea into the wilderness. They went three days' journey in the wilderness of Etham, and encamped in Marah. [9] They travelled from Marah, and came to Elim. In Elim, there were twelve springs of water and seventy palm trees, and they encamped there. [10] They travelled from Elim, and encamped by the Red Sea. [11] They travelled from the Red Sea, and encamped in the wilderness of Sin. [12] They travelled from the wilderness of Sin, and encamped in Dophkah. [13] They travelled from Dophkah, and encamped in Alush. [14] They travelled from Alush, and encamped in Rephidim, where there was no water for the people to drink. [15] They travelled from Rephidim, and encamped in the wilderness of Sinai. [16] They travelled from the wilderness of Sinai, and encamped in Kibroth Hattaavah. [17] They travelled from Kibroth Hattaavah, and encamped in Hazeroth. [18] They travelled from Hazeroth, and encamped in Rithmah. [19] They travelled from Rithmah, and encamped in Rimmon Perez. [20] They travelled from Rimmon Perez, and encamped in Libnah. [21] They travelled from Libnah, and encamped in Rissah. [22] They travelled from Rissah, and encamped in Kehelathah. [23] They travelled from Kehelathah, and encamped in Mount Shepher. [24] They travelled from Mount Shepher, and encamped in Haradah. [25] They travelled from Haradah, and encamped in Makheloth. [26] They travelled from Makheloth, and encamped in Tahath. [27] They travelled from Tahath, and encamped in Terah. [28] They travelled from Terah, and encamped in Mithkah. [29] They travelled from Mithkah, and encamped in Hashmonah. [30] They travelled from Hashmonah, and encamped in Moseroth. [31] They travelled from Moseroth, and encamped in Bene Jaakan. [32] They travelled from Bene Jaakan, and encamped in Hor Haggidgad. [33] They travelled from Hor Haggidgad, and encamped in Jotbathah. [34] They travelled from Jotbathah, and encamped in Abronah. [35] They travelled from Abronah, and encamped in Ezion Geber. [36] They travelled from Ezion Geber, and encamped at Kadesh in the wilderness of Zin. [37] They travelled from Kadesh, and encamped in Mount Hor, in the edge of the land of Edom. [38] Aaron the priest went up into Mount Hor at the mitzvah of YHWH and died there, in the fortieth year after the children of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month. [39] Aaron was one hundred and twenty-three years old when he died in Mount Hor. [40] The Canaanite king of Arad, who lived in the South in the land of Canaan, heard of the coming of the children of Israel. [41] They travelled from Mount Hor, and encamped in Zalmonah. [42] They travelled from Zalmonah, and encamped in Punon. [43] They travelled from Punon, and encamped in Oboth. [44] They travelled from Oboth, and encamped in Iye Abarim, in the border of Moab. [45] They travelled from Iyim, and encamped in Dibon Gad. [46] They travelled from Dibon Gad, and encamped in Almon Diblathaim. [47] They travelled from Almon Diblathaim, and encamped in the mountains of Abarim, before Nebo. [48] They travelled from the mountains of Abarim, and encamped in the plains of Moab by the Jordan at Jericho. [49] They encamped by the Jordan, from Beth Jeshimoth even to Abel Shittim in the

plains of Moab. [50] YHWH spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, [51] Speak to the children of Israel, and tell them, “When you pass over the Jordan into the land of Canaan, [52] then you shall drive out all the inhabitants of the land from before you, destroy all their stone idols, destroy all their molten images, and demolish all their high places. [53] You shall take possession of the land, and dwell therein; for I have given the land to you to possess it. [54] You shall inherit the land by lot according to your families; to the larger groups you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance. Wherever the lot falls to any man, that shall be his. You shall inherit according to the tribes of your fathers. [55] “But if you do not drive out the inhabitants of the land from before you, then those you let remain of them will be like pricks in your eyes and thorns in your sides. They will harass you in the land in which you dwell. [56] It shall happen that as I thought to do to them, so I will do to you.”

Chapter 34

[1] YHWH spoke to Moses, saying, [2] “Command the children of Israel, and tell them, ‘When you come into the land of Canaan (this is the land that shall fall to you for an inheritance, even the land of Canaan according to its borders), [3] then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south border shall be from the end of the Salt Sea eastward. [4] Your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and it shall pass southward of Kadesh Barnea; and it shall go from there to Hazar Addar, and pass along to Azmon. [5] The border shall turn about from Azmon to the brook of Egypt, and it shall end at the sea. [6] “‘For the western border, you shall have the great sea and its border. This shall be your west border. [7] “‘This shall be your north border: from the great sea you shall mark out for yourselves Mount Hor. [8] From Mount Hor you shall mark out to the entrance of Hamath; and the border shall pass by Zedad. [9] Then the border shall go to Ziphron, and it shall end at Hazar Enan. This shall be your north border. [10] “‘You shall mark out your east border from Hazar Enan to Shepham. [11] The border shall go down from Shepham to Riblah, on the east side of Ain. The border shall go down, and shall reach to the side of the sea of Chinnereth eastward. [12] The border shall go down to the Jordan, and end at the Salt Sea. This shall be your land according to its borders around it.’” [13] Moses commanded the children of Israel, saying, “This is the land which you shall inherit by lot, which YHWH has commanded to give to the nine tribes, and to the half-tribe; [14] for the tribe of the children of Reuben according to their fathers’ houses, the tribe of the children of Gad according to their fathers’ houses, and the half-tribe of Manasseh have received their inheritance. [15] The two tribes and the half-tribe have received their inheritance beyond the Jordan at Jericho eastward, towards the sunrise.” [16] YHWH spoke to Moses, saying, [17] “These are the names of the men who shall divide the land to you for inheritance: Eleazar the priest, and Joshua the son of Nun. [18] You shall take one prince of every tribe, to divide the land for inheritance. [19] These are the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh. [20] Of the tribe of the children of Simeon, Shemuel the son of Ammihud. [21] Of the tribe of Benjamin, Elidad the son of Chislon. [22] Of the tribe of the children of Dan a prince, Bukki the son of Jogli. [23] Of the children of Joseph: of the tribe of the children of Manasseh a prince, Hanniel the son of Ephod. [24] Of the tribe of the children of Ephraim a prince, Kemuel the son of Shiphtan. [25] Of the tribe of the children of Zebulun a prince, Elizaphan the son of Parnach. [26] Of the tribe of the children of Issachar a prince, Paltiel the son of Azzan. [27] Of the tribe of the children of Asher a prince, Ahihud the son of Shelomi. [28] Of the tribe of the children of Naphtali a prince, Pedahel the son of Ammihud.” [29] These are they whom YHWH commanded to divide the inheritance to the children of Israel in the land of Canaan.

Chapter 35

[1] YHWH spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, [2] “Command the children of Israel to give to the Levites cities to dwell in out of their inheritance. You shall give pasture lands for the cities around them to the Levites. [3] They shall have the cities to dwell in. Their pasture lands shall be for their livestock, and for their possessions, and for all their animals. [4] “The pasture lands of the cities, which you shall

give to the Levites, shall be from the wall of the city and outward one thousand cubits around it. [5] You shall measure outside of the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the middle. This shall be the pasture lands of their cities. [6] “The cities which you shall give to the Levites, they shall be the six cities of refuge, which you shall give for the man slayer to flee to. Besides them you shall give forty-two cities. [7] All the cities which you shall give to the Levites shall be forty-eight cities together with their pasture lands. [8] Concerning the cities which you shall give of the possession of the children of Israel, from the many you shall take many, and from the few you shall take few. Everyone according to his inheritance which he inherits shall give some of his cities to the Levites.” [9] YHWH spoke to Moses, saying, [10] “Speak to the children of Israel, and tell them, ‘When you pass over the Jordan into the land of Canaan, [11] then you shall appoint for yourselves cities to be cities of refuge for you, that the man slayer who kills any person unwittingly may flee there. [12] The cities shall be for your refuge from the avenger, that the man slayer not die until he stands before the congregation for judgement. [13] The cities which you shall give shall be for you six cities of refuge. [14] You shall give three cities beyond the Jordan, and you shall give three cities in the land of Canaan. They shall be cities of refuge. [15] These six cities shall be refuge for the children of Israel, for the stranger, and for the foreigner living amongst them, that everyone who kills any person unwittingly may flee there. [16] “‘But if he struck him with an instrument of iron, so that he died, he is a murderer. The murderer shall surely be put to death. [17] If he struck him with a stone in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. [18] Or if he struck him with a weapon of wood in the hand, by which a man may die, and he died, he is a murderer. The murderer shall surely be put to death. [19] The avenger of blood shall himself put the murderer to death. When he meets him, he shall put him to death. [20] If he shoved him out of hatred, or hurled something at him while lying in wait, so that he died, [21] or in hostility struck him with his hand, so that he died, he who struck him shall surely be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him. [22] “‘But if he shoved him suddenly without hostility, or hurled on him anything without lying in wait, [23] or with any stone, by which a man may die, not seeing him, and cast it on him so that he died, and he was not his enemy and not seeking his harm, [24] then the congregation shall judge between the striker and the avenger of blood according to these ordinances. [25] The congregation shall deliver the man slayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, where he had fled. He shall dwell therein until the death of the high priest, who was anointed with the kodesh oil. [26] “‘But if the man slayer shall at any time go beyond the border of his city of refuge where he flees, [27] and the avenger of blood finds him outside of the border of his city of refuge, and the avenger of blood kills the man slayer, he shall not be guilty of blood, [28] because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest, the man slayer shall return into the land of his possession. [29] “‘These things shall be for a statute and ordinance to you throughout your generations in all your dwellings. [30] “‘Whoever kills any person, the murderer shall be slain based on the testimony of witnesses; but one witness shall not testify alone against any person so that he dies. [31] “‘Moreover you shall take no ransom for the life of a murderer who is guilty of death. He shall surely be put to death. [32] “‘You shall take no ransom for him who has fled to his city of refuge, that he may come again to dwell in the land before the death of the priest. [33] “‘So you shall not pollute the land where you live; for blood pollutes the land. No atonement can be made for the land for the blood that is shed in it, but by the blood of him who shed it. [34] You shall not defile the land which you inhabit, where I dwell; for I, YHWH, dwell amongst the children of Israel.’”

Chapter 36

[1] The heads of the fathers’ households of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the princes, the heads of the fathers’ households of the children of Israel. [2] They said, “YHWH commanded my adonai to give the land for inheritance by lot to the children of Israel. My adonai was commanded by YHWH to give the

inheritance of Zelophehad our brother to his daughters. [3] If they are married to any of the sons of the other tribes of the children of Israel, then their inheritance will be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe to which they shall belong. So it will be taken away from the lot of our inheritance. [4] When the jubilee of the children of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they shall belong. So their inheritance will be taken away from the inheritance of the tribe of our fathers." [5] Moses commanded the children of Israel according to YHWH's word, saying, "The tribe of the sons of Joseph speak what is right. [6] This is the thing which YHWH commands concerning the daughters of Zelophehad, saying, 'Let them be married to whom they think best, only they shall marry into the family of the tribe of their father. [7] So shall no inheritance of the children of Israel move from tribe to tribe; for the children of Israel shall all keep the inheritance of the tribe of his fathers. [8] Every daughter who possesses an inheritance in any tribe of the children of Israel shall be wife to one of the family of the tribe of her father, that the children of Israel may each possess the inheritance of his fathers. [9] So shall no inheritance move from one tribe to another tribe; for the tribes of the children of Israel shall each keep his own inheritance.'" [10] The daughters of Zelophehad did as YHWH commanded Moses: [11] for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons. [12] They were married into the families of the sons of Manasseh the son of Joseph. Their inheritance remained in the tribe of the family of their father. [13] These are the mitzvot and the ordinances which YHWH commanded by Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

Devarim

Chapter 1

[1] These are the words which Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suf, between Paran, Tophel, Laban, Hazeroth, and Dizahab. [2] It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. [3] In the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel according to all that YHWH had given him in mitzvah to them, [4] after he had struck Sihon the king of the Amorites who lived in Heshbon, and Og the king of Bashan who lived in Ashtaroth, at Edrei. [5] Beyond the Jordan, in the land of Moab, Moses began to declare this law, saying, [6] "YHWH our Elohim spoke to us in Horeb, saying, 'You have lived long enough at this mountain. [7] Turn, and take your journey, and go to the hill country of the Amorites and to all the places near there: in the Arabah, in the hill country, in the lowland, in the South, by the seashore, in the land of the Canaanites, and in Lebanon as far as the great river, the river Euphrates. [8] Behold, I have set the land before you. Go in and possess the land which YHWH swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their offspring after them.'" [9] I spoke to you at that time, saying, "I am not able to bear you myself alone. [10] YHWH your Elohim has multiplied you, and behold, you are today as the stars of the sky for multitude. [11] May YHWH, the Elohim of your fathers, make you a thousand times as many as you are and bless you, as he has promised you! [12] How can I myself alone bear your problems, your burdens, and your strife? [13] Take wise men of understanding who are respected amongst your tribes, and I will make them heads over you." [14] You answered me, and said, "The thing which you have spoken is good to do." [15] So I took the heads of your tribes, wise and respected men, and made them heads over you, captains of thousands, captains of hundreds, captains of fifties, captains of tens, and officers, according to your tribes. [16] I commanded your judges at that time, saying, "Hear cases between your brothers and judge righteously between a man and his brother, and the foreigner who is living with him. [17] You shall not show partiality in judgement; you shall hear the small and the great alike. You shall not be afraid of the face of man, for the judgement is Elohim's. The case that is too hard for you, you shall bring to me, and I will hear it." [18] I commanded you at that time all the things which you should do. [19] We travelled from Horeb and went through all that great and terrible wilderness which you saw, by the way to the hill country of the Amorites, as YHWH our Elohim commanded us; and we came to Kadesh Barnea. [20] I said to you, "You have come to the hill country of the Amorites, which YHWH our Elohim gives to us. [21] Behold, YHWH your Elohim has set the land before you. Go up, take possession, as YHWH the Elohim of your fathers has spoken to you. Don't be afraid, neither be dismayed." [22] You came near to me, everyone of you, and said, "Let's send men before us, that they may search the land for us, and bring back to us word of the way by which we must go up, and the cities to which we shall come." [23] The thing pleased me well. I took twelve of your men, one man for every tribe. [24] They turned and went up into the hill country, and came to the valley of Eshcol, and spied it out. [25] They took some of the fruit of the land in their hands and brought it down to us, and brought us word again, and said, "It is a good land which YHWH our Elohim gives to us." [26] Yet you wouldn't go up, but rebelled against the mitzvah of YHWH your Elohim. [27] You murmured in your tents, and said, "Because YHWH hated us, he has brought us out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. [28] Where are we going up? Our brothers have made our heart melt, saying, 'The people are greater and taller than we. The cities are great and fortified up to the sky. Moreover we have seen the sons of the Anakim there!'" [29] Then I said to you, "Don't be terrified. Don't be afraid of them. [30] YHWH your Elohim, who goes before you, he will fight for you, according to all that he did for you in Egypt before your eyes, [31] and in the wilderness where you have seen how that YHWH your Elohim carried you, as a man carries his son, in all the way that you went, until you came to this place." [32] Yet in this thing you didn't believe YHWH your Elohim, [33] who went before you on the way, to seek out a place for you to pitch your tents in: in fire by night, to show you by what way you should go, and in the cloud by day. [34] YHWH heard the voice of your words and was angry, and swore, saying, [35] "Surely not one of these men of this evil generation shall see the good land which I swore to give to your fathers, [36] except Caleb the son of Jephunneh.

He shall see it. I will give the land that he has trodden on to him and to his children, because he has wholly followed YHWH." [37] Also YHWH was angry with me for your sakes, saying, "You also shall not go in there. [38] Joshua the son of Nun, who stands before you, shall go in there. Encourage him, for he shall cause Israel to inherit it. [39] Moreover your little ones, whom you said would be captured or killed, your children, who today have no knowledge of good or evil, shall go in there. I will give it to them, and they shall possess it. [40] But as for you, turn, and take your journey into the wilderness by the way to the Red Sea." [41] Then you answered and said to me, "We have sinned against YHWH. We will go up and fight, according to all that YHWH our Elohim commanded us." Every man of you put on his weapons of war, and presumed to go up into the hill country. [42] YHWH said to me, "Tell them, 'Don't go up and don't fight; for I am not amongst you, lest you be struck before your enemies.'" [43] So I spoke to you, and you didn't listen; but you rebelled against the mitzvah of YHWH, and were presumptuous, and went up into the hill country. [44] The Amorites, who lived in that hill country, came out against you and chased you as bees do, and beat you down in Seir, even to Hormah. [45] You returned and wept before YHWH, but YHWH didn't listen to your voice, nor turn his ear to you. [46] So you stayed in Kadesh many days, according to the days that you remained.

Chapter 2

[1] Then we turned, and took our journey into the wilderness by the way to the Red Sea, as YHWH spoke to me; and we encircled Mount Seir many days. [2] YHWH spoke to me, saying, [3] "You have encircled this mountain long enough. Turn northward. [4] Command the people, saying, 'You are to pass through the border of your brothers, the children of Esau, who dwell in Seir; and they will be afraid of you. Therefore be careful. [5] Don't contend with them; for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given Mount Seir to Esau for a possession. [6] You shall purchase food from them for money, that you may eat. You shall also buy water from them for money, that you may drink.'" [7] For YHWH your Elohim has blessed you in all the work of your hands. He has known your walking through this great wilderness. These forty years, YHWH your Elohim has been with you. You have lacked nothing. [8] So we passed by from our brothers, the children of Esau, who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab. [9] YHWH said to me, "Don't bother Moab, neither contend with them in battle; for I will not give you any of his land for a possession, because I have given Ar to the children of Lot for a possession." [10] (The Emim lived there before, a great and numerous people, and tall as the Anakim. [11] These also are considered to be Rephaim, as the Anakim; but the Moabites call them Emim. [12] The Horites also lived in Seir in the past, but the children of Esau succeeded them. They destroyed them from before them, and lived in their place, as Israel did to the land of his possession, which YHWH gave to them.) [13] "Now rise up and cross over the brook Zered." We went over the brook Zered. [14] The days in which we came from Kadesh Barnea until we had come over the brook Zered were thirty-eight years, until all the generation of the men of war were consumed from the middle of the camp, as YHWH swore to them. [15] Moreover YHWH's hand was against them, to destroy them from the middle of the camp, until they were consumed. [16] So, when all the men of war were consumed and dead from amongst the people, [17] YHWH spoke to me, saying, [18] "You are to pass over Ar, the border of Moab, today. [19] When you come near the border of the children of Ammon, don't bother them, nor contend with them; for I will not give you any of the land of the children of Ammon for a possession, because I have given it to the children of Lot for a possession." [20] (That also is considered a land of Rephaim. Rephaim lived there in the past, but the Ammonites call them Zamzummim, [21] a great people, many, and tall, as the Anakim; but YHWH destroyed them from before Israel, and they succeeded them, and lived in their place, [22] as he did for the children of Esau who dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and lived in their place even to this day. [23] Then the Avvim, who lived in villages as far as Gaza: the Caphtorim, who came out of Caphtor, destroyed them and lived in their place.) [24] "Rise up, take your journey, and pass over the valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. [25] Today I will

begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall hear the report of you, and shall tremble and be in anguish because of you." [26] I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, [27] "Let me pass through your land. I will go along by the highway. I will turn neither to the right hand nor to the left. [28] You shall sell me food for money, that I may eat; and give me water for money, that I may drink. Just let me pass through on my feet, [29] as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me, until I pass over the Jordan into the land which YHWH our Elohim gives us." [30] But Sihon king of Heshbon would not let us pass by him, for YHWH your Elohim hardened his spirit and made his heart obstinate, that he might deliver him into your hand, as it is today. [31] YHWH said to me, "Behold, I have begun to deliver up Sihon and his land before you. Begin to possess, that you may inherit his land." [32] Then Sihon came out against us, he and all his people, to battle at Jahaz. [33] YHWH our Elohim delivered him up before us; and we struck him, his sons, and all his people. [34] We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones. We left no one remaining. [35] Only the livestock we took for plunder for ourselves, with the plunder of the cities which we had taken. [36] From Aroer, which is on the edge of the valley of the Arnon, and the city that is in the valley, even to Gilead, there was not a city too high for us. YHWH our Elohim delivered up all before us. [37] Only to the land of the children of Ammon you didn't come near: all the banks of the river Jabbok, and the cities of the hill country, and wherever YHWH our Elohim forbade us.

Chapter 3

[1] Then we turned, and went up the way to Bashan. Og the king of Bashan came out against us, he and all his people, to battle at Edrei. [2] YHWH said to me, "Don't fear him; for I have delivered him, with all his people and his land, into your hand. You shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon." [3] So YHWH our Elohim also delivered into our hand Og, the king of Bashan, and all his people. We struck him until no one was left to him remaining. [4] We took all his cities at that time. There was not a city which we didn't take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan. [5] All these were cities fortified with high walls, gates, and bars, in addition to a great many villages without walls. [6] We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. [7] But all the livestock, and the plunder of the cities, we took for plunder for ourselves. [8] We took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of the Arnon to Mount Hermon. [9] (The Sidonians call Hermon Sirion, and the Amorites call it Senir.) [10] We took all the cities of the plain, and all Gilead, and all Bashan, to Salecah and Edrei, cities of the kingdom of Og in Bashan. [11] (For only Og king of Bashan remained of the remnant of the Rephaim. Behold, his bedstead was a bedstead of iron. Isn't it in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its width, after the cubit of a man.) [12] This land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill country of Gilead with its cities, I gave to the Reubenites and to the Gadites; [13] and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh—all the region of Argob, even all Bashan. (The same is called the land of Rephaim. [14] Jair the son of Manasseh took all the region of Argob, to the border of the Geshurites and the Maacathites, and called them, even Bashan, after his own name, Havvoth Jair, to this day.) [15] I gave Gilead to Machir. [16] To the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and its border, even to the river Jabbok, which is the border of the children of Ammon; [17] the Arabah also, and the Jordan and its border, from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward. [18] I commanded you at that time, saying, "YHWH your Elohim has given you this land to possess it. All of you men of valour shall pass over armed before your brothers, the children of Israel. [19] But your wives, and your little ones, and your livestock, (I know that you have much livestock), shall live in your cities which I have given you, [20] until YHWH gives rest to your brothers, as to you, and they also possess the land which YHWH your Elohim gives them beyond the Jordan. Then you shall each return to his own possession, which I have given you." [21] I commanded Joshua at that time, saying,

“Your eyes have seen all that YHWH your Elohim has done to these two kings. So shall YHWH do to all the kingdoms where you go over. 22 You shall not fear them; for YHWH your Elohim himself fights for you.” 23 I begged YHWH at that time, saying, 24 “Adonai YHWH, you have begun to show your servant your greatness, and your strong hand. For what god is there in heaven or in earth that can do works like yours, and mighty acts like yours? 25 Please let me go over and see the good land that is beyond the Jordan, that fine mountain, and Lebanon.” 26 But YHWH was angry with me because of you, and didn’t listen to me. YHWH said to me, “That is enough! Speak no more to me of this matter. 27 Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes; for you shall not go over this Jordan. 28 But commission Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see.” 29 So we stayed in the valley near Beth Peor.

Chapter 4

1 Now, Israel, listen to the statutes and to the ordinances which I teach you, to do them, that you may live and go in and possess the land which YHWH, the Elohim of your fathers, gives you. 2 You shall not add to the word which I command you, neither shall you take away from it, that you may keep the mitzvot of YHWH your Elohim which I command you. 3 Your eyes have seen what YHWH did because of Baal Peor; for YHWH your Elohim has destroyed all the men who followed Baal Peor from amongst you. 4 But you who were faithful to YHWH your Elohim are all alive today. 5 Behold, I have taught you statutes and ordinances, even as YHWH my Elohim commanded me, that you should do so in the middle of the land where you go in to possess it. 6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples who shall hear all these statutes and say, “Surely this great nation is a wise and understanding people.” 7 For what great nation is there that has a god so near to them as YHWH our Elohim is whenever we call on him? 8 What great nation is there that has statutes and ordinances so righteous as all this law which I set before you today? 9 Only be careful, and keep your soul diligently, lest you forget the things which your eyes saw, and lest they depart from your heart all the days of your life; but make them known to your children and your children’s children— 10 the day that you stood before YHWH your Elohim in Horeb, when YHWH said to me, “Assemble the people to me, and I will make them hear my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.” 11 You came near and stood under the mountain. The mountain burnt with fire to the heart of the sky, with darkness, cloud, and thick darkness. 12 YHWH spoke to you out of the middle of the fire: you heard the voice of words, but you saw no form; you only heard a voice. 13 He declared to you his covenant, which he commanded you to perform, even the ten commandments. He wrote them on two stone tablets. 14 YHWH commanded me at that time to teach you statutes and ordinances, that you might do them in the land where you go over to possess it. 15 Be very careful, for you saw no kind of form on the day that YHWH spoke to you in Horeb out of the middle of the fire, 16 lest you corrupt yourselves, and make yourself a carved image in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; 19 and lest you lift up your eyes to the sky, and when you see the sun and the moon and the stars, even all the army of the sky, you are drawn away and worship them, and serve them, which YHWH your Elohim has allotted to all the peoples under the whole sky. 20 But YHWH has taken you, and brought you out of the iron furnace, out of Egypt, to be to him a people of inheritance, as it is today. 21 Furthermore YHWH was angry with me for your sakes, and swore that I should not go over the Jordan, and that I should not go in to that good land which YHWH your Elohim gives you for an inheritance; 22 but I must die in this land. I must not go over the Jordan, but you shall go over and possess that good land. 23 Be careful, lest you forget the covenant of YHWH your Elohim, which he made with you, and make yourselves a carved image in the form of anything which YHWH your Elohim has forbidden you. 24 For YHWH your Elohim is a devouring fire, a jealous Elohim. 25 When you father children and children’s children, and you have been long in the land, and then corrupt yourselves, and make a carved image in the form of anything, and do that which is

evil in YHWH your Elohim's sight to provoke him to anger, [26] I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you go over the Jordan to possess it. You will not prolong your days on it, but will utterly be destroyed. [27] YHWH will scatter you amongst the peoples, and you will be left few in number amongst the nations where YHWH will lead you away. [28] There you will serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. [29] But from there you shall seek YHWH your Elohim, and you will find him when you search after him with all your heart and with all your soul. [30] When you are in oppression, and all these things have come on you, in the latter days you shall return to YHWH your Elohim and listen to his voice. [31] For YHWH your Elohim is a merciful Elohim. He will not fail you nor destroy you, nor forget the covenant of your fathers which he swore to them. [32] For ask now of the days that are past, which were before you, since the day that Elohim created man on the earth, and from the one end of the sky to the other, whether there has been anything as great as this thing is, or has been heard like it? [33] Did a people ever hear the voice of Elohim speaking out of the middle of the fire, as you have heard, and live? [34] Or has Elohim tried to go and take a nation for himself from amongst another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, according to all that YHWH your Elohim did for you in Egypt before your eyes? [35] It was shown to you so that you might know that YHWH is Elohim. There is no one else besides him. [36] Out of heaven he made you to hear his voice, that he might instruct you. On earth he made you to see his great fire; and you heard his words out of the middle of the fire. [37] Because he loved your fathers, therefore he chose their offspring after them, and brought you out with his presence, with his great power, out of Egypt; [38] to drive out nations from before you greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is today. [39] Know therefore today, and take it to heart, that YHWH himself is Elohim in heaven above and on the earth beneath. There is no one else. [40] You shall keep his statutes and his mitzvot which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which YHWH your Elohim gives you for all time. [41] Then Moses set apart three cities beyond the Jordan towards the sunrise, [42] that the man slayer might flee there, who kills his neighbour unintentionally and didn't hate him in time past, and that fleeing to one of these cities he might live: [43] Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead for the Gadites; and Golan in Bashan for the Manassites. [44] This is the law which Moses set before the children of Israel. [45] These are the testimonies, and the statutes, and the ordinances which Moses spoke to the children of Israel when they came out of Egypt, [46] beyond the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel struck when they came out of Egypt. [47] They took possession of his land and the land of Og king of Bashan, the two kings of the Amorites, who were beyond the Jordan towards the sunrise; [48] from Aroer, which is on the edge of the valley of the Arnon, even to Mount Siyon (also called Hermon), [49] and all the Arabah beyond the Jordan eastward, even to the sea of the Arabah, under the slopes of Pisgah.

Chapter 5

[1] Moses called to all Israel, and said to them, "Hear, Israel, the statutes and the ordinances which I speak in your ears today, that you may learn them, and observe to do them." [2] YHWH our Elohim made a covenant with us in Horeb. [3] YHWH didn't make this covenant with our fathers, but with us, even us, who are all of us here alive today. [4] YHWH spoke with you face to face on the mountain out of the middle of the fire, [5] (I stood between YHWH and you at that time, to show you YHWH's word; for you were afraid because of the fire, and didn't go up onto the mountain) saying, [6] "I am YHWH your Elohim, who brought you out of the land of Egypt, out of the house of bondage. [7] "You shall have no other gods before me. [8] "You shall not make a carved image for yourself—any likeness of what is in heaven above, or what is in the earth beneath, or that is in the water under the earth. [9] You shall not bow yourself down to them, nor serve them, for I, YHWH your Elohim, am a jealous Elohim, visiting the iniquity of the fathers on the children and on the third and on the fourth generation of those who hate me [10] and showing chesed to thousands of those who love me and keep my mitzvot. [11] "You shall not

misuse the name of YHWH your Elohim; for YHWH will not hold him guiltless who misuses his name. [12] “Observe the Shabbat day, to keep it kodesh, as YHWH your Elohim commanded you. [13] You shall labour six days, and do all your work; [14] but the seventh day is a Shabbat to YHWH your Elohim, in which you shall not do any work—neither you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. [15] You shall remember that you were a servant in the land of Egypt, and YHWH your Elohim brought you out of there by a mighty hand and by an outstretched arm. Therefore YHWH your Elohim commanded you to keep the Shabbat day. [16] “Honour your father and your mother, as YHWH your Elohim commanded you, that your days may be long and that it may go well with you in the land which YHWH your Elohim gives you. [17] “You shall not murder. [18] “You shall not commit adultery. [19] “You shall not steal. [20] “You shall not give false testimony against your neighbour. [21] “You shall not covet your neighbour’s wife. Neither shall you desire your neighbour’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbour’s.” [22] YHWH spoke these words to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness, with a great voice. He added no more. He wrote them on two stone tablets, and gave them to me. [23] When you heard the voice out of the middle of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders; [24] and you said, “Behold, YHWH our Elohim has shown us his glory and his greatness, and we have heard his voice out of the middle of the fire. We have seen today that Elohim does speak with man, and he lives. [25] Now therefore, why should we die? For this great fire will consume us. If we hear YHWH our Elohim’s voice any more, then we shall die. [26] For who is there of all flesh who has heard the voice of the living Elohim speaking out of the middle of the fire, as we have, and lived? [27] Go near, and hear all that YHWH our Elohim shall say, and tell us all that YHWH our Elohim tells you; and we will hear it, and do it.” [28] YHWH heard the voice of your words when you spoke to me; and YHWH said to me, “I have heard the voice of the words of this people which they have spoken to you. They have well said all that they have spoken. [29] Oh that there were such a heart in them that they would fear me and keep all my mitzvot always, that it might be well with them and with their children forever! [30] “Go tell them, ‘Return to your tents.’ [31] But as for you, stand here by me, and I will tell you all the mitzvot, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess.” [32] You shall observe to do therefore as YHWH your Elohim has commanded you. You shall not turn away to the right hand or to the left. [33] You shall walk in all the way which YHWH your Elohim has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess.

Chapter 6

[1] Now these are the mitzvot, the statutes, and the ordinances, which YHWH your Elohim commanded to teach you, that you might do them in the land that you go over to possess; [2] that you might fear YHWH your Elohim, to keep all his statutes and his mitzvot, which I command you—you, your son, and your son’s son, all the days of your life; and that your days may be prolonged. [3] Hear therefore, Israel, and observe to do it, that it may be well with you, and that you may increase mightily, as YHWH, the Elohim of your fathers, has promised to you, in a land flowing with milk and honey. [4] Shema Yisrael, YHWH Eloheinu, YHWH echad (Hear, Israel: YHWH is our Elohim, YHWH is one.) [5] You shall love YHWH your Elohim with all your heart, with all your soul, and with all your might. [6] These words, which I command you today, shall be on your heart; [7] and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. [8] You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. [9] You shall write them on the door posts of your house and on your gates. [10] It shall be, when YHWH your Elohim brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and goodly cities which you didn’t build, [11] and houses full of all good things which you didn’t fill, and cisterns dug out which you didn’t dig, vineyards and olive trees which you didn’t plant, and

you shall eat and be full; [12] then beware lest you forget YHWH, who brought you out of the land of Egypt, out of the house of bondage. [13] You shall fear YHWH your Elohim; and you shall serve him, and shall swear by his name. [14] You shall not go after other gods, of the gods of the peoples who are around you, [15] for YHWH your Elohim amongst you is a jealous Elohim, lest the anger of YHWH your Elohim be kindled against you, and he destroy you from off the face of the earth. [16] You shall not tempt YHWH your Elohim, as you tempted him in Massah. [17] You shall diligently keep the mitzvot of YHWH your Elohim, and his testimonies, and his statutes, which he has commanded you. [18] You shall do that which is right and good in YHWH's sight, that it may be well with you and that you may go in and possess the good land which YHWH swore to your fathers, [19] to thrust out all your enemies from before you, as YHWH has spoken. [20] When your son asks you in time to come, saying, "What do the testimonies, the statutes, and the ordinances, which YHWH our Elohim has commanded you mean?" [21] then you shall tell your son, "We were Pharaoh's slaves in Egypt. YHWH brought us out of Egypt with a mighty hand; [22] and YHWH showed great and awesome signs and wonders on Egypt, on Pharaoh, and on all his house, before our eyes; [23] and he brought us out from there, that he might bring us in, to give us the land which he swore to our fathers. [24] YHWH commanded us to do all these statutes, to fear YHWH our Elohim, for our good always, that he might preserve us alive, as we are today. [25] It shall be righteousness to us, if we observe to do all these mitzvot before YHWH our Elohim, as he has commanded us."

Chapter 7

[1] When YHWH your Elohim brings you into the land where you go to possess it, and casts out many nations before you—the Hittite, the Girgashite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—seven nations greater and mightier than you; [2] and when YHWH your Elohim delivers them up before you, and you strike them, then you shall utterly destroy them. You shall make no covenant with them, nor show mercy to them. [3] You shall not make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter for your son. [4] For that would turn away your sons from following me, that they may serve other gods. So YHWH's anger would be kindled against you, and he would destroy you quickly. [5] But you shall deal with them like this: you shall break down their altars, dash their pillars in pieces, cut down their Asherah poles, and burn their engraved images with fire. [6] For you are a kodesh people to YHWH your Elohim. YHWH your Elohim has chosen you to be a people for his own possession, above all peoples who are on the face of the earth. [7] YHWH didn't set his love on you nor choose you, because you were more in number than any people; for you were the fewest of all peoples; [8] but because YHWH loves you, and because he desires to keep the oath which he swore to your fathers, YHWH has brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. [9] Know therefore that YHWH your Elohim himself is Elohim, the faithful Elohim, who keeps covenant and chesed to a thousand generations with those who love him and keep his mitzvot, [10] and repays those who hate him to their face, to destroy them. He will not be slack to him who hates him. He will repay him to his face. [11] You shall therefore keep the mitzvot, the statutes, and the ordinances which I command you today, to do them. [12] It shall happen, because you listen to these ordinances and keep and do them, that YHWH your Elohim will keep with you the covenant and the chesed which he swore to your fathers. [13] He will love you, bless you, and multiply you. He will also bless the fruit of your body and the fruit of your ground, your grain and your new wine and your oil, the increase of your livestock and the young of your flock, in the land which he swore to your fathers to give you. [14] You will be blessed above all peoples. There won't be male or female barren amongst you, or amongst your livestock. [15] YHWH will take away from you all sickness; and he will put none of the evil diseases of Egypt, which you know, on you, but will lay them on all those who hate you. [16] You shall consume all the peoples whom YHWH your Elohim shall deliver to you. Your eye shall not pity them. You shall not serve their gods; for that would be a snare to you. [17] If you shall say in your heart, "These nations are more than I; how can I dispossess them?" [18] you shall not be afraid of them. You shall remember well what YHWH your Elohim did to Pharaoh and to all Egypt: [19] the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched

arm, by which YHWH your Elohim brought you out. So shall YHWH your Elohim do to all the peoples of whom you are afraid. [20] Moreover YHWH your Elohim will send the hornet amongst them, until those who are left, and hide themselves, perish from before you. [21] You shall not be scared of them; for YHWH your Elohim is amongst you, a great and awesome Elohim. [22] YHWH your Elohim will cast out those nations before you little by little. You may not consume them at once, lest the animals of the field increase on you. [23] But YHWH your Elohim will deliver them up before you, and will confuse them with a great confusion, until they are destroyed. [24] He will deliver their kings into your hand, and you shall make their name perish from under the sky. No one will be able to stand before you until you have destroyed them. [25] You shall burn the engraved images of their gods with fire. You shall not covet the silver or the gold that is on them, nor take it for yourself, lest you be snared in it; for it is an abomination to YHWH your Elohim. [26] You shall not bring an abomination into your house and become a devoted thing like it. You shall utterly detest it. You shall utterly abhor it; for it is a devoted thing.

Chapter 8

[1] You shall observe to do all the mitzvot which I command you today, that you may live, and multiply, and go in and possess the land which YHWH swore to your fathers. [2] You shall remember all the way which YHWH your Elohim has led you these forty years in the wilderness, that he might humble you, to test you, to know what was in your heart, whether you would keep his mitzvot or not. [3] He humbled you, allowed you to be hungry, and fed you with manna, which you didn't know, neither did your fathers know, that he might teach you that man does not live by bread only, but man lives by every word that proceeds out of YHWH's mouth. [4] Your clothing didn't grow old on you, neither did your foot swell, these forty years. [5] You shall consider in your heart that as a man disciplines his son, so YHWH your Elohim disciplines you. [6] You shall keep the mitzvot of YHWH your Elohim, to walk in his ways, and to fear him. [7] For YHWH your Elohim brings you into a good land, a land of brooks of water, of springs, and underground water flowing into valleys and hills; [8] a land of wheat, barley, vines, fig trees, and pomegranates; a land of olive trees and honey; [9] a land in which you shall eat bread without scarcity, you shall not lack anything in it; a land whose stones are iron, and out of whose hills you may dig copper. [10] You shall eat and be full, and you shall bless YHWH your Elohim for the good land which he has given you. [11] Beware lest you forget YHWH your Elohim, in not keeping his mitzvot, his ordinances, and his statutes, which I command you today; [12] lest, when you have eaten and are full, and have built fine houses and lived in them; [13] and when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; [14] then your heart might be lifted up, and you forget YHWH your Elohim, who brought you out of the land of Egypt, out of the house of bondage; [15] who led you through the great and terrible wilderness, with venomous snakes and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint; [16] who fed you in the wilderness with manna, which your fathers didn't know, that he might humble you, and that he might prove you, to do you good at your latter end; [17] and lest you say in your heart, "My power and the might of my hand has gotten me this wealth." [18] But you shall remember YHWH your Elohim, for it is he who gives you power to get wealth, that he may establish his covenant which he swore to your fathers, as it is today. [19] It shall be, if you shall forget YHWH your Elohim, and walk after other gods, and serve them and worship them, I testify against you today that you shall surely perish. [20] As the nations that YHWH makes to perish before you, so you shall perish, because you wouldn't listen to YHWH your Elohim's voice.

Chapter 9

[1] Hear, Israel! You are to pass over the Jordan today, to go in to dispossess nations greater and mightier than yourself, cities great and fortified up to the sky, [2] a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard say, "Who can stand before the sons of Anak?" [3] Know therefore today that YHWH your Elohim is he who goes over before you as a devouring fire. He will destroy them and he will bring them down before you. So you shall drive them out and make them perish quickly, as YHWH has spoken to you. [4] Don't say in your heart, after YHWH your Elohim has thrust them out from before you, "For my

righteousness YHWH has brought me in to possess this land;" because YHWH drives them out before you because of the wickedness of these nations. [5] Not for your righteousness or for the uprightness of your heart do you go in to possess their land; but for the wickedness of these nations YHWH your Elohim does drive them out from before you, and that he may establish the word which YHWH swore to your fathers, to Abraham, to Isaac, and to Jacob. [6] Know therefore that YHWH your Elohim doesn't give you this good land to possess for your righteousness, for you are a stiff-necked people. [7] Remember, and don't forget, how you provoked YHWH your Elohim to wrath in the wilderness. From the day that you left the land of Egypt until you came to this place, you have been rebellious against YHWH. [8] Also in Horeb you provoked YHWH to wrath, and YHWH was angry with you to destroy you. [9] When I had gone up onto the mountain to receive the stone tablets, even the tablets of the covenant which YHWH made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water. [10] YHWH delivered to me the two stone tablets written with Elohim's finger. On them were all the words which YHWH spoke with you on the mountain out of the middle of the fire in the day of the assembly. [11] It came to pass at the end of forty days and forty nights that YHWH gave me the two stone tablets, even the tablets of the covenant. [12] YHWH said to me, "Arise, get down quickly from here; for your people whom you have brought out of Egypt have corrupted themselves. They have quickly turned away from the way which I commanded them. They have made a molten image for themselves!" [13] Furthermore YHWH spoke to me, saying, "I have seen these people, and behold, they are a stiff-necked people. [14] Leave me alone, that I may destroy them, and blot out their name from under the sky; and I will make of you a nation mightier and greater than they." [15] So I turned and came down from the mountain, and the mountain was burning with fire. The two tablets of the covenant were in my two hands. [16] I looked, and behold, you had sinned against YHWH your Elohim. You had made yourselves a moulded calf. You had quickly turned away from the way which YHWH had commanded you. [17] I took hold of the two tablets, and threw them out of my two hands, and broke them before your eyes. [18] I fell down before YHWH, as at the first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin which you sinned, in doing that which was evil in YHWH's sight, to provoke him to anger. [19] For I was afraid of the anger and hot displeasure with which YHWH was angry against you to destroy you. But YHWH listened to me that time also. [20] YHWH was angry enough with Aaron to destroy him. I prayed for Aaron also at the same time. [21] I took your sin, the calf which you had made, and burnt it with fire, and crushed it, grinding it very small, until it was as fine as dust. I threw its dust into the brook that descended out of the mountain. [22] At Taberah, at Massah, and at Kibroth Hattaavah you provoked YHWH to wrath. [23] When YHWH sent you from Kadesh Barnea, saying, "Go up and possess the land which I have given you," you rebelled against the mitzvah of YHWH your Elohim, and you didn't believe him or listen to his voice. [24] You have been rebellious against YHWH from the day that I knew you. [25] So I fell down before YHWH the forty days and forty nights that I fell down, because YHWH had said he would destroy you. [26] I prayed to YHWH, and said, "Adonai YHWH, don't destroy your people and your inheritance that you have redeemed through your greatness, that you have brought out of Egypt with a mighty hand. [27] Remember your servants, Abraham, Isaac, and Jacob. Don't look at the stubbornness of this people, nor at their wickedness, nor at their sin, [28] lest the land you brought us out from say, 'Because YHWH was not able to bring them into the land which he promised to them, and because he hated them, he has brought them out to kill them in the wilderness.' [29] Yet they are your people and your inheritance, which you brought out by your great power and by your outstretched arm."

Chapter 10

[1] At that time YHWH said to me, "Cut two stone tablets like the first, and come up to me onto the mountain, and make an ark of wood. [2] I will write on the tablets the words that were on the first tablets which you broke, and you shall put them in the ark." [3] So I made an ark of acacia wood, and cut two stone tablets like the first, and went up onto the mountain, having the two tablets in my hand. [4] He wrote on the tablets, according to the first writing, the ten commandments, which YHWH spoke to you on the mountain out of the middle of the fire in the day of the assembly; and YHWH gave them to me. [5] I turned and came down from the mountain, and put the

tablets in the ark which I had made; and there they are as YHWH commanded me. [6] (The children of Israel travelled from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his place. [7] From there they travelled to Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. [8] At that time YHWH set apart the tribe of Levi to bear the ark of YHWH's covenant, to stand before YHWH to minister to him, and to bless in his name, to this day. [9] Therefore Levi has no portion nor inheritance with his brothers; YHWH is his inheritance, according as YHWH your Elohim spoke to him.) [10] I stayed on the mountain, as at the first time, forty days and forty nights; and YHWH listened to me that time also. YHWH would not destroy you. [11] YHWH said to me, "Arise, take your journey before the people; and they shall go in and possess the land which I swore to their fathers to give to them." [12] Now, Israel, what does YHWH your Elohim require of you, but to fear YHWH your Elohim, to walk in all his ways, to love him, and to serve YHWH your Elohim with all your heart and with all your soul, [13] to keep YHWH's mitzvot and statutes, which I command you today for your good? [14] Behold, to YHWH your Elohim belongs heaven, the heaven of heavens, and the earth, with all that is therein. [15] Only YHWH had a delight in your fathers to love them, and he chose their offspring after them, even you above all peoples, as it is today. [16] Circumcise therefore the foreskin of your heart, and be no more stiff-necked. [17] For YHWH your Elohim, he is Elohim of gods and Adonai of lords, the great Elohim, the mighty, and the awesome, who doesn't respect persons or take bribes. [18] He executes justice for the fatherless and widow and loves the foreigner in giving him food and clothing. [19] Therefore love the foreigner, for you were foreigners in the land of Egypt. [20] You shall fear YHWH your Elohim. You shall serve him. You shall cling to him, and you shall swear by his name. [21] He is your praise, and he is your Elohim, who has done for you these great and awesome things which your eyes have seen. [22] Your fathers went down into Egypt with seventy persons; and now YHWH your Elohim has made you as the stars of the sky for multitude.

Chapter 11

[1] Therefore you shall love YHWH your Elohim, and keep his instructions, his statutes, his ordinances, and his mitzvot, always. [2] Know this day—for I don't speak with your children who have not known, and who have not seen the chastisement of YHWH your Elohim, his greatness, his mighty hand, his outstretched arm, [3] his signs, and his works, which he did in the middle of Egypt to Pharaoh the king of Egypt, and to all his land; [4] and what he did to the army of Egypt, to their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued you, and how YHWH has destroyed them to this day; [5] and what he did to you in the wilderness until you came to this place; [6] and what he did to Dathan and Abiram, the sons of Eliab, the son of Reuben—how the earth opened its mouth and swallowed them up, with their households, their tents, and every living thing that followed them, in the middle of all Israel; [7] but your eyes have seen all of YHWH's great work which he did. [8] Therefore you shall keep the entire mitzvah which I command you today, that you may be strong, and go in and possess the land that you go over to possess; [9] and that you may prolong your days in the land which YHWH swore to your fathers to give to them and to their offspring, a land flowing with milk and honey. [10] For the land, where you go in to possess isn't like the land of Egypt that you came out of, where you sowed your seed and watered it with your foot, as a garden of herbs; [11] but the land that you go over to possess is a land of hills and valleys which drinks water from the rain of the sky, [12] a land which YHWH your Elohim cares for. YHWH your Elohim's eyes are always on it, from the beginning of the year even to the end of the year. [13] It shall happen, if you shall listen diligently to my mitzvot which I command you today, to love YHWH your Elohim, and to serve him with all your heart and with all your soul, [14] that I will give the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. [15] I will give grass in your fields for your livestock, and you shall eat and be full. [16] Be careful, lest your heart be deceived, and you turn away to serve other gods and worship them; [17] and YHWH's anger be kindled against you, and he shut up the sky so that there is no rain, and the land doesn't yield its fruit; and you perish quickly from off the good land which YHWH gives you. [18] Therefore you shall lay up these words of mine in your heart

and in your soul. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. [19] You shall teach them to your children, talking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. [20] You shall write them on the door posts of your house and on your gates; [21] that your days and your children's days may be multiplied in the land which YHWH swore to your fathers to give them, as the days of the heavens above the earth. [22] For if you shall diligently keep all these mitzvot which I command you—to do them, to love YHWH your Elohim, to walk in all his ways, and to cling to him— [23] then YHWH will drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. [24] Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even to the western sea shall be your border. [25] No man will be able to stand before you. YHWH your Elohim will lay the fear of you and the dread of you on all the land that you tread on, as he has spoken to you. [26] Behold, I set before you today a blessing and a curse: [27] the blessing, if you listen to the mitzvot of YHWH your Elohim, which I command you today; [28] and the curse, if you do not listen to the mitzvot of YHWH your Elohim, but turn away out of the way which I command you today, to go after other gods which you have not known. [29] It shall happen, when YHWH your Elohim brings you into the land that you go to possess, that you shall set the blessing on Mount Gerizim, and the curse on Mount Ebal. [30] Aren't they beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites who dwell in the Arabah near Gilgal, beside the oaks of Moreh? [31] For you are to pass over the Jordan to go in to possess the land which YHWH your Elohim gives you, and you shall possess it and dwell in it. [32] You shall observe to do all the statutes and the ordinances which I set before you today.

Chapter 12

[1] These are the statutes and the ordinances which you shall observe to do in the land which YHWH, the Elohim of your fathers, has given you to possess all the days that you live on the earth. [2] You shall surely destroy all the places in which the nations that you shall dispossess served their gods: on the high mountains, and on the hills, and under every green tree. [3] You shall break down their altars, dash their pillars in pieces, and burn their Asherah poles with fire. You shall cut down the engraved images of their gods. You shall destroy their name out of that place. [4] You shall not do so to YHWH your Elohim. [5] But to the place which YHWH your Elohim shall choose out of all your tribes, to put his name there, you shall seek his habitation, and you shall come there. [6] You shall bring your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, your vows, your free will offerings, and the firstborn of your herd and of your flock there. [7] There you shall eat before YHWH your Elohim, and you shall rejoice in all that you put your hand to, you and your households, in which YHWH your Elohim has blessed you. [8] You shall not do all the things that we do here today, every man whatever is right in his own eyes; [9] for you haven't yet come to the rest and to the inheritance which YHWH your Elohim gives you. [10] But when you go over the Jordan and dwell in the land which YHWH your Elohim causes you to inherit, and he gives you rest from all your enemies around you, so that you dwell in safety, [11] then it shall happen that to the place which YHWH your Elohim shall choose, to cause his name to dwell there, there you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the wave offering of your hand, and all your choice vows which you vow to YHWH. [12] You shall rejoice before YHWH your Elohim—you, and your sons, your daughters, your male servants, your female servants, and the Levite who is within your gates, because he has no portion nor inheritance with you. [13] Be careful that you don't offer your burnt offerings in every place that you see; [14] but in the place which YHWH chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. [15] Yet you may kill and eat meat within all your gates, after all the desire of your soul, according to YHWH your Elohim's blessing which he has given you. The unclean and the clean may eat of it, as of the gazelle and the deer. [16] Only you shall not eat the blood. You shall pour it out on the earth like water. [17] You may not eat within your gates the tithe of your grain, or of your new wine, or of your oil, or the firstborn of your herd or of your flock, nor any of your vows which you vow, nor your free will offerings, nor the wave offering of your hand; [18] but you shall eat them before YHWH your Elohim in the place which

YHWH your Elohim shall choose: you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates. You shall rejoice before YHWH your Elohim in all that you put your hand to. [19] Be careful that you don't forsake the Levite as long as you live in your land. [20] When YHWH your Elohim enlarges your border, as he has promised you, and you say, "I want to eat meat," because your soul desires to eat meat, you may eat meat, after all the desire of your soul. [21] If the place which YHWH your Elohim shall choose to put his name is too far from you, then you shall kill of your herd and of your flock, which YHWH has given you, as I have commanded you; and you may eat within your gates, after all the desire of your soul. [22] Even as the gazelle and as the deer is eaten, so you shall eat of it. The unclean and the clean may eat of it alike. [23] Only be sure that you don't eat the blood; for the blood is the life. You shall not eat the life with the meat. [24] You shall not eat it. You shall pour it out on the earth like water. [25] You shall not eat it, that it may go well with you and with your children after you, when you do that which is right in YHWH's eyes. [26] Only your kodesh things which you have, and your vows, you shall take and go to the place which YHWH shall choose. [27] You shall offer your burnt offerings, the meat and the blood, on YHWH your Elohim's altar. The blood of your sacrifices shall be poured out on YHWH your Elohim's altar, and you shall eat the meat. [28] Observe and hear all these words which I command you, that it may go well with you and with your children after you forever, when you do that which is good and right in YHWH your Elohim's eyes. [29] When YHWH your Elohim cuts off the nations from before you where you go in to dispossess them, and you dispossess them and dwell in their land, [30] be careful that you are not ensnared to follow them after they are destroyed from before you, and that you not enquire after their gods, saying, "How do these nations serve their gods? I will do likewise." [31] You shall not do so to YHWH your Elohim; for every abomination to YHWH, which he hates, they have done to their gods; for they even burn their sons and their daughters in the fire to their gods. [32] Whatever thing I command you, that you shall observe to do. You shall not add to it, nor take away from it.

Chapter 13

[1] If a prophet or a dreamer of dreams arises amongst you, and he gives you a sign or a wonder, [2] and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let's go after other gods" (which you have not known) "and let's serve them," [3] you shall not listen to the words of that prophet, or to that dreamer of dreams; for YHWH your Elohim is testing you, to know whether you love YHWH your Elohim with all your heart and with all your soul. [4] You shall walk after YHWH your Elohim, fear him, keep his mitzvot, and obey his voice. You shall serve him, and cling to him. [5] That prophet, or that dreamer of dreams, shall be put to death, because he has spoken rebellion against YHWH your Elohim, who brought you out of the land of Egypt and redeemed you out of the house of bondage, to draw you aside out of the way which YHWH your Elohim commanded you to walk in. So you shall remove the evil from amongst you. [6] If your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as your own soul, entices you secretly, saying, "Let's go and serve other gods"—which you have not known, you, nor your fathers; [7] of the gods of the peoples who are around you, near to you, or far off from you, from the one end of the earth even to the other end of the earth— [8] you shall not consent to him nor listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him; [9] but you shall surely kill him. Your hand shall be first on him to put him to death, and afterwards the hands of all the people. [10] You shall stone him to death with stones, because he has sought to draw you away from YHWH your Elohim, who brought you out of the land of Egypt, out of the house of bondage. [11] All Israel shall hear, and fear, and shall not do any more wickedness like this amongst you. [12] If you hear about one of your cities, which YHWH your Elohim gives you to dwell there, that [13] certain wicked fellows have gone out from amongst you and have drawn away the inhabitants of their city, saying, "Let's go and serve other gods," which you have not known, [14] then you shall enquire, investigate, and ask diligently. Behold, if it is true, and the thing certain, that such abomination was done amongst you, [15] you shall surely strike the inhabitants of that city with the edge of the sword, destroying it utterly, with all that is therein and its livestock, with the edge of the sword. [16] You shall gather all its plunder into the middle of its street, and shall burn with fire

the city, with all of its plunder, to YHWH your Elohim. It shall be a heap forever. It shall not be built again. [17] Nothing of the devoted thing shall cling to your hand, that YHWH may turn from the fierceness of his anger and show you mercy, and have compassion on you and multiply you, as he has sworn to your fathers, [18] when you listen to YHWH your Elohim's voice, to keep all his mitzvot which I command you today, to do that which is right in YHWH your Elohim's eyes.

Chapter 14

[1] You are the children of YHWH your Elohim. You shall not cut yourselves, nor make any baldness between your eyes for the dead. [2] For you are a kodesh people to YHWH your Elohim, and YHWH has chosen you to be a people for his own possession, above all peoples who are on the face of the earth. [3] You shall not eat any abominable thing. [4] These are the animals which you may eat: the ox, the sheep, the goat, [5] the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, and the chamois. [6] Every animal that parts the hoof, and has the hoof split in two and chews the cud, amongst the animals, you may eat. [7] Nevertheless these you shall not eat of them that chew the cud, or of those who have the hoof split: the camel, the hare, and the rabbit. Because they chew the cud but don't part the hoof, they are unclean to you. [8] The pig, because it has a split hoof but doesn't chew the cud, is unclean to you. You shall not eat their meat. You shall not touch their carcasses. [9] These you may eat of all that are in the waters: you may eat whatever has fins and scales. [10] You shall not eat whatever doesn't have fins and scales. It is unclean to you. [11] Of all clean birds you may eat. [12] But these are they of which you shall not eat: the eagle, the vulture, the osprey, [13] the red kite, the falcon, the kite of any kind, [14] every raven of any kind, [15] the ostrich, the owl, the seagull, the hawk of any kind, [16] the little owl, the great owl, the horned owl, [17] the pelican, the vulture, the cormorant, [18] the stork, the heron after its kind, the hoopoe, and the bat. [19] All winged creeping things are unclean to you. They shall not be eaten. [20] Of all clean birds you may eat. [21] You shall not eat of anything that dies of itself. You may give it to the foreigner living amongst you who is within your gates, that he may eat it; or you may sell it to a foreigner; for you are a kodesh people to YHWH your Elohim. You shall not boil a young goat in its mother's milk. [22] You shall surely tithe all the increase of your seed, that which comes out of the field year by year. [23] You shall eat before YHWH your Elohim, in the place which he chooses to cause his name to dwell, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and of your flock; that you may learn to fear YHWH your Elohim always. [24] If the way is too long for you, so that you are not able to carry it because the place which YHWH your Elohim shall choose to set his name there is too far from you, when YHWH your Elohim blesses you, [25] then you shall turn it into money, bind up the money in your hand, and shall go to the place which YHWH your Elohim shall choose. [26] You shall trade the money for whatever your soul desires: for cattle, or for sheep, or for wine, or for strong drink, or for whatever your soul asks of you. You shall eat there before YHWH your Elohim, and you shall rejoice, you and your household. [27] You shall not forsake the Levite who is within your gates, for he has no portion nor inheritance with you. [28] At the end of every three years you shall bring all the tithe of your increase in the same year, and shall store it within your gates. [29] The Levite, because he has no portion nor inheritance with you, as well as the foreigner living amongst you, the fatherless, and the widow who are within your gates shall come, and shall eat and be satisfied; that YHWH your Elohim may bless you in all the work of your hand which you do.

Chapter 15

[1] At the end of every seven years, you shall cancel debts. [2] This is the way it shall be done: every creditor shall release that which he has lent to his neighbour. He shall not require payment from his neighbour and his brother, because YHWH's release has been proclaimed. [3] Of a foreigner you may require it; but whatever of yours is with your brother, your hand shall release. [4] However there will be no poor with you (for YHWH will surely bless you in the land which YHWH your Elohim gives you for an inheritance to possess) [5] if only you diligently listen to YHWH your Elohim's voice, to observe to do all this mitzvah which I command you today. [6]

For YHWH your Elohim will bless you, as he promised you. You will lend to many nations, but you will not borrow. You will rule over many nations, but they will not rule over you. [7] If a poor man, one of your brothers, is with you within any of your gates in your land which YHWH your Elohim gives you, you shall not harden your heart, nor shut your hand from your poor brother; [8] but you shall surely open your hand to him, and shall surely lend him sufficient for his need, which he lacks. [9] Beware that there not be a wicked thought in your heart, saying, “The seventh year, the year of release, is at hand,” and your eye be evil against your poor brother and you give him nothing; and he cry to YHWH against you, and it be sin to you. [10] You shall surely give, and your heart shall not be grieved when you give to him, because it is for this thing YHWH your Elohim will bless you in all your work and in all that you put your hand to. [11] For the poor will never cease out of the land. Therefore I command you to surely open your hand to your brother, to your needy, and to your poor, in your land. [12] If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you. [13] When you let him go free from you, you shall not let him go empty. [14] You shall furnish him liberally out of your flock, out of your threshing floor, and out of your wine press. As YHWH your Elohim has blessed you, you shall give to him. [15] You shall remember that you were a slave in the land of Egypt, and YHWH your Elohim redeemed you. Therefore I command you this thing today. [16] It shall be, if he tells you, “I will not go out from you,” because he loves you and your house, because he is well with you, [17] then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise. [18] It shall not seem hard to you when you let him go free from you, for he has been double the value of a hired hand as he served you six years. YHWH your Elohim will bless you in all that you do. [19] You shall dedicate all the firstborn males that are born of your herd and of your flock to YHWH your Elohim. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. [20] You shall eat it before YHWH your Elohim year by year in the place which YHWH shall choose, you and your household. [21] If it has any defect—is lame or blind, or has any defect whatever, you shall not sacrifice it to YHWH your Elohim. [22] You shall eat it within your gates. The unclean and the clean shall eat it alike, as the gazelle and as the deer. [23] Only you shall not eat its blood. You shall pour it out on the ground like water.

Chapter 16

[1] Observe the month of Aviv, and keep the Pesach to YHWH your Elohim; for in the month of Aviv YHWH your Elohim brought you out of Egypt by night. [2] You shall sacrifice the Pesach to YHWH your Elohim, of the flock and the herd, in the place which YHWH shall choose to cause his name to dwell there. [3] You shall eat no leavened bread with it. You shall eat unleavened bread with it seven days, even the bread of affliction (for you came out of the land of Egypt in haste) that you may remember the day when you came out of the land of Egypt all the days of your life. [4] No yeast shall be seen with you in all your borders seven days; neither shall any of the meat, which you sacrifice the first day at evening, remain all night until the morning. [5] You may not sacrifice the Pesach within any of your gates which YHWH your Elohim gives you; [6] but at the place which YHWH your Elohim shall choose to cause his name to dwell in, there you shall sacrifice the Pesach at evening, at the going down of the sun, at the season that you came out of Egypt. [7] You shall roast and eat it in the place which YHWH your Elohim chooses. In the morning you shall return to your tents. [8] Six days you shall eat unleavened bread. On the seventh day shall be a solemn assembly to YHWH your Elohim. You shall do no work. [9] You shall count for yourselves seven weeks. From the time you begin to put the sickle to the standing grain you shall begin to count seven weeks. [10] You shall keep the Chag HaShavuot to YHWH your Elohim with a tribute of a free will offering of your hand, which you shall give according to how YHWH your Elohim blesses you. [11] You shall rejoice before YHWH your Elohim: you, your son, your daughter, your male servant, your female servant, the Levite who is within your gates, the foreigner, the fatherless, and the widow who are amongst you, in the place which YHWH your Elohim shall choose to cause his name to dwell there. [12] You shall remember that you were a slave in Egypt. You shall observe and do these statutes. [13] You shall keep the Chag HaSukkot seven days, after you have gathered in from your threshing floor and from your wine press. [14] You shall rejoice in your feast, you,

your son, your daughter, your male servant, your female servant, the Levite, the foreigner, the fatherless, and the widow who are within your gates. 15 You shall keep a feast to YHWH your Elohim seven days in the place which YHWH chooses, because YHWH your Elohim will bless you in all your increase and in all the work of your hands, and you shall be altogether joyful. 16 Three times in a year all of your males shall appear before YHWH your Elohim in the place which he chooses: in the Chag HaMatzot, in the Chag HaShavuot, and in the Chag HaSukkot. They shall not appear before YHWH empty. 17 Every man shall give as he is able, according to YHWH your Elohim's blessing which he has given you. 18 You shall make judges and officers in all your gates, which YHWH your Elohim gives you, according to your tribes; and they shall judge the people with righteous judgement. 19 You shall not pervert justice. You shall not show partiality. You shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. 20 You shall follow that which is altogether just, that you may live and inherit the land which YHWH your Elohim gives you. 21 You shall not plant for yourselves an Asherah of any kind of tree beside YHWH your Elohim's altar, which you shall make for yourselves. 22 Neither shall you set yourself up a sacred stone which YHWH your Elohim hates.

Chapter 17

1 You shall not sacrifice to YHWH your Elohim an ox or a sheep in which is a defect or anything evil; for that is an abomination to YHWH your Elohim. 2 If there is found amongst you, within any of your gates which YHWH your Elohim gives you, a man or woman who does that which is evil in YHWH your Elohim's sight in transgressing his covenant, 3 and has gone and served other gods and worshipped them, or the sun, or the moon, or any of the stars of the sky, which I have not commanded, 4 and you are told, and you have heard of it, then you shall enquire diligently. Behold, if it is true, and the thing certain, that such abomination is done in Israel, 5 then you shall bring out that man or that woman who has done this evil thing to your gates, even that same man or woman; and you shall stone them to death with stones. 6 At the mouth of two witnesses, or three witnesses, he who is to die shall be put to death. At the mouth of one witness he shall not be put to death. 7 The hands of the witnesses shall be first on him to put him to death, and afterward the hands of all the people. So you shall remove the evil from amongst you. 8 If there arises a matter too hard for you in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within your gates, then you shall arise, and go up to the place which YHWH your Elohim chooses. 9 You shall come to the priests who are Levites and to the judge who shall be in those days. You shall enquire, and they shall give you the verdict. 10 You shall do according to the decisions of the verdict which they shall give you from that place which YHWH chooses. You shall observe to do according to all that they shall teach you. 11 According to the decisions of the law which they shall teach you, and according to the judgement which they shall tell you, you shall do. You shall not turn away from the sentence which they announce to you, to the right hand, nor to the left. 12 The man who does presumptuously in not listening to the priest who stands to minister there before YHWH your Elohim, or to the judge, even that man shall die. You shall put away the evil from Israel. 13 All the people shall hear and fear, and do no more presumptuously. 14 When you have come to the land which YHWH your Elohim gives you, and possess it and dwell in it, and say, "I will set a king over me, like all the nations that are around me," 15 you shall surely set him whom YHWH your Elohim chooses as king over yourselves. You shall set as king over you one from amongst your brothers. You may not put a foreigner over you, who is not your brother. 16 Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he may multiply horses; because YHWH has said to you, "You shall not go back that way again." 17 He shall not multiply wives to himself, that his heart not turn away. He shall not greatly multiply to himself silver and gold. 18 It shall be, when he sits on the throne of his kingdom, that he shall write himself a copy of this law in a book, out of that which is before the Levitical priests. 19 It shall be with him, and he shall read from it all the days of his life, that he may learn to fear YHWH his Elohim, to keep all the words of this law and these statutes, to do them; 20 that his heart not be lifted up above his brothers, and that he not turn away from the mitzvah to the right hand, or to the left, to the end that he may prolong his days in his kingdom, he and his children, in the middle of Israel.

Chapter 18

[1] The priests and the Levites—all the tribe of Levi—shall have no portion nor inheritance with Israel. They shall eat the offerings of YHWH made by fire and his portion. [2] They shall have no inheritance amongst their brothers. YHWH is their inheritance, as he has spoken to them. [3] This shall be the priests' due from the people, from those who offer a sacrifice, whether it be ox or sheep, that they shall give to the priest: the shoulder, the two cheeks, and the inner parts. [4] You shall give him the first fruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep. [5] For YHWH your Elohim has chosen him out of all your tribes to stand to minister in YHWH's name, him and his sons forever. [6] If a Levite comes from any of your gates out of all Israel where he lives, and comes with all the desire of his soul to the place which YHWH shall choose, [7] then he shall minister in the name of YHWH his Elohim, as all his brothers the Levites do, who stand there before YHWH. [8] They shall have like portions to eat, in addition to that which comes from the sale of his family possessions. [9] When you have come into the land which YHWH your Elohim gives you, you shall not learn to imitate the abominations of those nations. [10] There shall not be found with you anyone who makes his son or his daughter to pass through the fire, one who uses divination, one who tells fortunes, or an enchanter, or a sorcerer, [11] or a charmer, or someone who consults with a familiar spirit, or a wizard, or a necromancer. [12] For whoever does these things is an abomination to YHWH. Because of these abominations, YHWH your Elohim drives them out from before you. [13] You shall be blameless with YHWH your Elohim. [14] For these nations that you shall dispossess listen to those who practise sorcery and to diviners; but as for you, YHWH your Elohim has not allowed you so to do. [15] YHWH your Elohim will raise up to you a prophet from amongst you, of your brothers, like me. You shall listen to him. [16] This is according to all that you desired of YHWH your Elohim in Horeb in the day of the assembly, saying, "Let me not hear again YHWH my Elohim's voice, neither let me see this great fire any more, that I not die." [17] YHWH said to me, "They have well said that which they have spoken. [18] I will raise them up a prophet from amongst their brothers, like you. I will put my words in his mouth, and he shall speak to them all that I shall command him. [19] It shall happen, that whoever will not listen to my words which he shall speak in my name, I will require it of him. [20] But the prophet who speaks a word presumptuously in my name, which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die." [21] You may say in your heart, "How shall we know the word which YHWH has not spoken?" [22] When a prophet speaks in YHWH's name, if the thing doesn't follow, nor happen, that is the thing which YHWH has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.

Chapter 19

[1] When YHWH your Elohim cuts off the nations whose land YHWH your Elohim gives you, and you succeed them and dwell in their cities and in their houses, [2] you shall set apart three cities for yourselves in the middle of your land, which YHWH your Elohim gives you to possess. [3] You shall prepare the way, and divide the borders of your land which YHWH your Elohim causes you to inherit into three parts, that every man slayer may flee there. [4] This is the case of the man slayer who shall flee there and live: Whoever kills his neighbour unintentionally, and didn't hate him in time past— [5] as when a man goes into the forest with his neighbour to chop wood and his hand swings the axe to cut down the tree, and the head slips from the handle and hits his neighbour so that he dies—he shall flee to one of these cities and live. [6] Otherwise, the avenger of blood might pursue the man slayer while hot anger is in his heart and overtake him, because the way is long, and strike him mortally, even though he was not worthy of death, because he didn't hate him in time past. [7] Therefore I command you to set apart three cities for yourselves. [8] If YHWH your Elohim enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers; [9] and if you keep all this mitzvah to do it, which I command you today, to love YHWH your Elohim, and to walk ever in his ways, then you shall add three cities more for yourselves, in addition to these three. [10] This is so that innocent blood will not be shed in the middle of your land which YHWH your Elohim gives you for an inheritance, leaving blood guilt on you. [11] But if any man hates his neighbour, lies in wait for him, rises up against him, strikes him mortally so that

he dies, and he flees into one of these cities; [12] then the elders of his city shall send and bring him there, and deliver him into the hand of the avenger of blood, that he may die. [13] Your eye shall not pity him, but you shall purge the innocent blood from Israel that it may go well with you. [14] You shall not remove your neighbour's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that YHWH your Elohim gives you to possess. [15] One witness shall not rise up against a man for any iniquity, or for any sin that he sins. At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. [16] If an unrighteous witness rises up against any man to testify against him of wrongdoing, [17] then both the men, between whom the controversy is, shall stand before YHWH, before the priests and the judges who shall be in those days; [18] and the judges shall make diligent inquisition; and behold, if the witness is a false witness, and has testified falsely against his brother, [19] then you shall do to him as he had thought to do to his brother. So you shall remove the evil from amongst you. [20] Those who remain shall hear, and fear, and will never again commit any such evil amongst you. [21] Your eyes shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Chapter 20

[1] When you go out to battle against your enemies, and see horses, chariots, and a people more numerous than you, you shall not be afraid of them; for YHWH your Elohim, who brought you up out of the land of Egypt, is with you. [2] It shall be, when you draw near to the battle, that the priest shall approach and speak to the people, [3] and shall tell them, "Hear, Israel, you draw near today to battle against your enemies. Don't let your heart faint! Don't be afraid, nor tremble, neither be scared of them; [4] for YHWH your Elohim is he who goes with you, to fight for you against your enemies, to save you." [5] The officers shall speak to the people, saying, "What man is there who has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. [6] What man is there who has planted a vineyard, and has not used its fruit? Let him go and return to his house, lest he die in the battle, and another man use its fruit. [7] What man is there who has pledged to be married to a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her." [8] The officers shall speak further to the people, and they shall say, "What man is there who is fearful and faint-hearted? Let him go and return to his house, lest his brother's heart melt as his heart." [9] It shall be, when the officers have finished speaking to the people, that they shall appoint captains of armies at the head of the people. [10] When you draw near to a city to fight against it, then proclaim peace to it. [11] It shall be, if it gives you answer of peace and opens to you, then it shall be that all the people who are found therein shall become forced labourers to you, and shall serve you. [12] If it will make no peace with you, but will make war against you, then you shall besiege it. [13] When YHWH your Elohim delivers it into your hand, you shall strike every male of it with the edge of the sword; [14] but the women, the little ones, the livestock, and all that is in the city, even all its plunder, you shall take for plunder for yourself. You may use the plunder of your enemies, which YHWH your Elohim has given you. [15] Thus you shall do to all the cities which are very far off from you, which are not of the cities of these nations. [16] But of the cities of these peoples that YHWH your Elohim gives you for an inheritance, you shall save alive nothing that breathes; [17] but you shall utterly destroy them: the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as YHWH your Elohim has commanded you; [18] that they not teach you to follow all their abominations, which they have done for their gods; so would you sin against YHWH your Elohim. [19] When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by wielding an axe against them; for you may eat of them. You shall not cut them down, for is the tree of the field man, that it should be besieged by you? [20] Only the trees that you know are not trees for food, you shall destroy and cut them down. You shall build bulwarks against the city that makes war with you, until it falls.

Chapter 21

[1] If someone is found slain in the land which YHWH your Elohim gives you to possess, lying in the field, and it
isn't known who has struck him, [2] then your elders and your judges shall come out, and they shall measure to
the cities which are around him who is slain. [3] It shall be that the elders of the city which is nearest to the slain
man shall take a heifer of the herd, which hasn't been worked with and which has not drawn in the yoke. [4] The
elders of that city shall bring the heifer down to a valley with running water, which is neither ploughed nor sown,
and shall break the heifer's neck there in the valley. [5] The priests the sons of Levi shall come near, for them
YHWH your Elohim has chosen to minister to him, and to bless in YHWH's name; and according to their word
shall every controversy and every assault be decided. [6] All the elders of that city which is nearest to the slain
man shall wash their hands over the heifer whose neck was broken in the valley. [7] They shall answer and say,
"Our hands have not shed this blood, neither have our eyes seen it. [8] Forgive, YHWH, your people Israel, whom
you have redeemed, and don't allow innocent blood amongst your people Israel." The blood shall be forgiven
them. [9] So you shall put away the innocent blood from amongst you, when you shall do that which is right in
YHWH's eyes. [10] When you go out to battle against your enemies, and YHWH your Elohim delivers them into
your hands and you carry them away captive, [11] and see amongst the captives a beautiful woman, and you are
attracted to her, and desire to take her as your wife, [12] then you shall bring her home to your house. She shall
shave her head and trim her nails. [13] She shall take off the clothing of her captivity, and shall remain in your
house, and bewail her father and her mother a full month. After that you shall go in to her and be her husband,
and she shall be your wife. [14] It shall be, if you have no delight in her, then you shall let her go where she
desires; but you shall not sell her at all for money. You shall not deal with her as a slave, because you have
humbled her. [15] If a man has two wives, the one beloved and the other hated, and they have borne him children,
both the beloved and the hated, and if the firstborn son is hers who was hated, [16] then it shall be, in the day that
he causes his sons to inherit that which he has, that he may not give the son of the beloved the rights of the
firstborn before the son of the hated, who is the firstborn; [17] but he shall acknowledge the firstborn, the son of
the hated, by giving him a double portion of all that he has; for he is the beginning of his strength. The right of
the firstborn is his. [18] If a man has a stubborn and rebellious son who will not obey the voice of his father or the
voice of his mother, and though they chasten him, will not listen to them, [19] then his father and his mother shall
take hold of him and bring him out to the elders of his city and to the gate of his place. [20] They shall tell the
elders of his city, "This our son is stubborn and rebellious. He will not obey our voice. He is a glutton and a
drunkard." [21] All the men of his city shall stone him to death with stones. So you shall remove the evil from
amongst you. All Israel shall hear, and fear. [22] If a man has committed a sin worthy of death, and he is put to
death, and you hang him on a tree, [23] his body shall not remain all night on the tree, but you shall surely bury
him the same day; for he who is hanged is accursed of Elohim. Don't defile your land which YHWH your Elohim
gives you for an inheritance.

Chapter 22

[1] You shall not see your brother's ox or his sheep go astray and hide yourself from them. You shall surely bring
them again to your brother. [2] If your brother isn't near to you, or if you don't know him, then you shall bring it
home to your house, and it shall be with you until your brother comes looking for it, and you shall restore it to
him. [3] So you shall do with his donkey. So you shall do with his garment. So you shall do with every lost thing of
your brother's, which he has lost and you have found. You may not hide yourself. [4] You shall not see your
brother's donkey or his ox fallen down by the way, and hide yourself from them. You shall surely help him to lift
them up again. [5] A woman shall not wear men's clothing, neither shall a man put on women's clothing; for
whoever does these things is an abomination to YHWH your Elohim. [6] If you come across a bird's nest on the
way, in any tree or on the ground, with young ones or eggs, and the hen sitting on the young, or on the eggs,
you shall not take the hen with the young. [7] You shall surely let the hen go, but the young you may take for
yourself, that it may be well with you, and that you may prolong your days. [8] When you build a new house, then
you shall make a railing around your roof, so that you don't bring blood on your house if anyone falls from there.

9 You shall not sow your vineyard with two kinds of seed, lest all the fruit be defiled, the seed which you have
sown, and the increase of the vineyard. 10 You shall not plough with an ox and a donkey together. 11 You shall
not wear clothes of wool and linen woven together. 12 You shall make yourselves fringes on the four corners of
your cloak with which you cover yourself. 13 If any man takes a wife, and goes in to her, hates her, 14 accuses
her of shameful things, gives her a bad name, and says, “I took this woman, and when I came near to her, I
didn’t find in her the tokens of virginity;” 15 then the young lady’s father and mother shall take and bring the
tokens of the young lady’s virginity to the elders of the city in the gate. 16 The young lady’s father shall tell the
elders, “I gave my daughter to this man as his wife, and he hates her. 17 Behold, he has accused her of
shameful things, saying, ‘I didn’t find in your daughter the tokens of virginity;’ and yet these are the tokens of my
daughter’s virginity.” They shall spread the cloth before the elders of the city. 18 The elders of that city shall take
the man and chastise him. 19 They shall fine him one hundred shekels of silver, and give them to the father of
the young lady, because he has given a bad name to a virgin of Israel. She shall be his wife. He may not put her
away all his days. 20 But if this thing is true, that the tokens of virginity were not found in the young lady, 21 then
they shall bring out the young lady to the door of her father’s house, and the men of her city shall stone her to
death with stones, because she has done folly in Israel, to play the prostitute in her father’s house. So you shall
remove the evil from amongst you. 22 If a man is found lying with a woman married to a husband, then they shall
both die, the man who lay with the woman and the woman. So you shall remove the evil from Israel. 23 If there is
a young lady who is a virgin pledged to be married to a husband, and a man finds her in the city, and lies with
her, 24 then you shall bring them both out to the gate of that city, and you shall stone them to death with stones;
the lady, because she didn’t cry, being in the city; and the man, because he has humbled his neighbour’s wife.
So you shall remove the evil from amongst you. 25 But if the man finds the lady who is pledged to be married in
the field, and the man forces her and lies with her, then only the man who lay with her shall die; 26 but to the lady
you shall do nothing. There is in the lady no sin worthy of death; for as when a man rises against his neighbour
and kills him, even so is this matter; 27 for he found her in the field, the pledged to be married lady cried, and
there was no one to save her. 28 If a man finds a lady who is a virgin, who is not pledged to be married, grabs
her and lies with her, and they are found, 29 then the man who lay with her shall give to the lady’s father fifty
shekels of silver. She shall be his wife, because he has humbled her. He may not put her away all his days. 30 A
man shall not take his father’s wife, and shall not uncover his father’s skirt.

Chapter 23

1 He who is emasculated by crushing or cutting shall not enter into YHWH’s assembly. 2 A person born of a
forbidden union shall not enter into YHWH’s assembly; even to the tenth generation shall no one of his enter
into YHWH’s assembly. 3 An Ammonite or a Moabite shall not enter into YHWH’s assembly; even to the tenth
generation shall no one belonging to them enter into YHWH’s assembly forever, 4 because they didn’t meet you
with bread and with water on the way when you came out of Egypt, and because they hired against you Balaam
the son of Beor from Pethor of Mesopotamia, to curse you. 5 Nevertheless YHWH your Elohim wouldn’t listen to
Balaam, but YHWH your Elohim turned the curse into a blessing to you, because YHWH your Elohim loved
you. 6 You shall not seek their peace nor their prosperity all your days forever. 7 You shall not abhor an Edomite,
for he is your brother. You shall not abhor an Egyptian, because you lived as a foreigner in his land. 8 The
children of the third generation who are born to them may enter into YHWH’s assembly. 9 When you go out and
camp against your enemies, then you shall keep yourselves from every evil thing. 10 If there is amongst you any
man who is not clean by reason of that which happens to him by night, then shall he go outside of the camp. He
shall not come within the camp; 11 but it shall be, when evening comes, he shall bathe himself in water. When
the sun is down, he shall come within the camp. 12 You shall have a place also outside of the camp where you
go relieve yourself. 13 You shall have a trowel amongst your weapons. It shall be, when you relieve yourself, you
shall dig with it, and shall turn back and cover your excrement; 14 for YHWH your Elohim walks in the middle of
your camp, to deliver you, and to give up your enemies before you. Therefore your camp shall be kodesh, that

he may not see an unclean thing in you, and turn away from you. [15] You shall not deliver to his master a servant who has escaped from his master to you. [16] He shall dwell with you, amongst you, in the place which he shall choose within one of your gates, where it pleases him best. You shall not oppress him. [17] There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. [18] You shall not bring the hire of a prostitute, or the wages of a male prostitute, into the house of YHWH your Elohim for any vow; for both of these are an abomination to YHWH your Elohim. [19] You shall not lend on interest to your brother: interest of money, interest of food, interest of anything that is lent on interest. [20] You may charge a foreigner interest; but you shall not charge your brother interest, that YHWH your Elohim may bless you in all that you put your hand to, in the land where you go in to possess it. [21] When you vow a vow to YHWH your Elohim, you shall not be slack to pay it, for YHWH your Elohim will surely require it of you; and it would be sin in you. [22] But if you refrain from making a vow, it shall be no sin in you. [23] You shall observe and do that which has gone out of your lips. Whatever you have vowed to YHWH your Elohim as a free will offering, which you have promised with your mouth, you must do. [24] When you come into your neighbour's vineyard, then you may eat your fill of grapes at your own pleasure; but you shall not put any in your container. [25] When you come into your neighbour's standing grain, then you may pluck the ears with your hand; but you shall not use a sickle on your neighbour's standing grain.

Chapter 24

[1] When a man takes a wife and marries her, then it shall be, if she finds no favour in his eyes because he has found some unseemly thing in her, that he shall write her a certificate of divorce, put it in her hand, and send her out of his house. [2] When she has departed out of his house, she may go and be another man's wife. [3] If the latter husband hates her, and writes her a certificate of divorce, puts it in her hand, and sends her out of his house; or if the latter husband dies, who took her to be his wife; [4] her former husband, who sent her away, may not take her again to be his wife after she is defiled; for that would be an abomination to YHWH. You shall not cause the land to sin, which YHWH your Elohim gives you for an inheritance. [5] When a man takes a new wife, he shall not go out in the army, neither shall he be assigned any business. He shall be free at home one year, and shall cheer his wife whom he has taken. [6] No man shall take the mill or the upper millstone as a pledge, for he takes a life in pledge. [7] If a man is found stealing any of his brothers of the children of Israel, and he deals with him as a slave, or sells him, then that thief shall die. So you shall remove the evil from amongst you. [8] Be careful in the plague of leprosy, that you observe diligently and do according to all that the Levitical priests teach you. As I commanded them, so you shall observe to do. [9] Remember what YHWH your Elohim did to Miriam, by the way as you came out of Egypt. [10] When you lend your neighbour any kind of loan, you shall not go into his house to get his pledge. [11] You shall stand outside, and the man to whom you lend shall bring the pledge outside to you. [12] If he is a poor man, you shall not sleep with his pledge. [13] You shall surely restore to him the pledge when the sun goes down, that he may sleep in his garment and bless you. It shall be righteousness to you before YHWH your Elohim. [14] You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the foreigners who are in your land within your gates. [15] In his day you shall give him his wages, neither shall the sun go down on it, for he is poor and sets his heart on it, lest he cry against you to YHWH, and it be sin to you. [16] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin. [17] You shall not deprive the foreigner or the fatherless of justice, nor take a widow's clothing in pledge; [18] but you shall remember that you were a slave in Egypt, and YHWH your Elohim redeemed you there. Therefore I command you to do this thing. [19] When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it. It shall be for the foreigner, for the fatherless, and for the widow, that YHWH your Elohim may bless you in all the work of your hands. [20] When you beat your olive tree, you shall not go over the boughs again. It shall be for the foreigner, for the fatherless, and for the widow. [21] When you harvest your vineyard, you shall not glean it after yourselves. It shall be for the foreigner, for the fatherless, and for the

widow. [22] You shall remember that you were a slave in the land of Egypt. Therefore I command you to do this thing.

Chapter 25

[1] If there is a controversy between men, and they come to judgement and the judges judge them, then they shall justify the righteous and condemn the wicked. [2] It shall be, if the wicked man is worthy to be beaten, that the judge shall cause him to lie down and to be beaten before his face, according to his wickedness, by number. [3] He may sentence him to no more than forty stripes. He shall not give more, lest if he should give more and beat him more than that many stripes, then your brother will be degraded in your sight. [4] You shall not muzzle the ox when he treads out the grain. [5] If brothers dwell together, and one of them dies and has no son, the wife of the dead shall not be married outside to a stranger. Her husband's brother shall go in to her, and take her as his wife, and perform the duty of a husband's brother to her. [6] It shall be that the firstborn whom she bears shall succeed in the name of his brother who is dead, that his name not be blotted out of Israel. [7] If the man doesn't want to take his brother's wife, then his brother's wife shall go up to the gate to the elders, and say, "My husband's brother refuses to raise up to his brother a name in Israel. He will not perform the duty of a husband's brother to me." [8] Then the elders of his city shall call him, and speak to him. If he stands and says, "I don't want to take her," [9] then his brother's wife shall come to him in the presence of the elders, and loose his sandal from off his foot, and spit in his face. She shall answer and say, "So shall it be done to the man who does not build up his brother's house." [10] His name shall be called in Israel, "The house of him who had his sandal removed." [11] When men strive against each other, and the wife of one draws near to deliver her husband out of the hand of him who strikes him, and puts out her hand, and grabs him by his private parts, [12] then you shall cut off her hand. Your eye shall have no pity. [13] You shall not have in your bag diverse weights, one heavy and one light. [14] You shall not have in your house diverse measures, one large and one small. [15] You shall have a perfect and just weight. You shall have a perfect and just measure, that your days may be long in the land which YHWH your Elohim gives you. [16] For all who do such things, all who do unrighteously, are an abomination to YHWH your Elohim. [17] Remember what Amalek did to you by the way as you came out of Egypt, [18] how he met you by the way, and struck the rearmost of you, all who were feeble behind you, when you were faint and weary; and he didn't fear Elohim. [19] Therefore it shall be, when YHWH your Elohim has given you rest from all your enemies all around, in the land which YHWH your Elohim gives you for an inheritance to possess it, that you shall blot out the memory of Amalek from under the sky. You shall not forget.

Chapter 26

[1] It shall be, when you have come in to the land which YHWH your Elohim gives you for an inheritance, possess it, and dwell in it, [2] that you shall take some of the first of all the fruit of the ground, which you shall bring in from your land that YHWH your Elohim gives you. You shall put it in a basket, and shall go to the place which YHWH your Elohim shall choose to cause his name to dwell there. [3] You shall come to the priest who shall be in those days, and tell him, "I profess today to YHWH your Elohim, that I have come to the land which YHWH swore to our fathers to give us." [4] The priest shall take the basket out of your hand, and set it down before YHWH your Elohim's altar. [5] You shall answer and say before YHWH your Elohim, "My father was a Syrian ready to perish. He went down into Egypt, and lived there, few in number. There he became a great, mighty, and populous nation. [6] The Egyptians mistreated us, afflicted us, and imposed hard labour on us. [7] Then we cried to YHWH, the Elohim of our fathers. YHWH heard our voice, and saw our affliction, our toil, and our oppression. [8] YHWH brought us out of Egypt with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders; [9] and he has brought us into this place, and has given us this land, a land flowing with milk and honey. [10] Now, behold, I have brought the first of the fruit of the ground, which you, YHWH, have given me." You shall set it down before YHWH your Elohim, and worship before YHWH your Elohim. [11] You shall rejoice in all the good which YHWH your Elohim has given to you, and to your house, you, and the Levite, and the foreigner who

is amongst you. [12] When you have finished tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates and be filled. [13] You shall say before YHWH your Elohim, “I have put away the kodesh things out of my house, and also have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your mitzvah which you have commanded me. I have not transgressed any of your mitzvot, neither have I forgotten them. [14] I have not eaten of it in my mourning, neither have I removed any of it while I was unclean, nor given of it for the dead. I have listened to YHWH my Elohim’s voice. I have done according to all that you have commanded me. [15] Look down from your kodesh habitation, from heaven, and bless your people Israel, and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey.” [16] Today YHWH your Elohim commands you to do these statutes and ordinances. You shall therefore keep and do them with all your heart and with all your soul. [17] You have declared today that YHWH is your Elohim, and that you would walk in his ways, keep his statutes, his mitzvot, and his ordinances, and listen to his voice. [18] YHWH has declared today that you are a people for his own possession, as he has promised you, and that you should keep all his mitzvot. [19] He will make you high above all nations that he has made, in praise, in name, and in honour, and that you may be a kodesh people to YHWH your Elohim, as he has spoken.

Chapter 27

[1] Moses and the elders of Israel commanded the people, saying, “Keep all the mitzvah which I command you today. [2] It shall be on the day when you shall pass over the Jordan to the land which YHWH your Elohim gives you, that you shall set yourself up great stones, and coat them with plaster. [3] You shall write on them all the words of this law, when you have passed over, that you may go in to the land which YHWH your Elohim gives you, a land flowing with milk and honey, as YHWH, the Elohim of your fathers, has promised you. [4] It shall be, when you have crossed over the Jordan, that you shall set up these stones, which I command you today, on Mount Ebal, and you shall coat them with plaster. [5] There you shall build an altar to YHWH your Elohim, an altar of stones. You shall not use any iron tool on them. [6] You shall build YHWH your Elohim’s altar of uncut stones. You shall offer burnt offerings on it to YHWH your Elohim. [7] You shall sacrifice peace offerings, and shall eat there. You shall rejoice before YHWH your Elohim. [8] You shall write on the stones all the words of this law very plainly.” [9] Moses and the Levitical priests spoke to all Israel, saying, “Be silent and listen, Israel! Today you have become the people of YHWH your Elohim. [10] You shall therefore obey YHWH your Elohim’s voice, and do his mitzvot and his statutes, which I command you today.” [11] Moses commanded the people the same day, saying, [12] “These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [13] These shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. [14] With a loud voice, the Levites shall say to all the men of Israel, [15] ‘Cursed is the man who makes an engraved or molten image, an abomination to YHWH, the work of the hands of the craftsman, and sets it up in secret.’ All the people shall answer and say, ‘Amen.’ [16] ‘Cursed is he who dishonours his father or his mother.’ All the people shall say, ‘Amen.’ [17] ‘Cursed is he who removes his neighbour’s landmark.’ All the people shall say, ‘Amen.’ [18] ‘Cursed is he who leads the blind astray on the road.’ All the people shall say, ‘Amen.’ [19] ‘Cursed is he who withholds justice from the foreigner, fatherless, and widow.’ All the people shall say, ‘Amen.’ [20] ‘Cursed is he who lies with his father’s wife, because he dishonours his father’s bed.’ All the people shall say, ‘Amen.’ [21] ‘Cursed is he who lies with any kind of animal.’ All the people shall say, ‘Amen.’ [22] ‘Cursed is he who lies with his sister, his father’s daughter or his mother’s daughter.’ All the people shall say, ‘Amen.’ [23] ‘Cursed is he who lies with his mother-in-law.’ All the people shall say, ‘Amen.’ [24] ‘Cursed is he who secretly kills his neighbour.’ All the people shall say, ‘Amen.’ [25] ‘Cursed is he who takes a bribe to kill an innocent person.’ All the people shall say, ‘Amen.’ [26] ‘Cursed is he who doesn’t uphold the words of this law by doing them.’ All the people shall say, ‘Amen.’”

Chapter 28

[1] It shall happen, if you shall listen diligently to YHWH your Elohim's voice, to observe to do all his mitzvot which I command you today, that YHWH your Elohim will set you high above all the nations of the earth. [2] All these blessings will come upon you, and overtake you, if you listen to YHWH your Elohim's voice. [3] You shall be blessed in the city, and you shall be blessed in the field. [4] You shall be blessed in the fruit of your body, the fruit of your ground, the fruit of your animals, the increase of your livestock, and the young of your flock. [5] Your basket and your kneading trough shall be blessed. [6] You shall be blessed when you come in, and you shall be blessed when you go out. [7] YHWH will cause your enemies who rise up against you to be struck before you. They will come out against you one way, and will flee before you seven ways. [8] YHWH will command the blessing on you in your barns, and in all that you put your hand to. He will bless you in the land which YHWH your Elohim gives you. [9] YHWH will establish you for a kodesh people to himself, as he has sworn to you, if you shall keep the mitzvot of YHWH your Elohim, and walk in his ways. [10] All the peoples of the earth shall see that you are called by YHWH's name, and they will be afraid of you. [11] YHWH will grant you abundant prosperity in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, in the land which YHWH swore to your fathers to give you. [12] YHWH will open to you his good treasure in the sky, to give the rain of your land in its season, and to bless all the work of your hand. You will lend to many nations, and you will not borrow. [13] YHWH will make you the head, and not the tail. You will be above only, and you will not be beneath, if you listen to the mitzvot of YHWH your Elohim which I command you today, to observe and to do, [14] and shall not turn away from any of the words which I command you today, to the right hand or to the left, to go after other gods to serve them. [15] But it shall come to pass, if you will not listen to YHWH your Elohim's voice, to observe to do all his mitzvot and his statutes which I command you today, that all these curses will come on you and overtake you. [16] You will be cursed in the city, and you will be cursed in the field. [17] Your basket and your kneading trough will be cursed. [18] The fruit of your body, the fruit of your ground, the increase of your livestock, and the young of your flock will be cursed. [19] You will be cursed when you come in, and you will be cursed when you go out. [20] YHWH will send on you cursing, confusion, and rebuke in all that you put your hand to do, until you are destroyed and until you perish quickly, because of the evil of your doings, by which you have forsaken me. [21] YHWH will make the pestilence cling to you, until he has consumed you from off the land where you go in to possess it. [22] YHWH will strike you with consumption, with fever, with inflammation, with fiery heat, with the sword, with blight, and with mildew. They will pursue you until you perish. [23] Your sky that is over your head will be bronze, and the earth that is under you will be iron. [24] YHWH will make the rain of your land powder and dust. It will come down on you from the sky, until you are destroyed. [25] YHWH will cause you to be struck before your enemies. You will go out one way against them, and will flee seven ways before them. You will be tossed back and forth amongst all the kingdoms of the earth. [26] Your dead bodies will be food to all birds of the sky, and to the animals of the earth; and there will be no one to frighten them away. [27] YHWH will strike you with the boils of Egypt, with the tumours, with the scurvy, and with the itch, of which you can not be healed. [28] YHWH will strike you with madness, with blindness, and with astonishment of heart. [29] You will grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. You will only be oppressed and robbed always, and there will be no one to save you. [30] You will betroth a wife, and another man shall lie with her. You will build a house, and you won't dwell in it. You will plant a vineyard, and not use its fruit. [31] Your ox will be slain before your eyes, and you will not eat any of it. Your donkey will be violently taken away from before your face, and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to save you. [32] Your sons and your daughters will be given to another people. Your eyes will look and fail with longing for them all day long. There will be no power in your hand. [33] A nation which you don't know will eat the fruit of your ground and all of your work. You will only be oppressed and crushed always, [34] so that the sights that you see with your eyes will drive you mad. [35] YHWH will strike you in the knees and in the legs with a sore boil, of which you cannot be healed, from the sole of your foot to the crown of your head. [36] YHWH will bring you, and your king whom you will set over yourselves, to a nation that you have not known, you nor your fathers. There you

will serve other gods of wood and stone. [37] You will become an astonishment, a proverb, and a byword amongst all the peoples where YHWH will lead you away. [38] You will carry much seed out into the field, and will gather little in, for the locust will consume it. [39] You will plant vineyards and dress them, but you will neither drink of the wine, nor harvest, because worms will eat them. [40] You will have olive trees throughout all your borders, but you won't anoint yourself with the oil, for your olives will drop off. [41] You will father sons and daughters, but they will not be yours, for they will go into captivity. [42] Locusts will consume all of your trees and the fruit of your ground. [43] The foreigner who is amongst you will mount up above you higher and higher, and you will come down lower and lower. [44] He will lend to you, and you won't lend to him. He will be the head, and you will be the tail. [45] All these curses will come on you, and will pursue you and overtake you, until you are destroyed, because you didn't listen to YHWH your Elohim's voice, to keep his mitzvot and his statutes which he commanded you. [46] They will be for a sign and for a wonder to you and to your offspring forever. [47] Because you didn't serve YHWH your Elohim with joyfulness and with gladness of heart, by reason of the abundance of all things; [48] therefore you will serve your enemies whom YHWH sends against you, in hunger, in thirst, in nakedness, and in lack of all things. He will put an iron yoke on your neck until he has destroyed you. [49] YHWH will bring a nation against you from far away, from the end of the earth, as the eagle flies: a nation whose language you will not understand, [50] a nation of fierce facial expressions, that doesn't respect the elderly, nor show favour to the young. [51] They will eat the fruit of your livestock and the fruit of your ground, until you are destroyed. They also won't leave you grain, new wine, oil, the increase of your livestock, or the young of your flock, until they have caused you to perish. [52] They will besiege you in all your gates until your high and fortified walls in which you trusted come down throughout all your land. They will besiege you in all your gates throughout all your land which YHWH your Elohim has given you. [53] You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom YHWH your Elohim has given you, in the siege and in the distress with which your enemies will distress you. [54] The man who is tender amongst you, and very delicate, his eye will be evil towards his brother, towards the wife whom he loves, and towards the remnant of his children whom he has remaining, [55] so that he will not give to any of them of the flesh of his children whom he will eat, because he has nothing left to him, in the siege and in the distress with which your enemy will distress you in all your gates. [56] The tender and delicate woman amongst you, who would not venture to set the sole of her foot on the ground for delicateness and tenderness, her eye will be evil towards the husband that she loves, towards her son, towards her daughter, [57] towards her young one who comes out from between her feet, and towards her children whom she bears; for she will eat them secretly for lack of all things in the siege and in the distress with which your enemy will distress you in your gates. [58] If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YHWH your Elohim, [59] then YHWH will make your plagues and the plagues of your offspring fearful, even great plagues, and of long duration, and severe sicknesses, and of long duration. [60] He will bring on you again all the diseases of Egypt, which you were afraid of; and they will cling to you. [61] Also every sickness and every plague which is not written in the book of this law, YHWH will bring them on you until you are destroyed. [62] You will be left few in number, even though you were as the stars of the sky for multitude, because you didn't listen to YHWH your Elohim's voice. [63] It will happen that as YHWH rejoiced over you to do you good, and to multiply you, so YHWH will rejoice over you to cause you to perish and to destroy you. You will be plucked from the land that you are going in to possess. [64] YHWH will scatter you amongst all peoples, from one end of the earth to the other end of the earth. There you will serve other gods which you have not known, you nor your fathers, even wood and stone. [65] Amongst these nations you will find no ease, and there will be no rest for the sole of your foot; but YHWH will give you there a trembling heart, failing of eyes, and pining of soul. [66] Your life will hang in doubt before you. You will be afraid night and day, and will have no assurance of your life. [67] In the morning you will say, "I wish it were evening!" and at evening you will say, "I wish it were morning!" for the fear of your heart which you will fear, and for the sights which your eyes will see. [68] YHWH will bring you into Egypt again with ships, by the way of which I told you that you would never see it again. There you will offer yourselves to your enemies for male and female slaves, and nobody will buy you.

Chapter 29

[1] These are the words of the covenant which YHWH commanded Moses to make with the children of Israel in the land of Moab, in addition to the covenant which he made with them in Horeb. [2] Moses called to all Israel, and said to them: Your eyes have seen all that YHWH did in the land of Egypt to Pharaoh, and to all his servants, and to all his land; [3] the great trials which your eyes saw, the signs, and those great wonders. [4] But YHWH has not given you a heart to know, eyes to see, and ears to hear, to this day. [5] I have led you forty years in the wilderness. Your clothes have not grown old on you, and your sandals have not grown old on your feet. [6] You have not eaten bread, neither have you drunk wine or strong drink, that you may know that I am YHWH your Elohim. [7] When you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, and we struck them. [8] We took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half-tribe of the Manassites. [9] Therefore keep the words of this covenant and do them, that you may prosper in all that you do. [10] All of you stand today in the presence of YHWH your Elohim: your heads, your tribes, your elders, and your officers, even all the men of Israel, [11] your little ones, your wives, and the foreigners who are in the middle of your camps, from the one who cuts your wood to the one who draws your water, [12] that you may enter into the covenant of YHWH your Elohim, and into his oath, which YHWH your Elohim makes with you today, [13] that he may establish you today as his people, and that he may be your Elohim, as he spoke to you and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. [14] Neither do I make this covenant and this oath with you only, [15] but with those who stand here with us today before YHWH our Elohim, and also with those who are not here with us today [16] (for you know how we lived in the land of Egypt, and how we came through the middle of the nations through which you passed; [17] and you have seen their abominations and their idols of wood, stone, silver, and gold, which were amongst them); [18] lest there should be amongst you man, woman, family, or tribe whose heart turns away today from YHWH our Elohim, to go to serve the gods of those nations; lest there should be amongst you a root that produces bitter poison; [19] and it happen, when he hears the words of this curse, that he bless himself in his heart, saying, “I shall have peace, though I walk in the stubbornness of my heart,” to destroy the moist with the dry. [20] YHWH will not pardon him, but then YHWH’s anger and his jealousy will smoke against that man, and all the curse that is written in this book will fall on him, and YHWH will blot out his name from under the sky. [21] YHWH will set him apart for evil out of all the tribes of Israel, according to all the curses of the covenant written in this book of the law. [22] The generation to come—your children who will rise up after you, and the foreigner who will come from a far land—will say, when they see the plagues of that land, and the sicknesses with which YHWH has made it sick, [23] that all of its land is sulphur, salt, and burning, that it is not sown, doesn’t produce, nor does any grass grow in it, like the overthrow of Sodom, Gomorrah, Admah, and Zeboiim, which YHWH overthrew in his anger, and in his wrath. [24] Even all the nations will say, “Why has YHWH done this to this land? What does the heat of this great anger mean?” [25] Then men will say, “Because they abandoned the covenant of YHWH, the Elohim of their fathers, which he made with them when he brought them out of the land of Egypt, [26] and went and served other gods and worshipped them, gods that they didn’t know and that he had not given to them. [27] Therefore YHWH’s anger burnt against this land, to bring on it all the curses that are written in this book. [28] YHWH rooted them out of their land in anger, in wrath, and in great indignation, and thrust them into another land, as it is today.” [29] The secret things belong to YHWH our Elohim; but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

Chapter 30

[1] It shall happen, when all these things have come on you, the blessing and the curse, which I have set before you, and you shall call them to mind amongst all the nations where YHWH your Elohim has driven you, [2] and return to YHWH your Elohim and obey his voice according to all that I command you today, you and your children, with all your heart and with all your soul, [3] that then YHWH your Elohim will release you from captivity, have compassion on you, and will return and gather you from all the peoples where YHWH your Elohim has

scattered you. [4] If your outcasts are in the uttermost parts of the heavens, from there YHWH your Elohim will gather you, and from there he will bring you back. [5] YHWH your Elohim will bring you into the land which your fathers possessed, and you will possess it. He will do you good, and increase your numbers more than your fathers. [6] YHWH your Elohim will circumcise your heart, and the heart of your offspring, to love YHWH your Elohim with all your heart and with all your soul, that you may live. [7] YHWH your Elohim will put all these curses on your enemies and on those who hate you, who persecuted you. [8] You shall return and obey YHWH's voice, and do all his mitzvot which I command you today. [9] YHWH your Elohim will make you prosperous in all the work of your hand, in the fruit of your body, in the fruit of your livestock, and in the fruit of your ground, for good; for YHWH will again rejoice over you for good, as he rejoiced over your fathers, [10] if you will obey YHWH your Elohim's voice, to keep his mitzvot and his statutes which are written in this book of the law, if you turn to YHWH your Elohim with all your heart and with all your soul. [11] For this mitzvah which I command you today is not too hard for you or too distant. [12] It is not in heaven, that you should say, "Who will go up for us to heaven, bring it to us, and proclaim it to us, that we may do it?" [13] Neither is it beyond the sea, that you should say, "Who will go over the sea for us, bring it to us, and proclaim it to us, that we may do it?" [14] But the word is very near to you, in your mouth and in your heart, that you may do it. [15] Behold, I have set before you today life and prosperity, and death and evil. [16] For I command you today to love YHWH your Elohim, to walk in his ways and to keep his mitzvot, his statutes, and his ordinances, that you may live and multiply, and that YHWH your Elohim may bless you in the land where you go in to possess it. [17] But if your heart turns away, and you will not hear, but are drawn away and worship other gods, and serve them, [18] I declare to you today that you will surely perish. You will not prolong your days in the land where you pass over the Jordan to go in to possess it. [19] I call heaven and earth to witness against you today that I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your descendants, [20] to love YHWH your Elohim, to obey his voice, and to cling to him; for he is your life, and the length of your days, that you may dwell in the land which YHWH swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Chapter 31

[1] Moses went and spoke these words to all Israel. [2] He said to them, "I am one hundred and twenty years old today. I can no more go out and come in. YHWH has said to me, 'You shall not go over this Jordan.' [3] YHWH your Elohim himself will go over before you. He will destroy these nations from before you, and you shall dispossess them. Joshua will go over before you, as YHWH has spoken. [4] YHWH will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, when he destroyed them. [5] YHWH will deliver them up before you, and you shall do to them according to all the mitzvah which I have commanded you. [6] Be strong and courageous. Don't be afraid or scared of them, for YHWH your Elohim himself is who goes with you. He will not fail you nor forsake you." [7] Moses called to Joshua, and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land which YHWH has sworn to their fathers to give them; and you shall cause them to inherit it. [8] YHWH himself is who goes before you. He will be with you. He will not fail you nor forsake you. Don't be afraid. Don't be discouraged." [9] Moses wrote this law and delivered it to the priests the sons of Levi, who bore the ark of YHWH's covenant, and to all the elders of Israel. [10] Moses commanded them, saying, "At the end of every seven years, in the set time of the year of release, in the Chag HaSukkot, [11] when all Israel has come to appear before YHWH your Elohim in the place which he will choose, you shall read this law before all Israel in their hearing. [12] Assemble the people, the men and the women and the little ones, and the foreigners who are within your gates, that they may hear, learn, fear YHWH your Elohim, and observe to do all the words of this law, [13] and that their children, who have not known, may hear and learn to fear YHWH your Elohim, as long as you live in the land where you go over the Jordan to possess it." [14] YHWH said to Moses, "Behold, your days approach that you must die. Call Joshua, and present yourselves in the Tent of Meeting, that I may commission him." Moses and Joshua went, and presented themselves in the Tent of Meeting. [15] YHWH appeared in the Tent in a pillar of cloud, and the pillar of cloud stood over the Tent's

door. 16 YHWH said to Moses, “Behold, you shall sleep with your fathers. This people will rise up and play the prostitute after the strange gods of the land where they go to be amongst them, and will forsake me and break my covenant which I have made with them. 17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come on them; so that they will say in that day, ‘Haven’t these evils come on us because our Elohim is not amongst us?’ 18 I will surely hide my face in that day for all the evil which they have done, in that they have turned to other gods. 19 “Now therefore write this song for yourselves, and teach it to the children of Israel. Put it in their mouths, that this song may be a witness for me against the children of Israel. 20 For when I have brought them into the land which I swore to their fathers, flowing with milk and honey, and they have eaten and filled themselves, and grown fat, then they will turn to other gods, and serve them, and despise me, and break my covenant. 21 It will happen, when many evils and troubles have come on them, that this song will testify before them as a witness; for it will not be forgotten out of the mouths of their descendants; for I know their ways and what they are doing today, before I have brought them into the land which I promised them.” 22 So Moses wrote this song the same day, and taught it to the children of Israel. 23 He commissioned Joshua the son of Nun, and said, “Be strong and courageous; for you shall bring the children of Israel into the land which I swore to them. I will be with you.” 24 When Moses had finished writing the words of this law in a book, until they were finished, 25 Moses commanded the Levites, who bore the ark of YHWH’s covenant, saying, 26 “Take this book of the law, and put it by the side of the ark of YHWH your Elohim’s covenant, that it may be there for a witness against you. 27 For I know your rebellion and your stiff neck. Behold, while I am yet alive with you today, you have been rebellious against YHWH. How much more after my death? 28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. 29 For I know that after my death you will utterly corrupt yourselves, and turn away from the way which I have commanded you; and evil will happen to you in the latter days, because you will do that which is evil in YHWH’s sight, to provoke him to anger through the work of your hands.” 30 Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished.

Chapter 32

1 Give ear, you heavens, and I will speak. Let the earth hear the words of my mouth. 2 My doctrine will drop as the rain. My speech will condense as the dew, as the misty rain on the tender grass, as the showers on the herb. 3 For I will proclaim YHWH’s name. Ascribe greatness to our Elohim! 4 The Rock: his work is perfect, for all his ways are just. An Elohim of faithfulness who does no wrong, just and right is he. 5 They have dealt corruptly with him. They are not his children, because of their defect. They are a perverse and crooked generation. 6 Is this the way you repay YHWH, foolish and unwise people? Isn’t he your father who has bought you? He has made you and established you. 7 Remember the days of old. Consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you. 8 When the Elyon gave to the nations their inheritance, when he separated the children of men, he set the bounds of the peoples according to the number of the children of Israel. 9 For YHWH’s portion is his people. Jacob is the lot of his inheritance. 10 He found him in a desert land, in the waste howling wilderness. He surrounded him. He cared for him. He kept him as the apple of his eye. 11 As an eagle that stirs up her nest, that flutters over her young, he spread abroad his wings, he took them, he bore them on his feathers. 12 YHWH alone led him. There was no foreign god with him. 13 He made him ride on the high places of the earth. He ate the increase of the field. He caused him to suck honey out of the rock, oil out of the flinty rock; 14 butter from the herd, and milk from the flock, with fat of lambs, rams of the breed of Bashan, and goats, with the finest of the wheat. From the blood of the grape, you drank wine. 15 But Jeshurun grew fat, and kicked. You have grown fat. You have grown thick. You have become sleek. Then he abandoned Elohim who made him, and rejected the Rock of his salvation. 16 They moved him to jealousy with strange gods. They provoked him to anger with abominations. 17 They sacrificed to demons, not Elohim, to gods that they didn’t know, to new gods that came up recently, which your fathers didn’t dread. 18 Of the Rock who became

your father, you are unmindful, and have forgotten Elohim who gave you birth. [19] YHWH saw and abhorred, because of the provocation of his sons and his daughters. [20] He said, “I will hide my face from them. I will see what their end will be; for they are a very perverse generation, children in whom is no faithfulness. [21] They have moved me to jealousy with that which is not Elohim. They have provoked me to anger with their vanities. I will move them to jealousy with those who are not a people. I will provoke them to anger with a foolish nation. [22] For a fire is kindled in my anger, that burns to the lowest Sheol, devours the earth with its increase, and sets the foundations of the mountains on fire. [23] “I will heap evils on them. I will spend my arrows on them. [24] They shall be wasted with hunger, and devoured with burning heat and bitter destruction. I will send the teeth of animals on them, with the venom of vipers that glide in the dust. [25] Outside the sword will bereave, and in the rooms, terror on both young man and virgin, the nursing infant with the grey-haired man. [26] I said that I would scatter them afar. I would make their memory to cease from amongst men; [27] were it not that I feared the provocation of the enemy, lest their adversaries should judge wrongly, lest they should say, ‘Our hand is exalted; YHWH has not done all this.’” [28] For they are a nation void of counsel. There is no understanding in them. [29] Oh that they were wise, that they understood this, that they would consider their latter end! [30] How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and YHWH had delivered them up? [31] For their rock is not as our Rock, even our enemies themselves concede. [32] For their vine is of the vine of Sodom, of the fields of Gomorrah. Their grapes are poison grapes. Their clusters are bitter. [33] Their wine is the poison of serpents, the cruel venom of asps. [34] “Isn’t this laid up in store with me, sealed up amongst my treasures? [35] Vengeance is mine, and recompense, at the time when their foot slides, for the day of their calamity is at hand. Their doom rushes at them.” [36] For YHWH will judge his people, and have compassion on his servants, when he sees that their power is gone, that there is no one remaining, shut up or left at large. [37] He will say, “Where are their gods, the rock in which they took refuge, [38] which ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise up and help you! Let them be your protection. [39] “See now that I myself am he. There is no god with me. I kill and I make alive. I wound and I heal. There is no one who can deliver out of my hand. [40] For I lift up my hand to heaven and declare, as I live forever, [41] if I sharpen my glittering sword, my hand grasps it in judgement; I will take vengeance on my adversaries, and will repay those who hate me. [42] I will make my arrows drunk with blood. My sword shall devour flesh with the blood of the slain and the captives, from the head of the leaders of the enemy.” [43] Rejoice, you nations, with his people, for he will avenge the blood of his servants. He will take vengeance on his adversaries, and will make atonement for his land and for his people. [44] Moses came and spoke all the words of this song in the ears of the people, he and Joshua the son of Nun. [45] Moses finished reciting all these words to all Israel. [46] He said to them, “Set your heart to all the words which I testify to you today, which you shall command your children to observe to do, all the words of this law. [47] For it is no vain thing for you, because it is your life, and through this thing you shall prolong your days in the land, where you go over the Jordan to possess it.” [48] YHWH spoke to Moses that same day, saying, [49] “Go up into this mountain of Abarim, to Mount Nebo, which is in the land of Moab, that is across from Jericho; and see the land of Canaan, which I give to the children of Israel for a possession. [50] Die on the mountain where you go up, and be gathered to your people, as Aaron your brother died on Mount Hor, and was gathered to his people; [51] because you trespassed against me amongst the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because you didn’t uphold my holiness amongst the children of Israel. [52] For you shall see the land from a distance; but you shall not go there into the land which I give the children of Israel.”

Chapter 33

[1] This is the blessing with which Moses the man of Elohim blessed the children of Israel before his death. [2] He said, “YHWH came from Sinai, and rose from Seir to them. He shone from Mount Paran. He came from the ten thousands of kodesh ones. At his right hand was a fiery law for them. [3] Yes, he loves the people. All his saints are in your hand. They sat down at your feet. Each receives your words. [4] Moses commanded us a law, an

inheritance for the assembly of Jacob. [5] He was king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together. [6] “Let Reuben live, and not die; Nor let his men be few.” [7] This is for Judah. He said, “Hear, YHWH, the voice of Judah. Bring him in to his people. With his hands he contended for himself. You shall be a help against his adversaries.” [8] About Levi he said, “Your Thummim and your Urim are with your godly one, whom you proved at Massah, with whom you contended at the waters of Meribah. [9] He said of his father, and of his mother, ‘I have not seen him.’ He didn’t acknowledge his brothers, nor did he know his own children; for they have observed your word, and keep your covenant. [10] They shall teach Jacob your ordinances, and Israel your law. They shall put incense before you, and whole burnt offering on your altar. [11] YHWH, bless his skills. Accept the work of his hands. Strike through the hips of those who rise up against him, of those who hate him, that they not rise again.” [12] About Benjamin he said, “The beloved of YHWH will dwell in safety by him. He covers him all day long. He dwells between his shoulders.” [13] About Joseph he said, “His land is blessed by YHWH, for the precious things of the heavens, for the dew, for the deep that couches beneath, [14] for the precious things of the fruits of the sun, for the precious things that the moon can yield, [15] for the best things of the ancient mountains, for the precious things of the everlasting hills, [16] for the precious things of the earth and its fullness, the good will of him who lived in the bush. Let this come on the head of Joseph, on the crown of the head of him who was separated from his brothers. [17] Majesty belongs to the firstborn of his herd. His horns are the horns of the wild ox. With them he will push all the peoples to the ends of the earth. They are the ten thousands of Ephraim. They are the thousands of Manasseh.” [18] About Zebulun he said, “Rejoice, Zebulun, in your going out; and Issachar, in your tents. [19] They will call the peoples to the mountain. There they will offer sacrifices of righteousness, for they will draw out the abundance of the seas, the hidden treasures of the sand.” [20] About Gad he said, “He who enlarges Gad is blessed. He dwells as a lioness, and tears the arm and the crown of the head. [21] He provided the first part for himself, for the lawgiver’s portion was reserved for him. He came with the heads of the people. He executed the righteousness of YHWH, His ordinances with Israel.” [22] About Dan he said, “Dan is a lion’s cub that leaps out of Bashan.” [23] About Naphtali he said, “Naphtali, satisfied with favour, full of YHWH’s blessing, Possess the west and the south.” [24] About Asher he said, “Asher is blessed with children. Let him be acceptable to his brothers. Let him dip his foot in oil. [25] Your bars will be iron and bronze. As your days, so your strength will be. [26] “There is no one like Elohim, Jeshurun, who rides on the heavens for your help, in his excellency on the skies. [27] The eternal Elohim is your dwelling place. Underneath are the everlasting arms. He thrust out the enemy from before you, and said, ‘Destroy!’ [28] Israel dwells in safety, the fountain of Jacob alone, In a land of grain and new wine. Yes, his heavens drop down dew. [29] You are happy, Israel! Who is like you, a people saved by YHWH, the shield of your help, the sword of your excellency? Your enemies will submit themselves to you. You will tread on their high places.”

Chapter 34

[1] Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, that is opposite Jericho. YHWH showed him all the land of Gilead to Dan, [2] and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the Western Sea, [3] and the south, and the Plain of the valley of Jericho the city of palm trees, to Zoar. [4] YHWH said to him, “This is the land which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your offspring.’ I have caused you to see it with your eyes, but you shall not go over there.” [5] So Moses the servant of YHWH died there in the land of Moab, according to YHWH’s word. [6] He buried him in the valley in the land of Moab opposite Beth Peor, but no man knows where his tomb is to this day. [7] Moses was one hundred and twenty years old when he died. His eye was not dim, nor his strength gone. [8] The children of Israel wept for Moses in the plains of Moab thirty days, until the days of weeping in the mourning for Moses were ended. [9] Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The children of Israel listened to him, and did as YHWH commanded Moses. [10] Since then, there has not arisen a prophet in Israel like Moses, whom YHWH knew face to face, [11] in all the signs and the wonders which YHWH sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, [12] and in all the mighty

hand, and in all the awesome deeds, which Moses did in the sight of all Israel.

Yehoshua

Chapter 1

1 Now after the death of Moses the servant of YHWH, YHWH spoke to Joshua the son of Nun, Moses' servant, 2 saying, "Moses my servant is dead. Now therefore arise, go across this Jordan, you and all these people, to the land which I am giving to them, even to the children of Israel. 3 I have given you every place that the sole of your foot will tread on, as I told Moses. 4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea towards the going down of the sun, shall be your border. 5 No man will be able to stand before you all the days of your life. As I was with Moses, so I will be with you. I will not fail you nor forsake you. 6 "Be strong and courageous; for you shall cause this people to inherit the land which I swore to their fathers to give them. 7 Only be strong and very courageous. Be careful to observe to do according to all the law which Moses my servant commanded you. Don't turn from it to the right hand or to the left, that you may have good success wherever you go. 8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success. 9 Haven't I commanded you? Be strong and courageous. Don't be afraid. Don't be dismayed, for YHWH your Elohim is with you wherever you go." 10 Then Joshua commanded the officers of the people, saying, 11 "Pass through the middle of the camp, and command the people, saying, 'Prepare food; for within three days you are to pass over this Jordan, to go in to possess the land which YHWH your Elohim gives you to possess.'" 12 Joshua spoke to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, saying, 13 "Remember the word which Moses the servant of YHWH commanded you, saying, 'YHWH your Elohim gives you rest, and will give you this land. 14 Your wives, your little ones, and your livestock shall live in the land which Moses gave you beyond the Jordan; but you shall pass over before your brothers armed, all the mighty men of valour, and shall help them 15 until YHWH has given your brothers rest, as he has given you, and they have also possessed the land which YHWH your Elohim gives them. Then you shall return to the land of your possession and possess it, which Moses the servant of YHWH gave you beyond the Jordan towards the sunrise.'" 16 They answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. 17 Just as we listened to Moses in all things, so will we listen to you. Only may YHWH your Elohim be with you, as he was with Moses. 18 Whoever rebels against your mitzvah, and doesn't listen to your words in all that you command him shall himself be put to death. Only be strong and courageous."

Chapter 2

1 Joshua the son of Nun secretly sent two men out of Shittim as spies, saying, "Go, view the land, including Jericho." They went and came into the house of a prostitute whose name was Rahab, and slept there. 2 The king of Jericho was told, "Behold, men of the children of Israel came in here tonight to spy out the land." 3 Jericho's king sent to Rahab, saying, "Bring out the men who have come to you, who have entered into your house; for they have come to spy out all the land." 4 The woman took the two men and hid them. Then she said, "Yes, the men came to me, but I didn't know where they came from. 5 About the time of the shutting of the gate, when it was dark, the men went out. Where the men went, I don't know. Pursue them quickly. You may catch up with them." 6 But she had brought them up to the roof, and hidden them under the stalks of flax which she had laid in order on the roof. 7 The men pursued them along the way to the fords of the Jordan River. As soon as those who pursued them had gone out, they shut the gate. 8 Before they had lain down, she came up to them on the roof. 9 She said to the men, "I know that YHWH has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. 10 For we have heard how YHWH dried up the water of the Red Sea before you, when you came out of Egypt; and what you did to the two kings of the Amorites, who were beyond the Jordan, to Sihon and to Og, whom you utterly destroyed. 11 As soon as we had heard it, our hearts melted, and there wasn't any more spirit in any man, because of you: for YHWH

your Elohim, he is Elohim in heaven above, and on earth beneath. [12] Now therefore, please swear to me by YHWH, since I have dealt kindly with you, that you also will deal kindly with my father's house, and give me a true sign; [13] and that you will save alive my father, my mother, my brothers, and my sisters, and all that they have, and will deliver our lives from death." [14] The men said to her, "Our life for yours, if you don't talk about this business of ours; and it shall be, when YHWH gives us the land, that we will deal kindly and truly with you." [15] Then she let them down by a cord through the window; for her house was on the side of the wall, and she lived on the wall. [16] She said to them, "Go to the mountain, lest the pursuers find you. Hide yourselves there three days, until the pursuers have returned. Afterward, you may go your way." [17] The men said to her, "We will be guiltless of this your oath which you've made us to swear. [18] Behold, when we come into the land, tie this line of scarlet thread in the window which you used to let us down. Gather to yourself into the house your father, your mother, your brothers, and all your father's household. [19] It shall be that whoever goes out of the doors of your house into the street, his blood will be on his head, and we will be guiltless. Whoever is with you in the house, his blood shall be on our head, if any hand is on him. [20] But if you talk about this business of ours, then we shall be guiltless of your oath which you've made us to swear." [21] She said, "Let it be as you have said." She sent them away, and they departed. Then she tied the scarlet line in the window. [22] They went and came to the mountain, and stayed there three days, until the pursuers had returned. The pursuers sought them all along the way, but didn't find them. [23] Then the two men returned, descended from the mountain, crossed the river, and came to Joshua the son of Nun. They told him all that had happened to them. [24] They said to Joshua, "Truly YHWH has delivered all the land into our hands. Moreover, all the inhabitants of the land melt away before us."

Chapter 3

[1] Joshua got up early in the morning; and they moved from Shittim and came to the Jordan, he and all the children of Israel. They camped there before they crossed over. [2] After three days, the officers went through the middle of the camp; [3] and they commanded the people, saying, "When you see the ark of YHWH your Elohim's covenant, and the Levitical priests bearing it, then leave your place and follow it. [4] Yet there shall be a space between you and it of about two thousand cubits by measure—don't come closer to it—that you may know the way by which you must go; for you have not passed this way before." [5] Joshua said to the people, "Sanctify yourselves; for tomorrow YHWH will do wonders amongst you." [6] Joshua spoke to the priests, saying, "Take up the ark of the covenant, and cross over before the people." They took up the ark of the covenant, and went before the people. [7] YHWH said to Joshua, "Today I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, so I will be with you. [8] You shall command the priests who bear the ark of the covenant, saying, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'" [9] Joshua said to the children of Israel, "Come here, and hear the words of YHWH your Elohim." [10] Joshua said, "By this you shall know that the living Elohim is amongst you, and that he will without fail drive the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite out from before you. [11] Behold, the ark of Adonai of all the earth passes over before you into the Jordan. [12] Now therefore take twelve men out of the tribes of Israel, for every tribe a man. [13] It shall be that when the soles of the feet of the priests who bear the ark of YHWH, Adonai of all the earth, rest in the waters of the Jordan, that the waters of the Jordan will be cut off. The waters that come down from above shall stand in one heap." [14] When the people moved from their tents to pass over the Jordan, the priests who bore the ark of the covenant being before the people, [15] and when those who bore the ark had come to the Jordan, and the feet of the priests who bore the ark had dipped in the edge of the water (for the Jordan overflows all its banks all the time of harvest), [16] the waters which came down from above stood, and rose up in one heap a great way off, at Adam, the city that is beside Zarethan; and those that went down towards the sea of the Arabah, even the Salt Sea, were wholly cut off. Then the people passed over near Jericho. [17] The priests who bore the ark of YHWH's covenant stood firm on dry ground in the middle of the Jordan; and all Israel crossed over on dry ground, until all the nation had passed completely over the Jordan.

Chapter 4

1 When all the nation had completely crossed over the Jordan, YHWH spoke to Joshua, saying, 2 “Take twelve
men out of the people, a man out of every tribe, 3 and command them, saying, ‘Take from out of the middle of
the Jordan, out of the place where the priests’ feet stood firm, twelve stones, carry them over with you, and lay
them down in the place where you’ll camp tonight.’” 4 Then Joshua called the twelve men whom he had
prepared of the children of Israel, a man out of every tribe. 5 Joshua said to them, “Cross before the ark of
YHWH your Elohim into the middle of the Jordan, and each of you pick up a stone and put it on your shoulder,
according to the number of the tribes of the children of Israel; 6 that this may be a sign amongst you, that when
your children ask in the future, saying, ‘What do you mean by these stones?’ 7 then you shall tell them,
‘Because the waters of the Jordan were cut off before the ark of YHWH’s covenant. When it crossed over the
Jordan, the waters of the Jordan were cut off. These stones shall be for a memorial to the children of Israel
forever.’” 8 The children of Israel did as Joshua commanded, and took up twelve stones out of the middle of the
Jordan, as YHWH spoke to Joshua, according to the number of the tribes of the children of Israel. They carried
them over with them to the place where they camped, and laid them down there. 9 Joshua set up twelve stones
in the middle of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood;
and they are there to this day. 10 For the priests who bore the ark stood in the middle of the Jordan until
everything was finished that YHWH commanded Joshua to speak to the people, according to all that Moses
commanded Joshua; and the people hurried and passed over. 11 When all the people had completely crossed
over, YHWH’s ark crossed over with the priests in the presence of the people. 12 The children of Reuben, and
the children of Gad, and the half-tribe of Manasseh crossed over armed before the children of Israel, as Moses
spoke to them. 13 About forty thousand men, ready and armed for war, passed over before YHWH to battle, to
the plains of Jericho. 14 On that day, YHWH magnified Joshua in the sight of all Israel; and they feared him, as
they feared Moses, all the days of his life. 15 YHWH spoke to Joshua, saying, 16 “Command the priests who bear
the ark of the covenant, that they come up out of the Jordan.” 17 Joshua therefore commanded the priests,
saying, “Come up out of the Jordan!” 18 When the priests who bore the ark of YHWH’s covenant had come up
out of the middle of the Jordan, and the soles of the priests’ feet had been lifted up to the dry ground, the waters
of the Jordan returned to their place, and went over all its banks, as before. 19 The people came up out of the
Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. 20 Joshua set
up those twelve stones, which they took out of the Jordan, in Gilgal. 21 He spoke to the children of Israel, saying,
“When your children ask their fathers in time to come, saying, ‘What do these stones mean?’ 22 Then you shall
let your children know, saying, ‘Israel came over this Jordan on dry land. 23 For YHWH your Elohim dried up the
waters of the Jordan from before you until you had crossed over, as YHWH your Elohim did to the Red Sea,
which he dried up from before us, until we had crossed over, 24 that all the peoples of the earth may know that
YHWH’s hand is mighty, and that you may fear YHWH your Elohim forever.’”

Chapter 5

1 When all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the
Canaanites, who were by the sea, heard how YHWH had dried up the waters of the Jordan from before the
children of Israel until we had crossed over, their heart melted, and there was no more spirit in them, because of
the children of Israel. 2 At that time, YHWH said to Joshua, “Make flint knives, and circumcise again the sons of
Israel the second time.” 3 Joshua made himself flint knives, and circumcised the sons of Israel at the hill of the
foreskins. 4 This is the reason Joshua circumcised them: all the people who came out of Egypt, who were
males, even all the men of war, died in the wilderness along the way, after they came out of Egypt. 5 For all the
people who came out were circumcised; but all the people who were born in the wilderness along the way as
they came out of Egypt had not been circumcised. 6 For the children of Israel walked forty years in the
wilderness until all the nation, even the men of war who came out of Egypt, were consumed, because they
didn’t listen to YHWH’s voice. YHWH swore to them that he wouldn’t let them see the land which YHWH swore

to their fathers that he would give us, a land flowing with milk and honey. [7] Their children, whom he raised up in their place, were circumcised by Joshua, for they were uncircumcised, because they had not circumcised them on the way. [8] When they were done circumcising the whole nation, they stayed in their places in the camp until they were healed. [9] YHWH said to Joshua, “Today I have rolled away the reproach of Egypt from you.” Therefore the name of that place was called Gilgal to this day. [10] The children of Israel encamped in Gilgal. They kept the Pesach on the fourteenth day of the month at evening in the plains of Jericho. [11] They ate unleavened cakes and parched grain of the produce of the land on the next day after the Pesach, in the same day. [12] The manna ceased on the next day, after they had eaten of the produce of the land. The children of Israel didn’t have manna any more, but they ate of the fruit of the land of Canaan that year. [13] When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man stood in front of him with his sword drawn in his hand. Joshua went to him and said to him, “Are you for us, or for our enemies?” [14] He said, “No; but I have come now as commander of YHWH’s army.” Joshua fell on his face to the earth, and worshipped, and asked him, “What does my adonai say to his servant?” [15] The prince of YHWH’s army said to Joshua, “Take off your sandals, for the place on which you stand is kodesh.” Joshua did so.

Chapter 6

[1] Now Jericho was tightly shut up because of the children of Israel. No one went out, and no one came in. [2] YHWH said to Joshua, “Behold, I have given Jericho into your hand, with its king and the mighty men of valour. [3] All of your men of war shall march around the city, going around the city once. You shall do this six days. [4] Seven priests shall bear seven trumpets of rams’ horns before the ark. On the seventh day, you shall march around the city seven times, and the priests shall blow the trumpets. [5] It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; then the city wall will fall down flat, and the people shall go up, every man straight in front of him.” [6] Joshua the son of Nun called the priests, and said to them, “Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before YHWH’s ark.” [7] They said to the people, “Advance! March around the city, and let the armed men pass on before YHWH’s ark.” [8] It was so, that when Joshua had spoken to the people, the seven priests bearing the seven trumpets of rams’ horns before YHWH advanced and blew the trumpets, and the ark of YHWH’s covenant followed them. [9] The armed men went before the priests who blew the trumpets, and the ark went after them. The trumpets sounded as they went. [10] Joshua commanded the people, saying, “You shall not shout nor let your voice be heard, neither shall any word proceed out of your mouth until the day I tell you to shout. Then you shall shout.” [11] So he caused YHWH’s ark to go around the city, circling it once. Then they came into the camp, and stayed in the camp. [12] Joshua rose early in the morning, and the priests took up YHWH’s ark. [13] The seven priests bearing the seven trumpets of rams’ horns in front of YHWH’s ark went on continually, and blew the trumpets. The armed men went in front of them. The rear guard came after YHWH’s ark. The trumpets sounded as they went. [14] The second day they marched around the city once, and returned into the camp. They did this six days. [15] On the seventh day, they rose early at the dawning of the day, and marched around the city in the same way seven times. On this day only they marched around the city seven times. [16] At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout, for YHWH has given you the city! [17] The city shall be devoted, even it and all that is in it, to YHWH. Only Rahab the prostitute shall live, she and all who are with her in the house, because she hid the messengers that we sent. [18] But as for you, only keep yourselves from what is devoted to destruction, lest when you have devoted it, you take of the devoted thing; so you would make the camp of Israel accursed and trouble it. [19] But all the silver, gold, and vessels of bronze and iron are kodesh to YHWH. They shall come into YHWH’s treasury.” [20] So the people shouted and the priests blew the trumpets. When the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight in front of him, and they took the city. [21] They utterly destroyed all that was in the city, both man and woman, both young and old, and ox, sheep, and donkey, with the edge of the sword. [22] Joshua

said to the two men who had spied out the land, “Go into the prostitute’s house, and bring the woman and all that she has out from there, as you swore to her.” [23] The young men who were spies went in, and brought out Rahab with her father, her mother, her brothers, and all that she had. They also brought out all of her relatives, and they set them outside of the camp of Israel. [24] They burnt the city with fire, and all that was in it. Only they put the silver, the gold, and the vessels of bronze and of iron into the treasury of YHWH’s house. [25] But Rahab the prostitute, her father’s household, and all that she had, Joshua saved alive. She lives in the middle of Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho. [26] Joshua commanded them with an oath at that time, saying, “Cursed is the man before YHWH who rises up and builds this city Jericho. With the loss of his firstborn he will lay its foundation, and with the loss of his youngest son he will set up its gates.” [27] So YHWH was with Joshua; and his fame was in all the land.

Chapter 7

[1] But the children of Israel committed a trespass in the devoted things; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the devoted things. Therefore YHWH’s anger burnt against the children of Israel. [2] Joshua sent men from Jericho to Ai, which is beside Beth Aven, on the east side of Bethel, and spoke to them, saying, “Go up and spy out the land.” The men went up and spied out Ai. [3] They returned to Joshua, and said to him, “Don’t let all the people go up, but let about two or three thousand men go up and strike Ai. Don’t make all the people to toil there, for there are only a few of them.” [4] So about three thousand men of the people went up there, and they fled before the men of Ai. [5] The men of Ai struck about thirty-six men of them. They chased them from before the gate even to Shebarim, and struck them at the descent. The hearts of the people melted, and became like water. [6] Joshua tore his clothes, and fell to the earth on his face before YHWH’s ark until the evening, he and the elders of Israel; and they put dust on their heads. [7] Joshua said, “Alas, Adonai YHWH, why have you brought this people over the Jordan at all, to deliver us into the hand of the Amorites, to cause us to perish? I wish that we had been content and lived beyond the Jordan! [8] Oh, Adonai, what shall I say, after Israel has turned their backs before their enemies? [9] For the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth. What will you do for your great name?” [10] YHWH said to Joshua, “Get up! Why have you fallen on your face like that? [11] Israel has sinned. Yes, they have even transgressed my covenant which I commanded them. Yes, they have even taken some of the devoted things, and have also stolen, and also deceived. They have even put it amongst their own stuff. [12] Therefore the children of Israel can’t stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will not be with you any more, unless you destroy the devoted things from amongst you. [13] Get up! Sanctify the people, and say, ‘Sanctify yourselves for tomorrow, for YHWH, the Elohim of Israel, says, “There is a devoted thing amongst you, Israel. You cannot stand before your enemies until you take away the devoted thing from amongst you.” [14] In the morning therefore you shall be brought near by your tribes. It shall be that the tribe which YHWH selects shall come near by families. The family which YHWH selects shall come near by households. The household which YHWH selects shall come near man by man. [15] It shall be, that he who is taken with the devoted thing shall be burnt with fire, he and all that he has, because he has transgressed YHWH’s covenant, and because he has done a disgraceful thing in Israel.’” [16] So Joshua rose up early in the morning and brought Israel near by their tribes. The tribe of Judah was selected. [17] He brought near the family of Judah, and he selected the family of the Zerahites. He brought near the family of the Zerahites man by man, and Zabdi was selected. [18] He brought near his household man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was selected. [19] Joshua said to Achan, “My son, please give glory to YHWH, the Elohim of Israel, and make confession to him. Tell me now what you have done! Don’t hide it from me!” [20] Achan answered Joshua, and said, “I have truly sinned against YHWH, the Elohim of Israel, and this is what I have done. [21] When I saw amongst the plunder a beautiful Babylonian robe, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, then I coveted them and took them. Behold, they are hidden in the ground

in the middle of my tent, with the silver under it." [22] So Joshua sent messengers, and they ran to the tent. Behold, it was hidden in his tent, with the silver under it. [23] They took them from the middle of the tent, and brought them to Joshua and to all the children of Israel. They laid them down before YHWH. [24] Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the robe, the wedge of gold, his sons, his daughters, his cattle, his donkeys, his sheep, his tent, and all that he had; and they brought them up to the valley of Achor. [25] Joshua said, "Why have you troubled us? YHWH will trouble you today." All Israel stoned him with stones, and they burnt them with fire and stoned them with stones. [26] They raised over him a great heap of stones that remains to this day. YHWH turned from the fierceness of his anger. Therefore the name of that place was called "The valley of Achor" to this day.

Chapter 8

[1] YHWH said to Joshua, "Don't be afraid, and don't be dismayed. Take all the warriors with you, and arise, go up to Ai. Behold, I have given into your hand the king of Ai, with his people, his city, and his land. [2] You shall do to Ai and her king as you did to Jericho and her king, except you shall take its goods and its livestock for yourselves. Set an ambush for the city behind it." [3] So Joshua arose, with all the warriors, to go up to Ai. Joshua chose thirty thousand men, the mighty men of valour, and sent them out by night. [4] He commanded them, saying, "Behold, you shall lie in ambush against the city, behind the city. Don't go very far from the city, but all of you be ready. [5] I and all the people who are with me will approach the city. It shall happen, when they come out against us, as at the first, that we will flee before them. [6] They will come out after us until we have drawn them away from the city; for they will say, 'They flee before us, like the first time.' So we will flee before them, [7] and you shall rise up from the ambush, and take possession of the city; for YHWH your Elohim will deliver it into your hand. [8] It shall be, when you have seized the city, that you shall set the city on fire. You shall do this according to YHWH's word. Behold, I have commanded you." [9] Joshua sent them out; and they went to set up the ambush, and stayed between Bethel and Ai on the west side of Ai; but Joshua stayed amongst the people that night. [10] Joshua rose up early in the morning, mustered the people, and went up, he and the elders of Israel, before the people to Ai. [11] All the people, even the men of war who were with him, went up and came near, and came before the city and encamped on the north side of Ai. Now there was a valley between him and Ai. [12] He took about five thousand men, and set them in ambush between Bethel and Ai, on the west side of the city. [13] So they set the people, even all the army who was on the north of the city, and their ambush on the west of the city; and Joshua went that night into the middle of the valley. [14] When the king of Ai saw it, they hurried and rose up early, and the men of the city went out against Israel to battle, he and all his people, at the time appointed, before the Arabah; but he didn't know that there was an ambush against him behind the city. [15] Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. [16] All the people who were in the city were called together to pursue after them. They pursued Joshua, and were drawn away from the city. [17] There was not a man left in Ai or Bethel who didn't go out after Israel. They left the city open, and pursued Israel. [18] YHWH said to Joshua, "Stretch out the javelin that is in your hand towards Ai, for I will give it into your hand." Joshua stretched out the javelin that was in his hand towards the city. [19] The ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand and entered into the city and took it. They hurried and set the city on fire. [20] When the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. The people who fled to the wilderness turned back on the pursuers. [21] When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned back and killed the men of Ai. [22] The others came out of the city against them, so they were in the middle of Israel, some on this side, and some on that side. They struck them, so that they let none of them remain or escape. [23] They captured the king of Ai alive, and brought him to Joshua. [24] When Israel had finished killing all the inhabitants of Ai in the field, in the wilderness in which they pursued them, and they had all fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword. [25] All that fell that day, both of

men and women, were twelve thousand, even all the people of Ai. [26] For Joshua didn't draw back his hand, with which he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. [27] Israel took for themselves only the livestock and the goods of that city, according to YHWH's word which he commanded Joshua. [28] So Joshua burnt Ai and made it a heap forever, even a desolation, to this day. [29] He hanged the king of Ai on a tree until the evening. At sundown, Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city, and raised a great heap of stones on it that remains to this day. [30] Then Joshua built an altar to YHWH, the Elohim of Israel, on Mount Ebal, [31] as Moses the servant of YHWH commanded the children of Israel, as it is written in the book of the law of Moses: an altar of uncut stones, on which no one had lifted up any iron. They offered burnt offerings on it to YHWH and sacrificed peace offerings. [32] He wrote there on the stones a copy of Moses' law, which he wrote in the presence of the children of Israel. [33] All Israel, with their elders, officers, and judges, stood on both sides of the ark before the Levitical priests, who carried the ark of YHWH's covenant, the foreigner as well as the native; half of them in front of Mount Gerizim, and half of them in front of Mount Ebal, as Moses the servant of YHWH had commanded at the first, that they should bless the people of Israel. [34] Afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. [35] There was not a word of all that Moses commanded which Joshua didn't read before all the assembly of Israel, with the women, the little ones, and the foreigners who were amongst them.

Chapter 9

[1] When all the kings who were beyond the Jordan, in the hill country, and in the lowland, and on all the shore of the great sea in front of Lebanon, the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard of it [2] they gathered themselves together to fight with Joshua and with Israel, with one accord. [3] But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, [4] they also resorted to a ruse, and went and made as if they had been ambassadors, and took old sacks on their donkeys, and old, torn-up and bound up wineskins, [5] and old and patched sandals on their feet, and wore old garments. All the bread of their food supply was dry and mouldy. [6] They went to Joshua at the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country. Now therefore make a covenant with us." [7] The men of Israel said to the Hivites, "What if you live amongst us? How could we make a covenant with you?" [8] They said to Joshua, "We are your servants." Joshua said to them, "Who are you? Where do you come from?" [9] They said to him, "Your servants have come from a very far country because of the name of YHWH your Elohim; for we have heard of his fame, all that he did in Egypt, [10] and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan, who was at Ashtaroth. [11] Our elders and all the inhabitants of our country spoke to us, saying, 'Take supplies in your hand for the journey, and go to meet them. Tell them, "We are your servants. Now make a covenant with us."' [12] This our bread we took hot for our supplies out of our houses on the day we went out to go to you; but now, behold, it is dry, and has become mouldy. [13] These wineskins, which we filled, were new; and behold, they are torn. These our garments and our sandals have become old because of the very long journey." [14] The men sampled their provisions, and didn't ask counsel from YHWH's mouth. [15] Joshua made peace with them, and made a covenant with them, to let them live. The princes of the congregation swore to them. [16] At the end of three days after they had made a covenant with them, they heard that they were their neighbours, and that they lived amongst them. [17] The children of Israel travelled and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath Jearim. [18] The children of Israel didn't strike them, because the princes of the congregation had sworn to them by YHWH, the Elohim of Israel. All the congregation murmured against the princes. [19] But all the princes said to all the congregation, "We have sworn to them by YHWH, the Elohim of Israel. Now therefore we may not touch them. [20] We will do this to them, and let them live; lest wrath be on us, because of the oath which we swore to them." [21] The princes said to them, "Let them live." So they became wood cutters and drawers of water for all the congregation, as the princes had spoken to them. [22] Joshua called

for them, and he spoke to them, saying, “Why have you deceived us, saying, ‘We are very far from you,’ when you live amongst us? 23 Now therefore you are cursed, and some of you will never fail to be slaves, both wood cutters and drawers of water for the house of my Elohim.” 24 They answered Joshua, and said, “Because your servants were certainly told how YHWH your Elohim commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and have done this thing. 25 Now, behold, we are in your hand. Do to us as it seems good and right to you to do.” 26 He did so to them, and delivered them out of the hand of the children of Israel, so that they didn’t kill them. 27 That day Joshua made them wood cutters and drawers of water for the congregation and for YHWH’s altar to this day, in the place which he should choose.

Chapter 10

1 Now when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were amongst them, 2 they were very afraid, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all its men were mighty. 3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, 4 “Come up to me and help me. Let’s strike Gibeon; for they have made peace with Joshua and with the children of Israel.” 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together and went up, they and all their armies, and encamped against Gibeon, and made war against it. 6 The men of Gibeon sent to Joshua at the camp at Gilgal, saying, “Don’t abandon your servants! Come up to us quickly and save us! Help us; for all the kings of the Amorites that dwell in the hill country have gathered together against us.” 7 So Joshua went up from Gilgal, he and the whole army with him, including all the mighty men of valour. 8 YHWH said to Joshua, “Don’t fear them, for I have delivered them into your hands. Not a man of them will stand before you.” 9 Joshua therefore came to them suddenly. He marched from Gilgal all night. 10 YHWH confused them before Israel. He killed them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth Horon, and struck them to Azekah and to Makkedah. 11 As they fled from before Israel, while they were at the descent of Beth Horon, YHWH hurled down great stones from the sky on them to Azekah, and they died. There were more who died from the hailstones than those whom the children of Israel killed with the sword. 12 Then Joshua spoke to YHWH in the day when YHWH delivered up the Amorites before the children of Israel. He said in the sight of Israel, “Sun, stand still on Gibeon! You, moon, stop in the valley of Aijalon!” 13 The sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies. Isn’t this written in the book of Jashar? The sun stayed in the middle of the sky, and didn’t hurry to go down about a whole day. 14 There was no day like that before it or after it, that YHWH listened to the voice of a man; for YHWH fought for Israel. 15 Joshua returned, and all Israel with him, to the camp to Gilgal. 16 These five kings fled, and hid themselves in the cave at Makkedah. 17 Joshua was told, saying, “The five kings have been found, hidden in the cave at Makkedah.” 18 Joshua said, “Roll large stones to cover the cave’s entrance, and set men by it to guard them; 19 but don’t stay there. Pursue your enemies, and attack them from the rear. Don’t allow them to enter into their cities; for YHWH your Elohim has delivered them into your hand.” 20 When Joshua and the children of Israel had finished killing them with a very great slaughter until they were consumed, and the remnant which remained of them had entered into the fortified cities, 21 all the people returned to the camp to Joshua at Makkedah in peace. None moved his tongue against any of the children of Israel. 22 Then Joshua said, “Open the cave entrance, and bring those five kings out of the cave to me.” 23 They did so, and brought those five kings out of the cave to him: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. 24 When they brought those kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who went with him, “Come near. Put your feet on the necks of these kings.” They came near, and put their feet on their necks. 25 Joshua said to them, “Don’t be afraid, nor be

dismayed. Be strong and courageous, for YHWH will do this to all your enemies against whom you fight." [26] Afterward Joshua struck them, put them to death, and hanged them on five trees. They were hanging on the trees until the evening. [27] At the time of the going down of the sun, Joshua commanded, and they took them down off the trees, and threw them into the cave in which they had hidden themselves, and laid great stones on the mouth of the cave, which remain to this very day. [28] Joshua took Makkedah on that day, and struck it with the edge of the sword, with its king. He utterly destroyed it and all the souls who were in it. He left no one remaining. He did to the king of Makkedah as he had done to the king of Jericho. [29] Joshua passed from Makkedah, and all Israel with him, to Libnah, and fought against Libnah. [30] YHWH delivered it also, with its king, into the hand of Israel. He struck it with the edge of the sword, and all the souls who were in it. He left no one remaining in it. He did to its king as he had done to the king of Jericho. [31] Joshua passed from Libnah, and all Israel with him, to Lachish, and encamped against it, and fought against it. [32] YHWH delivered Lachish into the hand of Israel. He took it on the second day, and struck it with the edge of the sword, with all the souls who were in it, according to all that he had done to Libnah. [33] Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he had left him no one remaining. [34] Joshua passed from Lachish, and all Israel with him, to Eglon; and they encamped against it and fought against it. [35] They took it on that day, and struck it with the edge of the sword. He utterly destroyed all the souls who were in it that day, according to all that he had done to Lachish. [36] Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it. [37] They took it, and struck it with the edge of the sword, with its king and all its cities, and all the souls who were in it. He left no one remaining, according to all that he had done to Eglon; but he utterly destroyed it, and all the souls who were in it. [38] Joshua returned, and all Israel with him, to Debir, and fought against it. [39] He took it, with its king and all its cities. They struck them with the edge of the sword, and utterly destroyed all the souls who were in it. He left no one remaining. As he had done to Hebron, so he did to Debir, and to its king; as he had done also to Libnah, and to its king. [40] So Joshua struck all the land, the hill country, the South, the lowland, the slopes, and all their kings. He left no one remaining, but he utterly destroyed all that breathed, as YHWH, the Elohim of Israel, commanded. [41] Joshua struck them from Kadesh Barnea even to Gaza, and all the country of Goshen, even to Gibeon. [42] Joshua took all these kings and their land at one time because YHWH, the Elohim of Israel, fought for Israel. [43] Joshua returned, and all Israel with him, to the camp to Gilgal.

Chapter 11

[1] When Jabin king of Hazor heard of it, he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, [2] and to the kings who were on the north, in the hill country, in the Arabah south of Chinneroth, in the lowland, and in the heights of Dor on the west, [3] to the Canaanite on the east and on the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the hill country, and the Hivite under Hermon in the land of Mizpah. [4] They went out, they and all their armies with them, many people, even as the sand that is on the seashore in multitude, with very many horses and chariots. [5] All these kings met together; and they came and encamped together at the waters of Merom, to fight with Israel. [6] YHWH said to Joshua, "Don't be afraid because of them; for tomorrow at this time, I will deliver them up all slain before Israel. You shall hamstring their horses and burn their chariots with fire." [7] So Joshua came suddenly, with all the warriors, against them by the waters of Merom, and attacked them. [8] YHWH delivered them into the hand of Israel, and they struck them, and chased them to great Sidon, and to Misrephoth Maim, and to the valley of Mizpah eastward. They struck them until they left them no one remaining. [9] Joshua did to them as YHWH told him. He hamstrung their horses and burnt their chariots with fire. [10] Joshua turned back at that time, and took Hazor, and struck its king with the sword; for Hazor used to be the head of all those kingdoms. [11] They struck all the souls who were in it with the edge of the sword, utterly destroying them. There was no one left who breathed. He burnt Hazor with fire. [12] Joshua captured all the cities of those kings, with their kings, and he struck them with the edge of the sword, and utterly destroyed them, as Moses the servant of YHWH commanded. [13] But as for the cities that stood on their

mounds, Israel burnt none of them, except Hazor only. Joshua burnt that. [14] The children of Israel took all the plunder of these cities, with the livestock, as plunder for themselves; but every man they struck with the edge of the sword, until they had destroyed them. They didn't leave any who breathed. [15] As YHWH commanded Moses his servant, so Moses commanded Joshua. Joshua did so. He left nothing undone of all that YHWH commanded Moses. [16] So Joshua captured all that land, the hill country, all the South, all the land of Goshen, the lowland, the Arabah, the hill country of Israel, and the lowland of the same, [17] from Mount Halak, that goes up to Seir, even to Baal Gad in the valley of Lebanon under Mount Hermon. He took all their kings, struck them, and put them to death. [18] Joshua made war a long time with all those kings. [19] There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. They took all in battle. [20] For it was of YHWH to harden their hearts, to come against Israel in battle, that he might utterly destroy them, that they might have no favour, but that he might destroy them, as YHWH commanded Moses. [21] Joshua came at that time, and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel. Joshua utterly destroyed them with their cities. [22] There were none of the Anakim left in the land of the children of Israel. Only in Gaza, in Gath, and in Ashdod, did some remain. [23] So Joshua took the whole land, according to all that YHWH spoke to Moses; and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Then the land had rest from war.

Chapter 12

[1] Now these are the kings of the land, whom the children of Israel struck, and possessed their land beyond the Jordan towards the sunrise, from the valley of the Arnon to Mount Hermon, and all the Arabah eastward: [2] Sihon king of the Amorites, who lived in Heshbon, and ruled from Aroer, which is on the edge of the valley of the Arnon, and the middle of the valley, and half Gilead, even to the river Jabbok, the border of the children of Ammon; [3] and the Arabah to the sea of Chinneroth, eastward, and to the sea of the Arabah, even the Salt Sea, eastward, the way to Beth Jeshimoth; and on the south, under the slopes of Pisgah: [4] and the border of Og king of Bashan, of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei, [5] and ruled in Mount Hermon, and in Salecah, and in all Bashan, to the border of the Geshurites and the Maacathites, and half Gilead, the border of Sihon king of Heshbon. [6] Moses the servant of YHWH and the children of Israel struck them. Moses the servant of YHWH gave it for a possession to the Reubenites, and the Gadites, and the half-tribe of Manasseh. [7] These are the kings of the land whom Joshua and the children of Israel struck beyond the Jordan westward, from Baal Gad in the valley of Lebanon even to Mount Halak, that goes up to Seir. Joshua gave it to the tribes of Israel for a possession according to their divisions; [8] in the hill country, and in the lowland, and in the Arabah, and in the slopes, and in the wilderness, and in the South; the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite: [9] the king of Jericho, one; the king of Ai, which is beside Bethel, one; [10] the king of Jerusalem, one; the king of Hebron, one; [11] the king of Jarmuth, one; the king of Lachish, one; [12] the king of Eglon, one; the king of Gezer, one; [13] the king of Debir, one; the king of Geder, one; [14] the king of Hormah, one; the king of Arad, one; [15] the king of Libnah, one; the king of Adullam, one; [16] the king of Makkedah, one; the king of Bethel, one; [17] the king of Tappuah, one; the king of Hepher, one; [18] the king of Aphek, one; the king of Lassharon, one; [19] the king of Madon, one; the king of Hazor, one; [20] the king of Shimron Meron, one; the king of Achshaph, one; [21] the king of Taanach, one; the king of Megiddo, one; [22] the king of Kedesh, one; the king of Jokneam in Carmel, one; [23] the king of Dor in the height of Dor, one; the king of Goiim in Gilgal, one; [24] the king of Tirzah, one: all the kings thirty-one.

Chapter 13

[1] Now Joshua was old and well advanced in years. YHWH said to him, "You are old and advanced in years, and there remains yet very much land to be possessed. [2] "This is the land that still remains: all the regions of the Philistines, and all the Geshurites; [3] from the Shihor, which is before Egypt, even to the border of Ekron northward, which is counted as Canaanite; the five lords of the Philistines; the Gazites, and the Ashdodites, the

Ashkelonites, the Gittites, and the Ekronites; also the Avvim, [4] on the south; all the land of the Canaanites, and Mearah that belongs to the Sidonians, to Aphek, to the border of the Amorites; [5] and the land of the Gebalites, and all Lebanon, towards the sunrise, from Baal Gad under Mount Hermon to the entrance of Hamath; [6] all the inhabitants of the hill country from Lebanon to Misrephoth Maim, even all the Sidonians. I will drive them out from before the children of Israel. Just allocate it to Israel for an inheritance, as I have commanded you. [7] Now therefore divide this land for an inheritance to the nine tribes and the half-tribe of Manasseh." [8] With him the Reubenites and the Gadites received their inheritance, which Moses gave them, beyond the Jordan eastward, even as Moses the servant of YHWH gave them: [9] from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain of Medeba to Dibon; [10] and all the cities of Sihon king of the Amorites, who reigned in Heshbon, to the border of the children of Ammon; [11] and Gilead, and the border of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan to Salecah; [12] all the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (who was left of the remnant of the Rephaim); for Moses attacked these, and drove them out. [13] Nevertheless the children of Israel didn't drive out the Geshurites, nor the Maacathites: but Geshur and Maacath live within Israel to this day. [14] Only he gave no inheritance to the tribe of Levi. The offerings of YHWH, the Elohim of Israel, made by fire are his inheritance, as he spoke to him. [15] Moses gave to the tribe of the children of Reuben according to their families. [16] Their border was from Aroer, that is on the edge of the valley of the Arnon, and the city that is in the middle of the valley, and all the plain by Medeba; [17] Heshbon, and all its cities that are in the plain; Dibon, Bamoth Baal, Beth Baal Meon, [18] Jahaz, Kedemoth, Mephaath, [19] Kiriathaim, Sibmah, Zereth Shahar in the mount of the valley, [20] Beth Peor, the slopes of Pisgah, Beth Jeshimoth, [21] all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck with the chiefs of Midian, Evi, Rekem, Zur, Hur, and Reba, the princes of Sihon, who lived in the land. [22] The children of Israel also killed Balaam the son of Beor, the soothsayer, with the sword, amongst the rest of their slain. [23] The border of the children of Reuben was the bank of the Jordan. This was the inheritance of the children of Reuben according to their families, the cities and its villages. [24] Moses gave to the tribe of Gad, to the children of Gad, according to their families. [25] Their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is near Rabbah; [26] and from Heshbon to Ramath Mizpeh, and Betonim; and from Mahanaim to the border of Debir; [27] and in the valley, Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, the Jordan's bank, to the uttermost part of the sea of Chinnereth beyond the Jordan eastward. [28] This is the inheritance of the children of Gad according to their families, the cities and its villages. [29] Moses gave an inheritance to the half-tribe of Manasseh. It was for the half-tribe of the children of Manasseh according to their families. [30] Their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. [31] Half Gilead, Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, even for the half of the children of Machir according to their families. [32] These are the inheritances which Moses distributed in the plains of Moab, beyond the Jordan at Jericho, eastward. [33] But Moses gave no inheritance to the tribe of Levi. YHWH, the Elohim of Israel, is their inheritance, as he spoke to them.

Chapter 14

[1] These are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed to them, [2] by the lot of their inheritance, as YHWH commanded by Moses, for the nine tribes, and for the half-tribe. [3] For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but to the Levites he gave no inheritance amongst them. [4] For the children of Joseph were two tribes, Manasseh and Ephraim. They gave no portion to the Levites in the land, except cities to dwell in, with their pasture lands for their livestock and for their property. [5] The children of Israel did as YHWH commanded Moses, and they divided the land. [6] Then the children of Judah came near to Joshua in Gilgal. Caleb the son of Jephunneh the Kenizzite

said to him, “You know the thing that YHWH spoke to Moses the man of Elohim concerning me and concerning you in Kadesh Barnea. 7 I was forty years old when Moses the servant of YHWH sent me from Kadesh Barnea to spy out the land. I brought him word again as it was in my heart. 8 Nevertheless, my brothers who went up with me made the heart of the people melt; but I wholly followed YHWH my Elohim. 9 Moses swore on that day, saying, ‘Surely the land where you walked shall be an inheritance to you and to your children forever, because you have wholly followed YHWH my Elohim.’ 10 “Now, behold, YHWH has kept me alive, as he spoke, these forty-five years, from the time that YHWH spoke this word to Moses, while Israel walked in the wilderness. Now, behold, I am eighty-five years old, today. 11 As yet I am as strong today as I was in the day that Moses sent me. As my strength was then, even so is my strength now for war, to go out and to come in. 12 Now therefore give me this hill country, of which YHWH spoke in that day; for you heard in that day how the Anakim were there, and great and fortified cities. It may be that YHWH will be with me, and I shall drive them out, as YHWH said.” 13 Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance. 14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he followed YHWH, the Elohim of Israel wholeheartedly. 15 Now the name of Hebron before was Kiriath Arba, after the greatest man amongst the Anakim. Then the land had rest from war.

Chapter 15

1 The lot for the tribe of the children of Judah according to their families was to the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south. 2 Their south border was from the uttermost part of the Salt Sea, from the bay that looks southward; 3 and it went out southward of the ascent of Akrabbim, and passed along to Zin, and went up by the south of Kadesh Barnea, and passed along by Hezron, went up to Addar, and turned towards Karka; 4 and it passed along to Azmon, went out at the brook of Egypt; and the border ended at the sea. This shall be your south border. 5 The east border was the Salt Sea, even to the end of the Jordan. The border of the north quarter was from the bay of the sea at the end of the Jordan. 6 The border went up to Beth Hoglah, and passed along by the north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben. 7 The border went up to Debir from the valley of Achor, and so northward, looking towards Gilgal, that faces the ascent of Adummim, which is on the south side of the river. The border passed along to the waters of En Shemesh, and ended at En Rogel. 8 The border went up by the valley of the son of Hinnom to the side of the Jebusite (also called Jerusalem) southward; and the border went up to the top of the mountain that lies before the valley of Hinnom westward, which is at the farthest part of the valley of Rephaim northward. 9 The border extended from the top of the mountain to the spring of the waters of Nephtoah, and went out to the cities of Mount Ephron; and the border extended to Baalah (also called Kiriath Jearim); 10 and the border turned about from Baalah westward to Mount Seir, and passed along to the side of Mount Jearim (also called Chesalon) on the north, and went down to Beth Shemesh, and passed along by Timnah; 11 and the border went out to the side of Ekron northward; and the border extended to Shikkeron, and passed along to Mount Baalah, and went out at Jabneel; and the goings out of the border were at the sea. 12 The west border was to the shore of the great sea. This is the border of the children of Judah according to their families. 13 He gave to Caleb the son of Jephunneh a portion amongst the children of Judah, according to the mitzvah of YHWH to Joshua, even Kiriath Arba, named after the father of Anak (also called Hebron). 14 Caleb drove out the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak. 15 He went up against the inhabitants of Debir: now the name of Debir before was Kiriath Sepher. 16 Caleb said, “He who strikes Kiriath Sepher, and takes it, to him I will give Achsah my daughter as wife.” 17 Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter as wife. 18 When she came, she had him ask her father for a field. She got off her donkey, and Caleb said, “What do you want?” 19 She said, “Give me a blessing. Because you have set me in the land of the South, give me also springs of water.” So he gave her the upper springs and the lower springs. 20 This is the inheritance of the tribe of the children of Judah according to their families. 21 The farthest cities of the tribe of the children of Judah towards the border of Edom in the South were Kabzeel, Eder,

Jagur, [22] Kinah, Dimonah, Adadah, [23] Kedesh, Hazor, Ithnan, [24] Ziph, Telem, Bealoth, [25] Hazor Hadattah, Kerioth Hezron (also called Hazor), [26] Amam, Shema, Moladah, [27] Hazar Gaddah, Heshmon, Beth Pelet, [28] Hazar Shual, Beersheba, Biziothiah, [29] Baalah, Iim, Ezem, [30] Eltolad, Chesil, Hormah, [31] Ziklag, Madmannah, Sansannah, [32] Lebaoth, Shilhim, Ain, and Rimmon. All the cities are twenty-nine, with their villages. [33] In the lowland, Eshtaol, Zorah, Ashnah, [34] Zanoah, En Gannim, Tappuah, Enam, [35] Jarmuth, Adullam, Socoh, Azekah, [36] Shaaraim, Adithaim and Gederah (or Gederothaim); fourteen cities with their villages. [37] Zenan, Hadashah, Migdal Gad, [38] Dilean, Mizpah, Joktheel, [39] Lachish, Bozkath, Eglon, [40] Cabbon, Lahmam, Chitlish, [41] Gederoth, Beth Dagon, Naamah, and Makkedah; sixteen cities with their villages. [42] Libnah, Ether, Ashan, [43] Iphtah, Ashnah, Nezib, [44] Keilah, Achzib, and Mareshah; nine cities with their villages. [45] Ekron, with its towns and its villages; [46] from Ekron even to the sea, all that were by the side of Ashdod, with their villages. [47] Ashdod, its towns and its villages; Gaza, its towns and its villages; to the brook of Egypt, and the great sea with its coastline. [48] In the hill country, Shamir, Jattir, Socoh, [49] Dannah, Kiriath Sannah (which is Debir), [50] Anab, Eshtemoh, Anim, [51] Goshen, Holon, and Giloh; eleven cities with their villages. [52] Arab, Dumah, Eshan, [53] Janim, Beth Tappuah, Aphekah, [54] Humtah, Kiriath Arba (also called Hebron), and Zior; nine cities with their villages. [55] Maon, Carmel, Ziph, Jutah, [56] Jezreel, Jokdeam, Zanoah, [57] Kain, Gibeah, and Timnah; ten cities with their villages. [58] Halhul, Beth Zur, Gedor, [59] Maarath, Beth Anoth, and Eltekon; six cities with their villages. [60] Kiriath Baal (also called Kiriath Jearim), and Rabbah; two cities with their villages. [61] In the wilderness, Beth Arabah, Middin, Secacah, [62] Nibshan, the City of Salt, and En Gedi; six cities with their villages. [63] As for the Jebusites, the inhabitants of Jerusalem, the children of Judah couldn’t drive them out; but the Jebusites live with the children of Judah at Jerusalem to this day.

Chapter 16

[1] The lot came out for the children of Joseph from the Jordan at Jericho, at the waters of Jericho on the east, even the wilderness, going up from Jericho through the hill country to Bethel. [2] It went out from Bethel to Luz, and passed along to the border of the Archites to Ataroth; [3] and it went down westward to the border of the Japhletites, to the border of Beth Horon the lower, and on to Gezer; and ended at the sea. [4] The children of Joseph, Manasseh and Ephraim, took their inheritance. [5] This was the border of the children of Ephraim according to their families. The border of their inheritance eastward was Ataroth Addar, to Beth Horon the upper. [6] The border went out westward at Michmethath on the north. The border turned about eastward to Taanath Shiloh, and passed along it on the east of Janoah. [7] It went down from Janoah to Ataroth, to Naarah, reached to Jericho, and went out at the Jordan. [8] From Tappuah the border went along westward to the brook of Kanah; and ended at the sea. This is the inheritance of the tribe of the children of Ephraim according to their families; [9] together with the cities which were set apart for the children of Ephraim in the middle of the inheritance of the children of Manasseh, all the cities with their villages. [10] They didn’t drive out the Canaanites who lived in Gezer; but the Canaanites dwell in the territory of Ephraim to this day, and have become servants to do forced labour.

Chapter 17

[1] This was the lot for the tribe of Manasseh, for he was the firstborn of Joseph. As for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war, therefore he had Gilead and Bashan. [2] So this was for the rest of the children of Manasseh according to their families: for the children of Abiezer, for the children of Helek, for the children of Asriel, for the children of Shechem, for the children of Hepher, and for the children of Shemida. These were the male children of Manasseh the son of Joseph according to their families. [3] But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. [4] They came to Eleazar the priest, and to Joshua the son of Nun, and to the princes, saying, “YHWH commanded Moses to give us an inheritance amongst our brothers.” Therefore according to the mitzvah of YHWH he gave them an

inheritance amongst the brothers of their father. [5] Ten parts fell to Manasseh, in addition to the land of Gilead and Bashan, which is beyond the Jordan; [6] because the daughters of Manasseh had an inheritance amongst his sons. The land of Gilead belonged to the rest of the sons of Manasseh. [7] The border of Manasseh was from Asher to Michmethath, which is before Shechem. The border went along to the right hand, to the inhabitants of En Tappuah. [8] The land of Tappuah belonged to Manasseh; but Tappuah on the border of Manasseh belonged to the children of Ephraim. [9] The border went down to the brook of Kanah, southward of the brook. These cities belonged to Ephraim amongst the cities of Manasseh. The border of Manasseh was on the north side of the brook, and ended at the sea. [10] Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border. They reached to Asher on the north, and to Issachar on the east. [11] Manasseh had three heights in Issachar, in Asher Beth Shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns. [12] Yet the children of Manasseh couldn't drive out the inhabitants of those cities; but the Canaanites would dwell in that land. [13] When the children of Israel had grown strong, they put the Canaanites to forced labour, and didn't utterly drive them out. [14] The children of Joseph spoke to Joshua, saying, "Why have you given me just one lot and one part for an inheritance, since we are a numerous people, because YHWH has blessed us so far?" [15] Joshua said to them, "If you are a numerous people, go up to the forest, and clear land for yourself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for you." [16] The children of Joseph said, "The hill country is not enough for us. All the Canaanites who dwell in the land of the valley have chariots of iron, both those who are in Beth Shean and its towns, and those who are in the valley of Jezreel." [17] Joshua spoke to the house of Joseph, that is, to Ephraim and to Manasseh, saying, "You are a numerous people, and have great power. You shall not have one lot only; [18] but the hill country shall be yours. Although it is a forest, you shall cut it down, and it's farthest extent shall be yours; for you shall drive out the Canaanites, though they have chariots of iron, and though they are strong."

Chapter 18

[1] The whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the Tent of Meeting there. The land was subdued before them. [2] Seven tribes remained amongst the children of Israel, which had not yet divided their inheritance. [3] Joshua said to the children of Israel, "How long will you neglect to go in to possess the land, which YHWH, the Elohim of your fathers, has given you? [4] Appoint for yourselves three men from each tribe. I will send them, and they shall arise, walk through the land, and describe it according to their inheritance; then they shall come to me. [5] They shall divide it into seven portions. Judah shall live in his borders on the south, and the house of Joseph shall live in their borders on the north. [6] You shall survey the land into seven parts, and bring the description here to me; and I will cast lots for you here before YHWH our Elohim. [7] However, the Levites have no portion amongst you; for the priesthood of YHWH is their inheritance. Gad, Reuben, and the half-tribe of Manasseh have received their inheritance east of the Jordan, which Moses the servant of YHWH gave them." [8] The men arose and went. Joshua commanded those who went to survey the land, saying, "Go walk through the land, survey it, and come again to me. I will cast lots for you here before YHWH in Shiloh." [9] The men went and passed through the land, and surveyed it by cities into seven portions in a book. They came to Joshua to the camp at Shiloh. [10] Joshua cast lots for them in Shiloh before YHWH. There Joshua divided the land to the children of Israel according to their divisions. [11] The lot of the tribe of the children of Benjamin came up according to their families. The border of their lot went out between the children of Judah and the children of Joseph. [12] Their border on the north quarter was from the Jordan. The border went up to the side of Jericho on the north, and went up through the hill country westward. It ended at the wilderness of Beth Aven. [13] The border passed along from there to Luz, to the side of Luz (also called Bethel), southward. The border went down to Ataroth Addar, by the mountain that lies on the south of Beth Horon the lower. [14] The border extended, and turned around on the west quarter southward, from the mountain that lies before Beth Horon southward; and ended at Kiriath Baal (also called Kiriath Jearim), a city of

the children of Judah. This was the west quarter. [15] The south quarter was from the farthest part of Kiriath Jearim. The border went out westward, and went out to the spring of the waters of Nephtoah. [16] The border went down to the farthest part of the mountain that lies before the valley of the son of Hinnom, which is in the valley of Rephaim northward. It went down to the valley of Hinnom, to the side of the Jebusite southward, and went down to En Rogel. [17] It extended northward, went out at En Shemesh, and went out to Geliloth, which is opposite the ascent of Adummim. It went down to the stone of Bohan the son of Reuben. [18] It passed along to the side opposite the Arabah northward, and went down to the Arabah. [19] The border passed along to the side of Beth Hoglah northward; and the border ended at the north bay of the Salt Sea, at the south end of the Jordan. This was the south border. [20] The Jordan was its border on the east quarter. This was the inheritance of the children of Benjamin, by the borders around it, according to their families. [21] Now the cities of the tribe of the children of Benjamin according to their families were Jericho, Beth Hoglah, Emek Keziz, [22] Beth Arabah, Zemaraim, Bethel, [23] Avvim, Parah, Ophrah, [24] Chephar Ammoni, Ophni, and Geba; twelve cities with their villages. [25] Gibeon, Ramah, Beeroth, [26] Mizpeh, Chephirah, Mozah, [27] Rekem, Irpeel, Taralah, [28] Zelah, Eleph, the Jebusite (also called Jerusalem), Gibeath, and Kiriath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Chapter 19

[1] The second lot came out for Simeon, even for the tribe of the children of Simeon according to their families. Their inheritance was in the middle of the inheritance of the children of Judah. [2] They had for their inheritance Beersheba (or Sheba), Moladah, [3] Hazar Shual, Balah, Ezem, [4] Eltolad, Bethul, Hormah, [5] Ziklag, Beth Marcaboth, Hazar Susah, [6] Beth Lebaoth, and Sharuhen; thirteen cities with their villages; [7] Ain, Rimmon, Ether, and Ashan; four cities with their villages; [8] and all the villages that were around these cities to Baalath Beer, Ramah of the South. This is the inheritance of the tribe of the children of Simeon according to their families. [9] Out of the part of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them. Therefore the children of Simeon had inheritance in the middle of their inheritance. [10] The third lot came up for the children of Zebulun according to their families. The border of their inheritance was to Sarid. [11] Their border went up westward, even to Maralah, and reached to Dabbesheth. It reached to the brook that is before Jokneam. [12] It turned from Sarid eastward towards the sunrise to the border of Chisloth Tabor. It went out to Daberath, and went up to Japhia. [13] From there it passed along eastward to Gath Hepher, to Ethkazin; and it went out at Rimmon which stretches to Neah. [14] The border turned around it on the north to Hannathon; and it ended at the valley of Iphtah El; [15] Kattath, Nahalal, Shimron, Idalah, and Bethlehem: twelve cities with their villages. [16] This is the inheritance of the children of Zebulun according to their families, these cities with their villages. [17] The fourth lot came out for Issachar, even for the children of Issachar according to their families. [18] Their border was to Jezreel, Chesulloth, Shunem, [19] Hapharaim, Shion, Anaharath, [20] Rabbith, Kishion, Ebez, [21] Remeth, Engannim, En Haddah, and Beth Pazzez. [22] The border reached to Tabor, Shahazumah, and Beth Shemesh. Their border ended at the Jordan: sixteen cities with their villages. [23] This is the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages. [24] The fifth lot came out for the tribe of the children of Asher according to their families. [25] Their border was Helkath, Hali, Beten, Achshaph, [26] Allammelech, Amad, Mishal. It reached to Carmel westward, and to Shihorlibnath. [27] It turned towards the sunrise to Beth Dagon, and reached to Zebulun, and to the valley of Iphtah El northward to Beth Emek and Neiel. It went out to Cabul on the left hand, [28] and Ebron, Rehob, Hammon, and Kanah, even to great Sidon. [29] The border turned to Ramah, to the fortified city of Tyre; and the border turned to Hosah. It ended at the sea by the region of Achzib; [30] Ummah also, and Aphek, and Rehob: twenty-two cities with their villages. [31] This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages. [32] The sixth lot came out for the children of Naphtali, even for the children of Naphtali according to their families. [33] Their border was from Heleph, from the oak in Zaanannim, Adami-nekeb, and Jabneel, to Lakkum. It ended at the Jordan. [34] The border turned westward to Aznoth Tabor,

and went out from there to Hukkok. It reached to Zebulun on the south, and reached to Asher on the west, and to Judah at the Jordan towards the sunrise. [35] The fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth, [36] Adamah, Ramah, Hazor, [37] Kedesh, Edrei, En Hazor, [38] Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh; nineteen cities with their villages. [39] This is the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages. [40] The seventh lot came out for the tribe of the children of Dan according to their families. [41] The border of their inheritance was Zorah, Eshtaol, Irshemesh, [42] Shaalabbin, Aijalon, Ithlah, [43] Elon, Timnah, Ekron, [44] Eltekeh, Gibbethon, Baalath, [45] Jehud, Bene Berak, Gath Rimmon, [46] Me Jarkon, and Rakkon, with the border opposite Joppa. [47] The border of the children of Dan went out beyond them; for the children of Dan went up and fought against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived therein, and called Leshem, Dan, after the name of Dan their forefather. [48] This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages. [49] So they finished distributing the land for inheritance by its borders. The children of Israel gave an inheritance to Joshua the son of Nun amongst them. [50] According to YHWH's mitzvah, they gave him the city which he asked, even Timnathserah in the hill country of Ephraim; and he built the city, and lived there. [51] These are the inheritances, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed for inheritance by lot in Shiloh before YHWH, at the door of the Tent of Meeting. So they finished dividing the land.

Chapter 20

[1] YHWH spoke to Joshua, saying, [2] "Speak to the children of Israel, saying, 'Assign the cities of refuge, of which I spoke to you by Moses, [3] that the man slayer who kills any person accidentally or unintentionally may flee there. They shall be to you for a refuge from the avenger of blood. [4] He shall flee to one of those cities, and shall stand at the entrance of the gate of the city, and declare his case in the ears of the elders of that city. They shall take him into the city with them, and give him a place, that he may live amongst them. [5] If the avenger of blood pursues him, then they shall not deliver up the man slayer into his hand; because he struck his neighbour unintentionally, and didn't hate him before. [6] He shall dwell in that city until he stands before the congregation for judgement, until the death of the high priest that shall be in those days. Then the man slayer shall return, and come to his own city, and to his own house, to the city he fled from.'" [7] They set apart Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (also called Hebron) in the hill country of Judah. [8] Beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. [9] These were the appointed cities for all the children of Israel, and for the alien who lives amongst them, that whoever kills any person unintentionally might flee there, and not die by the hand of the avenger of blood, until he stands trial before the congregation.

Chapter 21

[1] Then the heads of fathers' houses of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of fathers' houses of the tribes of the children of Israel. [2] They spoke to them at Shiloh in the land of Canaan, saying, "YHWH commanded through Moses to give us cities to dwell in, with their pasture lands for our livestock." [3] The children of Israel gave to the Levites out of their inheritance, according to the mitzvah of YHWH, these cities with their pasture lands. [4] The lot came out for the families of the Kohathites. The children of Aaron the priest, who were of the Levites, had thirteen cities by lot out of the tribe of Judah, out of the tribe of the Simeonites, and out of the tribe of Benjamin. [5] The rest of the children of Kohath had ten cities by lot out of the families of the tribe of Ephraim, out of the tribe of Dan, and out of the half-tribe of Manasseh. [6] The children of Gershon had thirteen cities by lot out of the families of the tribe of Issachar, out of the tribe of Asher, out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan. [7] The children of Merari according to their families had twelve cities out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of

Zebulun. [8] The children of Israel gave these cities with their pasture lands by lot to the Levites, as YHWH commanded by Moses. [9] They gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are mentioned by name: [10] and they were for the children of Aaron, of the families of the Kohathites, who were of the children of Levi; for theirs was the first lot. [11] They gave them Kiriath Arba, named after the father of Anak (also called Hebron), in the hill country of Judah, with its pasture lands around it. [12] But they gave the fields of the city and its villages to Caleb the son of Jephunneh for his possession. [13] To the children of Aaron the priest they gave Hebron with its pasture lands, the city of refuge for the man slayer, Libnah with its pasture lands, [14] Jattir with its pasture lands, Eshtemoa with its pasture lands, [15] Holon with its pasture lands, Debir with its pasture lands, [16] Ain with its pasture lands, Juttah with its pasture lands, and Beth Shemesh with its pasture lands: nine cities out of those two tribes. [17] Out of the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands, [18] Anathoth with its pasture lands, and Almon with its pasture lands: four cities. [19] All the cities of the children of Aaron, the priests, were thirteen cities with their pasture lands. [20] The families of the children of Kohath, the Levites, even the rest of the children of Kohath, had the cities of their lot out of the tribe of Ephraim. [21] They gave them Shechem with its pasture lands in the hill country of Ephraim, the city of refuge for the man slayer, and Gezer with its pasture lands, [22] Kibzaim with its pasture lands, and Beth Horon with its pasture lands: four cities. [23] Out of the tribe of Dan, Elteke with its pasture lands, Gibbethon with its pasture lands, [24] Aijalon with its pasture lands, Gath Rimmon with its pasture lands: four cities. [25] Out of the half-tribe of Manasseh, Taanach with its pasture lands, and Gath Rimmon with its pasture lands: two cities. [26] All the cities of the families of the rest of the children of Kohath were ten with their pasture lands. [27] They gave to the children of Gershon, of the families of the Levites, out of the half-tribe of Manasseh Golan in Bashan with its pasture lands, the city of refuge for the man slayer, and Be Eshterah with its pasture lands: two cities. [28] Out of the tribe of Issachar, Kishion with its pasture lands, Daberath with its pasture lands, [29] Jarmuth with its pasture lands, En Gannim with its pasture lands: four cities. [30] Out of the tribe of Asher, Mishal with its pasture lands, Abdon with its pasture lands, [31] Helkath with its pasture lands, and Rehob with its pasture lands: four cities. [32] Out of the tribe of Naphtali, Kedesh in Galilee with its pasture lands, the city of refuge for the man slayer, Hammothdor with its pasture lands, and Kartan with its pasture lands: three cities. [33] All the cities of the Gershonites according to their families were thirteen cities with their pasture lands. [34] To the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with its pasture lands, Kartah with its pasture lands, [35] Dimnah with its pasture lands, and Nahalal with its pasture lands: four cities. [36] Out of the tribe of Reuben, Bezer with its pasture lands, Jahaz with its pasture lands, [37] Kedemoth with its pasture lands, and Mephaath with its pasture lands: four cities. [38] Out of the tribe of Gad, Ramoth in Gilead with its pasture lands, the city of refuge for the man slayer, and Mahanaim with its pasture lands, [39] Heshbon with its pasture lands, Jazer with its pasture lands: four cities in all. [40] All these were the cities of the children of Merari according to their families, even the rest of the families of the Levites. Their lot was twelve cities. [41] All the cities of the Levites amongst the possessions of the children of Israel were forty-eight cities with their pasture lands. [42] Each of these cities included their pasture lands around them. It was this way with all these cities. [43] So YHWH gave to Israel all the land which he swore to give to their fathers. They possessed it, and lived in it. [44] YHWH gave them rest all around, according to all that he swore to their fathers. Not a man of all their enemies stood before them. YHWH delivered all their enemies into their hand. [45] Nothing failed of any good thing which YHWH had spoken to the house of Israel. All came to pass.

Chapter 22

[1] Then Joshua called the Reubenites, the Gadites, and the half-tribe of Manasseh, [2] and said to them, “You have kept all that Moses the servant of YHWH commanded you, and have listened to my voice in all that I commanded you. [3] You have not left your brothers these many days to this day, but have performed the duty of the mitzvah of YHWH your Elohim. [4] Now YHWH your Elohim has given rest to your brothers, as he spoke to them. Therefore now return and go to your tents, to the land of your possession, which Moses the servant of

YHWH gave you beyond the Jordan. [5] Only take diligent heed to do the mitzvah and the law which Moses the servant of YHWH commanded you, to love YHWH your Elohim, to walk in all his ways, to keep his mitzvot, to hold fast to him, and to serve him with all your heart and with all your soul." [6] So Joshua blessed them, and sent them away; and they went to their tents. [7] Now to the one half-tribe of Manasseh Moses had given inheritance in Bashan; but Joshua gave to the other half amongst their brothers beyond the Jordan westward. Moreover when Joshua sent them away to their tents, he blessed them, [8] and spoke to them, saying, "Return with much wealth to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the plunder of your enemies with your brothers." [9] The children of Reuben and the children of Gad and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they owned, according to the mitzvah of YHWH by Moses. [10] When they came to the region near the Jordan, that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there by the Jordan, a great altar to look at. [11] The children of Israel heard this, "Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar along the border of the land of Canaan, in the region around the Jordan, on the side that belongs to the children of Israel." [12] When the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up against them to war. [13] The children of Israel sent to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest. [14] With him were ten princes, one prince of a fathers' house for each of the tribes of Israel; and they were each head of their fathers' houses amongst the thousands of Israel. [15] They came to the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them, saying, [16] "The whole congregation of YHWH says, 'What trespass is this that you have committed against the Elohim of Israel, to turn away today from following YHWH, in that you have built yourselves an altar, to rebel today against YHWH? [17] Is the iniquity of Peor too little for us, from which we have not cleansed ourselves to this day, although there came a plague on the congregation of YHWH, [18] that you must turn away today from following YHWH? It will be, since you rebel today against YHWH, that tomorrow he will be angry with the whole congregation of Israel. [19] However, if the land of your possession is unclean, then pass over to the land of the possession of YHWH, in which YHWH's Mishkan dwells, and take possession amongst us; but don't rebel against YHWH, nor rebel against us, in building an altar other than YHWH our Elohim's altar. [20] Didn't Achan the son of Zerah commit a trespass in the devoted thing, and wrath fell on all the congregation of Israel? That man didn't perish alone in his iniquity.'" [21] Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered, and spoke to the heads of the thousands of Israel, [22] "The Mighty One, Elohim, YHWH, the Mighty One, Elohim, YHWH, he knows; and Israel shall know: if it was in rebellion, or if in trespass against YHWH (don't save us today), [23] that we have built us an altar to turn away from following YHWH; or if to offer burnt offering or meal offering, or if to offer sacrifices of peace offerings, let YHWH himself require it. [24] "If we have not out of concern done this, and for a reason, saying, 'In time to come your children might speak to our children, saying, "What have you to do with YHWH, the Elohim of Israel? [25] For YHWH has made the Jordan a border between us and you, you children of Reuben and children of Gad. You have no portion in YHWH."' So your children might make our children cease from fearing YHWH. [26] "Therefore we said, 'Let's now prepare to build ourselves an altar, not for burnt offering, nor for sacrifice; [27] but it will be a witness between us and you, and between our generations after us, that we may perform the service of YHWH before him with our burnt offerings, with our sacrifices, and with our peace offerings;' that your children may not tell our children in time to come, 'You have no portion in YHWH.' [28] "Therefore we said, 'It shall be, when they tell us or our generations this in time to come, that we shall say, "Behold the pattern of YHWH's altar, which our fathers made, not for burnt offering, nor for sacrifice; but it is a witness between us and you."' [29] "Far be it from us that we should rebel against YHWH, and turn away today from following YHWH, to build an altar for burnt offering, for meal offering, or for sacrifice, besides YHWH our Elohim's altar that is before his Mishkan!" [30] When Phinehas the priest, and the princes of the congregation, even the heads of the thousands of Israel that were with him, heard the words that the children of Reuben and

the children of Gad and the children of Manasseh spoke, it pleased them well. [31] Phinehas the son of Eleazar the priest said to the children of Reuben, to the children of Gad, and to the children of Manasseh, “Today we know that YHWH is amongst us, because you have not committed this trespass against YHWH. Now you have delivered the children of Israel out of YHWH’s hand.” [32] Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word again. [33] The thing pleased the children of Israel; and the children of Israel blessed Elohim, and spoke no more of going up against them to war, to destroy the land in which the children of Reuben and the children of Gad lived. [34] The children of Reuben and the children of Gad named the altar “A Witness Between Us that YHWH is Elohim.”

Chapter 23

[1] After many days, when YHWH had given rest to Israel from their enemies all around, and Joshua was old and well advanced in years, [2] Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said to them, “I am old and well advanced in years. [3] You have seen all that YHWH your Elohim has done to all these nations because of you; for it is YHWH your Elohim who has fought for you. [4] Behold, I have allotted to you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even to the great sea towards the going down of the sun. [5] YHWH your Elohim will thrust them out from before you, and drive them from out of your sight. You shall possess their land, as YHWH your Elohim spoke to you. [6] “Therefore be very courageous to keep and to do all that is written in the book of the law of Moses, that you not turn away from it to the right hand or to the left; [7] that you not come amongst these nations, these that remain amongst you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves to them; [8] but hold fast to YHWH your Elohim, as you have done to this day. [9] “For YHWH has driven great and strong nations out from before you. But as for you, no man has stood before you to this day. [10] One man of you shall chase a thousand; for it is YHWH your Elohim who fights for you, as he spoke to you. [11] Take good heed therefore to yourselves, that you love YHWH your Elohim. [12] “But if you do at all go back, and hold fast to the remnant of these nations, even these who remain amongst you, and make marriages with them, and go in to them, and they to you; [13] know for a certainty that YHWH your Elohim will no longer drive these nations from out of your sight; but they shall be a snare and a trap to you, a scourge in your sides, and thorns in your eyes, until you perish from off this good land which YHWH your Elohim has given you. [14] “Behold, today I am going the way of all the earth. You know in all your hearts and in all your souls that not one thing has failed of all the good things which YHWH your Elohim spoke concerning you. All have happened to you. Not one thing has failed of it. [15] It shall happen that as all the good things have come on you of which YHWH your Elohim spoke to you, so YHWH will bring on you all the evil things, until he has destroyed you from off this good land which YHWH your Elohim has given you, [16] when you disobey the covenant of YHWH your Elohim, which he commanded you, and go and serve other gods, and bow down yourselves to them. Then YHWH’s anger will be kindled against you, and you will perish quickly from off the good land which he has given to you.”

Chapter 24

[1] Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before Elohim. [2] Joshua said to all the people, “YHWH, the Elohim of Israel, says, ‘Your fathers lived of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor. They served other gods. [3] I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his offspring, and gave him Isaac. [4] I gave to Isaac Jacob and Esau: and I gave to Esau Mount Seir, to possess it. Jacob and his children went down into Egypt. [5] “‘I sent Moses and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out. [6] I brought your fathers out of Egypt: and you came to the sea. The Egyptians

pursued your fathers with chariots and with horsemen to the Red Sea. 7 When they cried out to YHWH, he put darkness between you and the Egyptians, and brought the sea on them, and covered them; and your eyes saw what I did in Egypt. You lived in the wilderness many days. 8 "'I brought you into the land of the Amorites, that lived beyond the Jordan. They fought with you, and I gave them into your hand. You possessed their land, and I destroyed them from before you. 9 Then Balak the son of Zippor, king of Moab, arose and fought against Israel. He sent and called Balaam the son of Beor to curse you, 10 but I would not listen to Balaam; therefore he blessed you still. So I delivered you out of his hand. 11 "'You went over the Jordan, and came to Jericho. The men of Jericho fought against you, the Amorite, the Perizzite, the Canaanite, the Hittite, the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand. 12 I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. 13 I gave you a land on which you had not laboured, and cities which you didn't build, and you live in them. You eat of vineyards and olive groves which you didn't plant.' 14 "Now therefore fear YHWH, and serve him in sincerity and in truth. Put away the gods which your fathers served beyond the River, in Egypt; and serve YHWH. 15 If it seems evil to you to serve YHWH, choose today whom you will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve YHWH." 16 The people answered, "Far be it from us that we should forsake YHWH, to serve other gods; 17 for it is YHWH our Elohim who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and preserved us in all the way in which we went, and amongst all the peoples through the middle of whom we passed. 18 YHWH drove out from before us all the peoples, even the Amorites who lived in the land. Therefore we also will serve YHWH; for he is our Elohim." 19 Joshua said to the people, "You can't serve YHWH, for he is a kodesh Elohim. He is a jealous Elohim. He will not forgive your disobedience nor your sins. 20 If you forsake YHWH, and serve foreign gods, then he will turn and do you evil, and consume you, after he has done you good." 21 The people said to Joshua, "No, but we will serve YHWH." 22 Joshua said to the people, "You are witnesses against yourselves that you have chosen YHWH yourselves, to serve him." They said, "We are witnesses." 23 "Now therefore put away the foreign gods which are amongst you, and incline your heart to YHWH, the Elohim of Israel." 24 The people said to Joshua, "We will serve YHWH our Elohim, and we will listen to his voice." 25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. 26 Joshua wrote these words in the book of the law of Elohim; and he took a great stone, and set it up there under the oak that was by the sanctuary of YHWH. 27 Joshua said to all the people, "Behold, this stone shall be a witness against us, for it has heard all YHWH's words which he spoke to us. It shall be therefore a witness against you, lest you deny your Elohim." 28 So Joshua sent the people away, each to his own inheritance. 29 After these things, Joshua the son of Nun, the servant of YHWH, died, being one hundred and ten years old. 30 They buried him in the border of his inheritance in Timnathserah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. 31 Israel served YHWH all the days of Joshua, and all the days of the elders who outlived Joshua, and had known all the work of YHWH, that he had worked for Israel. 32 They buried the bones of Joseph, which the children of Israel brought up out of Egypt, in Shechem, in the parcel of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of silver. They became the inheritance of the children of Joseph. 33 Eleazar the son of Aaron died. They buried him in the hill of Phinehas his son, which was given him in the hill country of Ephraim.

Shoftim

Chapter 1

1 After the death of Joshua, the children of Israel asked of YHWH, saying, “Who should go up for us first against
the Canaanites, to fight against them?” 2 YHWH said, “Judah shall go up. Behold, I have delivered the land into
his hand.” 3 Judah said to Simeon his brother, “Come up with me into my lot, that we may fight against the
Canaanites; and I likewise will go with you into your lot.” So Simeon went with him. 4 Judah went up, and YHWH
delivered the Canaanites and the Perizzites into their hand. They struck ten thousand men in Bezek. 5 They
found Adoni-Bezek in Bezek, and they fought against him. They struck the Canaanites and the Perizzites. 6 But
Adoni-Bezek fled. They pursued him, caught him, and cut off his thumbs and his big toes. 7 Adoni-Bezek said,
“Seventy kings, having their thumbs and their big toes cut off, scavenged under my table. As I have done, so
Elohim has done to me.” They brought him to Jerusalem, and he died there. 8 The children of Judah fought
against Jerusalem, took it, struck it with the edge of the sword, and set the city on fire. 9 After that, the children
of Judah went down to fight against the Canaanites who lived in the hill country, and in the South, and in the
lowland. 10 Judah went against the Canaanites who lived in Hebron. (The name of Hebron before that was
Kiriath Arba.) They struck Sheshai, Ahiman, and Talmai. 11 From there he went against the inhabitants of Debir.
(The name of Debir before that was Kiriath Sepher.) 12 Caleb said, “I will give Achsah my daughter as wife to the
man who strikes Kiriath Sepher, and takes it.” 13 Othniel the son of Kenaz, Caleb’s younger brother, took it, so
he gave him Achsah his daughter as his wife. 14 When she came, she got him to ask her father for a field. She
got off her donkey; and Caleb said to her, “What would you like?” 15 She said to him, “Give me a blessing;
because you have set me in the land of the South, give me also springs of water.” Then Caleb gave her the
upper springs and the lower springs. 16 The children of the Kenite, Moses’ brother-in-law, went up out of the city
of palm trees with the children of Judah into the wilderness of Judah, which is in the south of Arad; and they
went and lived with the people. 17 Judah went with Simeon his brother, and they struck the Canaanites who
inhabited Zephath, and utterly destroyed it. The name of the city was called Hormah. 18 Also Judah took Gaza
with its border, and Ashkelon with its border, and Ekron with its border. 19 YHWH was with Judah, and drove out
the inhabitants of the hill country; for he could not drive out the inhabitants of the valley, because they had
chariots of iron. 20 They gave Hebron to Caleb, as Moses had said, and he drove the three sons of Anak out of
there. 21 The children of Benjamin didn’t drive out the Jebusites who inhabited Jerusalem, but the Jebusites
dwell with the children of Benjamin in Jerusalem to this day. 22 The house of Joseph also went up against
Bethel, and YHWH was with them. 23 The house of Joseph sent to spy out Bethel. (The name of the city before
that was Luz.) 24 The watchers saw a man come out of the city, and they said to him, “Please show us the
entrance into the city, and we will deal kindly with you.” 25 He showed them the entrance into the city, and they
struck the city with the edge of the sword; but they let the man and all his family go. 26 The man went into the
land of the Hittites, built a city, and called its name Luz, which is its name to this day. 27 Manasseh didn’t drive
out the inhabitants of Beth Shean and its towns, nor Taanach and its towns, nor the inhabitants of Dor and its
towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns; but the
Canaanites would dwell in that land. 28 When Israel had grown strong, they put the Canaanites to forced labour,
and didn’t utterly drive them out. 29 Ephraim didn’t drive out the Canaanites who lived in Gezer, but the
Canaanites lived in Gezer amongst them. 30 Zebulun didn’t drive out the inhabitants of Kitron, nor the
inhabitants of Nahalol; but the Canaanites lived amongst them, and became subject to forced labour. 31 Asher
didn’t drive out the inhabitants of Acco, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of Helbah,
nor of Aphik, nor of Rehob; 32 but the Asherites lived amongst the Canaanites, the inhabitants of the land, for
they didn’t drive them out. 33 Naphtali didn’t drive out the inhabitants of Beth Shemesh, nor the inhabitants of
Beth Anath; but he lived amongst the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of
Beth Shemesh and of Beth Anath became subject to forced labour. 34 The Amorites forced the children of Dan
into the hill country, for they would not allow them to come down to the valley; 35 but the Amorites would dwell in

Mount Heres, in Aijalon, and in Shaalbim. Yet the hand of the house of Joseph prevailed, so that they became subject to forced labour. 36 The border of the Amorites was from the ascent of Akrabbim, from the rock, and upward.

Chapter 2

1 YHWH's malak came up from Gilgal to Bochim. He said, "I brought you out of Egypt, and have brought you to the land which I swore to give your fathers. I said, 'I will never break my covenant with you. 2 You shall make no covenant with the inhabitants of this land. You shall break down their altars.' But you have not listened to my voice. Why have you done this? 3 Therefore I also said, 'I will not drive them out from before you; but they shall be in your sides, and their gods will be a snare to you.'" 4 When YHWH's malak spoke these words to all the children of Israel, the people lifted up their voice and wept. 5 They called the name of that place Bochim, and they sacrificed there to YHWH. 6 Now when Joshua had sent the people away, the children of Israel each went to his inheritance to possess the land. 7 The people served YHWH all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work of YHWH that he had worked for Israel. 8 Joshua the son of Nun, the servant of YHWH, died, being one hundred and ten years old. 9 They buried him in the border of his inheritance in Timnath Heres, in the hill country of Ephraim, on the north of the mountain of Gaash. 10 After all that generation were gathered to their fathers, another generation arose after them who didn't know YHWH, nor the work which he had done for Israel. 11 The children of Israel did that which was evil in YHWH's sight, and served the Baals. 12 They abandoned YHWH, the Elohim of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples who were around them, and bowed themselves down to them; and they provoked YHWH to anger. 13 They abandoned YHWH, and served Baal and the Ashtaroth. 14 YHWH's anger burnt against Israel, and he delivered them into the hands of raiders who plundered them. He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. 15 Wherever they went out, YHWH's hand was against them for evil, as YHWH had spoken, and as YHWH had sworn to them; and they were very distressed. 16 YHWH raised up judges, who saved them out of the hand of those who plundered them. 17 Yet they didn't listen to their judges; for they prostituted themselves to other gods, and bowed themselves down to them. They quickly turned away from the way in which their fathers walked, obeying YHWH's mitzvot. They didn't do so. 18 When YHWH raised up judges for them, then YHWH was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it grieved YHWH because of their groaning by reason of those who oppressed them and troubled them. 19 But when the judge was dead, they turned back, and dealt more corruptly than their fathers in following other gods to serve them and to bow down to them. They didn't cease what they were doing, or give up their stubborn ways. 20 YHWH's anger burnt against Israel; and he said, "Because this nation transgressed my covenant which I commanded their fathers, and has not listened to my voice, 21 I also will no longer drive out any of the nations that Joshua left when he died from before them; 22 that by them I may test Israel, to see if they will keep YHWH's way to walk therein, as their fathers kept it, or not." 23 So YHWH left those nations, without driving them out hastily. He didn't deliver them into Joshua's hand.

Chapter 3

1 Now these are the nations which YHWH left, to test Israel by them, even as many as had not known all the wars of Canaan; 2 only that the generations of the children of Israel might know, to teach them war, at least those who knew nothing of it before: 3 the five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who lived on Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath. 4 They were left to test Israel by them, to know whether they would listen to YHWH's mitzvot, which he commanded their fathers by Moses. 5 The children of Israel lived amongst the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. 6 They took their daughters to be their wives, and gave their own daughters to their sons and served their gods. 7 The children of Israel did that which was evil in YHWH's sight, and forgot YHWH

their Elohim, and served the Baals and the Asheroth. [8] Therefore YHWH's anger burnt against Israel, and he sold them into the hand of Cushan Rishathaim king of Mesopotamia; and the children of Israel served Cushan Rishathaim eight years. [9] When the children of Israel cried to YHWH, YHWH raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. [10] YHWH's Ruach came on him, and he judged Israel; and he went out to war, and YHWH delivered Cushan Rishathaim king of Mesopotamia into his hand. His hand prevailed against Cushan Rishathaim. [11] The land had rest forty years, then Othniel the son of Kenaz died. [12] The children of Israel again did that which was evil in YHWH's sight, and YHWH strengthened Eglon the king of Moab against Israel, because they had done that which was evil in YHWH's sight. [13] He gathered the children of Ammon and Amalek to himself; and he went and struck Israel, and they possessed the city of palm trees. [14] The children of Israel served Eglon the king of Moab eighteen years. [15] But when the children of Israel cried to YHWH, YHWH raised up a saviour for them: Ehud the son of Gera, the Benjamite, a left-handed man. The children of Israel sent tribute by him to Eglon the king of Moab. [16] Ehud made himself a sword which had two edges, a cubit in length; and he wore it under his clothing on his right thigh. [17] He offered the tribute to Eglon king of Moab. Now Eglon was a very fat man. [18] When Ehud had finished offering the tribute, he sent away the people who carried the tribute. [19] But he himself turned back from the stone idols that were by Gilgal, and said, "I have a secret message for you, O king." The king said, "Keep silence!" All who stood by him left him. [20] Ehud came to him; and he was sitting by himself alone in the cool upper room. Ehud said, "I have a message from Elohim to you." He arose out of his seat. [21] Ehud put out his left hand, and took the sword from his right thigh, and thrust it into his body. [22] The handle also went in after the blade; and the fat closed on the blade, for he didn't draw the sword out of his body; and it came out behind. [23] Then Ehud went out onto the porch, and shut the doors of the upper room on him, and locked them. [24] After he had gone, his servants came and saw that the doors of the upper room were locked. They said, "Surely he is covering his feet in the upper room." [25] They waited until they were ashamed; and behold, he didn't open the doors of the upper room. Therefore they took the key and opened them, and behold, their adonai had fallen down dead on the floor. [26] Ehud escaped while they waited, passed beyond the stone idols, and escaped to Seirah. [27] When he had come, he blew a trumpet in the hill country of Ephraim; and the children of Israel went down with him from the hill country, and he led them. [28] He said to them, "Follow me; for YHWH has delivered your enemies the Moabites into your hand." They followed him, and took the fords of the Jordan against the Moabites, and didn't allow any man to pass over. [29] They struck at that time about ten thousand men of Moab, every strong man and every man of valour. No man escaped. [30] So Moab was subdued that day under the hand of Israel. Then the land had rest eighty years. [31] After him was Shamgar the son of Anath, who struck six hundred men of the Philistines with an ox goad. He also saved Israel.

Chapter 4

[1] The children of Israel again did that which was evil in YHWH's sight, when Ehud was dead. [2] YHWH sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose army was Sisera, who lived in Harosheth of the Gentiles. [3] The children of Israel cried to YHWH, for he had nine hundred chariots of iron; and he mightily oppressed the children of Israel for twenty years. [4] Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. [5] She lived under Deborah's palm tree between Ramah and Bethel in the hill country of Ephraim; and the children of Israel came up to her for judgement. [6] She sent and called Barak the son of Abinoam out of Kedesh Naphtali, and said to him, "Hasn't YHWH, the Elohim of Israel, commanded, 'Go and lead the way to Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun? [7] I will draw to you, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into your hand.'" [8] Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go." [9] She said, "I will surely go with you. Nevertheless, the journey that you take won't be for your honour; for YHWH will sell Sisera into a woman's hand." Deborah arose, and went with Barak to Kedesh. [10] Barak called Zebulun and Naphtali together to Kedesh. Ten thousand men followed

him; and Deborah went up with him. [11] Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab, Moses' brother-in-law, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh. [12] They told Sisera that Barak the son of Abinoam had gone up to Mount Tabor. [13] Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people who were with him, from Harosheth of the Gentiles, to the river Kishon. [14] Deborah said to Barak, "Go; for this is the day in which YHWH has delivered Sisera into your hand. Hasn't YHWH gone out before you?" So Barak went down from Mount Tabor, and ten thousand men after him. [15] YHWH confused Sisera, all his chariots, and all his army, with the edge of the sword before Barak. Sisera abandoned his chariot and fled away on his feet. [16] But Barak pursued the chariots and the army to Harosheth of the Gentiles; and all the army of Sisera fell by the edge of the sword. There was not a man left. [17] However Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. [18] Jael went out to meet Sisera, and said to him, "Turn in, my adonai, turn in to me; don't be afraid." He came in to her into the tent, and she covered him with a rug. [19] He said to her, "Please give me a little water to drink; for I am thirsty." She opened a container of milk, and gave him a drink, and covered him. [20] He said to her, "Stand in the door of the tent, and if any man comes and enquires of you, and says, 'Is there any man here?' you shall say, 'No.'" [21] Then Jael, Heber's wife, took a tent peg, and took a hammer in her hand, and went softly to him, and struck the pin into his temples, and it pierced through into the ground, for he was in a deep sleep; so he fainted and died. [22] Behold, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, and I will show you the man whom you seek." He came to her; and behold, Sisera lay dead, and the tent peg was in his temples. [23] So Elohim subdued Jabin the king of Canaan before the children of Israel on that day. [24] The hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Chapter 5

[1] Then Deborah and Barak the son of Abinoam sang on that day, saying, [2] "Because the leaders took the lead in Israel, because the people offered themselves willingly, be blessed, YHWH! [3] "Hear, you kings! Give ear, you princes! I, even I, will sing to YHWH. I will sing praise to YHWH, the Elohim of Israel. [4] "YHWH, when you went out of Seir, when you marched out of the field of Edom, the earth trembled, the sky also dropped. Yes, the clouds dropped water. [5] The mountains quaked at YHWH's presence, even Sinai at the presence of YHWH, the Elohim of Israel. [6] "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied. The travellers walked through byways. [7] The rulers ceased in Israel. They ceased until I, Deborah, arose; Until I arose a mother in Israel. [8] They chose new gods. Then war was in the gates. Was there a shield or spear seen amongst forty thousand in Israel? [9] My heart is towards the governors of Israel, who offered themselves willingly amongst the people. Bless YHWH! [10] "Speak, you who ride on white donkeys, you who sit on rich carpets, and you who walk by the way. [11] Far from the noise of archers, in the places of drawing water, there they will rehearse YHWH's righteous acts, the righteous acts of his rule in Israel. "Then YHWH's people went down to the gates. [12] 'Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, and lead away your captives, you son of Abinoam.' [13] "Then a remnant of the nobles and the people came down. YHWH came down for me against the mighty. [14] Those whose root is in Amalek came out of Ephraim, after you, Benjamin, amongst your peoples. Governors come down out of Machir. Those who handle the marshal's staff came out of Zebulun. [15] The princes of Issachar were with Deborah. As was Issachar, so was Barak. They rushed into the valley at his feet. By the watercourses of Reuben, there were great resolves of heart. [16] Why did you sit amongst the sheepfolds? To hear the whistling for the flocks? At the watercourses of Reuben, there were great searchings of heart. [17] Gilead lived beyond the Jordan. Why did Dan remain in ships? Asher sat still at the haven of the sea, and lived by his creeks. [18] Zebulun was a people that jeopardised their lives to the death; Naphtali also, on the high places of the field. [19] "The kings came and fought, then the kings of Canaan fought at Taanach by the waters of Megiddo. They took no plunder of silver. [20] From the sky the stars fought. From their courses, they

fought against Sisera. [21] The river Kishon swept them away, that ancient river, the river Kishon. My soul, march on with strength. [22] Then the horse hoofs stamped because of the prancing, the prancing of their strong ones. [23] ‘Curse Meroz,’ said YHWH’s malak. ‘Curse bitterly its inhabitants, because they didn’t come to help YHWH, to help YHWH against the mighty.’ [24] “Jael shall be blessed above women, the wife of Heber the Kenite; blessed shall she be above women in the tent. [25] He asked for water. She gave him milk. She brought him butter in a lordly dish. [26] She put her hand to the tent peg, and her right hand to the workmen’s hammer. With the hammer she struck Sisera. She struck through his head. Yes, she pierced and struck through his temples. [27] At her feet he bowed, he fell, he lay. At her feet he bowed, he fell. Where he bowed, there he fell down dead. [28] “Through the window she looked out, and cried: Sisera’s mother looked through the lattice. ‘Why is his chariot so long in coming? Why do the wheels of his chariots wait?’ [29] Her wise ladies answered her, Yes, she returned answer to herself, [30] ‘Have they not found, have they not divided the plunder? A lady, two ladies to every man; to Sisera a plunder of dyed garments, a plunder of dyed garments embroidered, of dyed garments embroidered on both sides, on the necks of the plunder?’ [31] “So let all your enemies perish, YHWH, but let those who love him be as the sun when it rises in its strength.” Then the land had rest forty years.

Chapter 6

[1] The children of Israel did that which was evil in YHWH’s sight, so YHWH delivered them into the hand of Midian seven years. [2] The hand of Midian prevailed against Israel; and because of Midian the children of Israel made themselves the dens which are in the mountains, the caves, and the strongholds. [3] So it was, when Israel had sown, that the Midianites, the Amalekites, and the children of the east came up against them. [4] They encamped against them, and destroyed the increase of the earth, until you come to Gaza. They left no sustenance in Israel, and no sheep, ox, or donkey. [5] For they came up with their livestock and their tents. They came in as locusts for multitude. Both they and their camels were without number; and they came into the land to destroy it. [6] Israel was brought very low because of Midian; and the children of Israel cried to YHWH. [7] When the children of Israel cried to YHWH because of Midian, [8] YHWH sent a prophet to the children of Israel; and he said to them, “YHWH, the Elohim of Israel, says, ‘I brought you up from Egypt, and brought you out of the house of bondage. [9] I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out from before you, and gave you their land. [10] I said to you, “I am YHWH your Elohim. You shall not fear the gods of the Amorites, in whose land you dwell.” But you have not listened to my voice.’” [11] YHWH’s malak came and sat under the oak which was in Ophrah, that belonged to Joash the Abiezrite. His son Gideon was beating out wheat in the wine press, to hide it from the Midianites. [12] YHWH’s malak appeared to him, and said to him, “YHWH is with you, you mighty man of valour!” [13] Gideon said to him, “Oh, my adonai, if YHWH is with us, why then has all this happened to us? Where are all his wondrous works which our fathers told us of, saying, ‘Didn’t YHWH bring us up from Egypt?’ But now YHWH has cast us off, and delivered us into the hand of Midian.” [14] YHWH looked at him, and said, “Go in this your might, and save Israel from the hand of Midian. Haven’t I sent you?” [15] He said to him, “O Adonai, how shall I save Israel? Behold, my family is the poorest in Manasseh, and I am the least in my father’s house.” [16] YHWH said to him, “Surely I will be with you, and you shall strike the Midianites as one man.” [17] He said to him, “If now I have found favour in your sight, then show me a sign that it is you who talk with me. [18] Please don’t go away until I come to you, and bring out my present, and lay it before you.” He said, “I will wait until you come back.” [19] Gideon went in and prepared a young goat and unleavened cakes of an ephah of meal. He put the meat in a basket and he put the broth in a pot, and brought it out to him under the oak, and presented it. [20] The malak of Elohim said to him, “Take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth.” He did so. [21] Then YHWH’s malak stretched out the end of the staff that was in his hand, and touched the meat and the unleavened cakes; and fire went up out of the rock and consumed the meat and the unleavened cakes. Then YHWH’s malak departed out of his sight. [22] Gideon saw that he was YHWH’s malak; and Gideon said, “Alas, Adonai YHWH! Because I have seen YHWH’s malak face to face!” [23] YHWH said to him, “Peace be to you! Don’t be afraid. You shall not

die.” [24] Then Gideon built an altar there to YHWH, and called it “YHWH Shalom.” To this day it is still in Ophrah of the Abiezrites. [25] That same night, YHWH said to him, “Take your father’s bull, even the second bull seven years old, and throw down the altar of Baal that your father has, and cut down the Asherah that is by it. [26] Then build an altar to YHWH your Elohim on the top of this stronghold, in an orderly way, and take the second bull, and offer a burnt offering with the wood of the Asherah which you shall cut down.” [27] Then Gideon took ten men of his servants, and did as YHWH had spoken to him. Because he feared his father’s household and the men of the city, he could not do it by day, but he did it by night. [28] When the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bull was offered on the altar that was built. [29] They said to one another, “Who has done this thing?” When they enquired and asked, they said, “Gideon the son of Joash has done this thing.” [30] Then the men of the city said to Joash, “Bring out your son, that he may die, because he has broken down the altar of Baal, and because he has cut down the Asherah that was by it.” [31] Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? He who will contend for him, let him be put to death by morning! If he is a god, let him contend for himself, because someone has broken down his altar!” [32] Therefore on that day he named him Jerub-Baal, saying, “Let Baal contend against him, because he has broken down his altar.” [33] Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. [34] But YHWH’s Ruach came on Gideon, and he blew a trumpet; and Abiezer was gathered together to follow him. [35] He sent messengers throughout all Manasseh, and they also were gathered together to follow him. He sent messengers to Asher, to Zebulun, and to Naphtali; and they came up to meet them. [36] Gideon said to Elohim, “If you will save Israel by my hand, as you have spoken, [37] behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I’ll know that you will save Israel by my hand, as you have spoken.” [38] It was so; for he rose up early on the next day, and pressed the fleece together, and wrung the dew out of the fleece, a bowl full of water. [39] Gideon said to Elohim, “Don’t let your anger be kindled against me, and I will speak but this once. Please let me make a trial just this once with the fleece. Let it now be dry only on the fleece, and on all the ground let there be dew.” [40] Elohim did so that night; for it was dry on the fleece only, and there was dew on all the ground.

Chapter 7

[1] Then Jerubbaal, who is Gideon, and all the people who were with him, rose up early and encamped beside the spring of Harod. Midian’s camp was on the north side of them, by the hill of Moreh, in the valley. [2] YHWH said to Gideon, “The people who are with you are too many for me to give the Midianites into their hand, lest Israel brag against me, saying, ‘My own hand has saved me.’ [3] Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return and depart from Mount Gilead.’” So twenty-two thousand of the people returned, and ten thousand remained. [4] YHWH said to Gideon, “There are still too many people. Bring them down to the water, and I will test them for you there. It shall be, that those whom I tell you, ‘This shall go with you,’ shall go with you; and whoever I tell you, ‘This shall not go with you,’ shall not go.” [5] So he brought down the people to the water; and YHWH said to Gideon, “Everyone who laps of the water with his tongue, like a dog laps, you shall set him by himself; likewise everyone who bows down on his knees to drink.” [6] The number of those who lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down on their knees to drink water. [7] YHWH said to Gideon, “I will save you by the three hundred men who lapped, and deliver the Midianites into your hand. Let all the other people go, each to his own place.” [8] So the people took food in their hand, and their trumpets; and he sent all the rest of the men of Israel to their own tents, but retained the three hundred men; and the camp of Midian was beneath him in the valley. [9] That same night, YHWH said to him, “Arise, go down into the camp, for I have delivered it into your hand. [10] But if you are afraid to go down, go with Purah your servant down to the camp. [11] You will hear what they say; and afterward your hands will be strengthened to go down into the camp.” Then went he down with Purah his servant to the outermost part of the armed men who were in the camp. [12] The Midianites and the Amalekites

and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is on the seashore for multitude. 13 When Gideon had come, behold, there was a man telling a dream to his fellow. He said, “Behold, I dreamt a dream; and behold, a cake of barley bread tumbled into the camp of Midian, came to the tent, and struck it so that it fell, and turned it upside down, so that the tent lay flat.” 14 His fellow answered, “This is nothing other than the sword of Gideon the son of Joash, a man of Israel. Elohim has delivered Midian into his hand, with all the army.” 15 It was so, when Gideon heard the telling of the dream and its interpretation, that he worshipped. Then he returned into the camp of Israel and said, “Arise, for YHWH has delivered the army of Midian into your hand!” 16 He divided the three hundred men into three companies, and he put into the hands of all of them trumpets and empty pitchers, with torches within the pitchers. 17 He said to them, “Watch me, and do likewise. Behold, when I come to the outermost part of the camp, it shall be that, as I do, so you shall do. 18 When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp, and shout, ‘For YHWH and for Gideon!’” 19 So Gideon and the hundred men who were with him came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch. Then they blew the trumpets and broke in pieces the pitchers that were in their hands. 20 The three companies blew the trumpets, broke the pitchers, and held the torches in their left hands and the trumpets in their right hands with which to blow; and they shouted, “The sword of YHWH and of Gideon!” 21 They each stood in his place around the camp, and all the army ran; and they shouted, and put them to flight. 22 They blew the three hundred trumpets, and YHWH set every man’s sword against his fellow and against all the army; and the army fled as far as Beth Shittah towards Zererah, as far as the border of Abel Meholah, by Tabbath. 23 The men of Israel were gathered together out of Naphtali, out of Asher, and out of all Manasseh, and pursued Midian. 24 Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against Midian and take the waters before them as far as Beth Barah, even the Jordan!” So all the men of Ephraim were gathered together and took the waters as far as Beth Barah, even the Jordan. 25 They took the two princes of Midian, Oreb and Zeeb. They killed Oreb at Oreb’s rock, and Zeeb they killed at Zeeb’s wine press, as they pursued Midian. Then they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

Chapter 8

1 The men of Ephraim said to him, “Why have you treated us this way, that you didn’t call us when you went to fight with Midian?” They rebuked him sharply. 2 He said to them, “What have I now done in comparison with you? Isn’t the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 3 Elohim has delivered into your hand the princes of Midian, Oreb and Zeeb! What was I able to do in comparison with you?” Then their anger was abated towards him when he had said that. 4 Gideon came to the Jordan and passed over, he and the three hundred men who were with him, faint, yet pursuing. 5 He said to the men of Succoth, “Please give loaves of bread to the people who follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, the kings of Midian.” 6 The princes of Succoth said, “Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?” 7 Gideon said, “Therefore when YHWH has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers.” 8 He went up there to Penuel, and spoke to them in the same way; and the men of Penuel answered him as the men of Succoth had answered. 9 He spoke also to the men of Penuel, saying, “When I come again in peace, I will break down this tower.” 10 Now Zebah and Zalmunna were in Karkor, and their armies with them, about fifteen thousand men, all who were left of all the army of the children of the east; for there fell one hundred and twenty thousand men who drew sword. 11 Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the army; for the army felt secure. 12 Zebah and Zalmunna fled and he pursued them. He took the two kings of Midian, Zebah and Zalmunna, and confused all the army. 13 Gideon the son of Joash returned from the battle from the ascent of Heres. 14 He caught a young man of the men of Succoth, and enquired of him; and he described for him the princes of Succoth, and its elders, seventy-seven men. 15 He

came to the men of Succoth, and said, “See Zebah and Zalmunna, concerning whom you taunted me, saying, ‘Are the hands of Zebah and Zalmunna now in your hand, that we should give bread to your men who are weary?’” [16] He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. [17] He broke down the tower of Penuel, and killed the men of the city. [18] Then he said to Zebah and Zalmunna, “What kind of men were they whom you killed at Tabor?” They answered, “They were like you. They all resembled the children of a king.” [19] He said, “They were my brothers, the sons of my mother. As YHWH lives, if you had saved them alive, I would not kill you.” [20] He said to Jether his firstborn, “Get up and kill them!” But the youth didn’t draw his sword; for he was afraid, because he was yet a youth. [21] Then Zebah and Zalmunna said, “You rise and fall on us; for as the man is, so is his strength.” Gideon arose, and killed Zebah and Zalmunna, and took the crescents that were on their camels’ necks. [22] Then the men of Israel said to Gideon, “Rule over us, both you, your son, and your son’s son also; for you have saved us out of the hand of Midian.” [23] Gideon said to them, “I will not rule over you, neither shall my son rule over you. YHWH shall rule over you.” [24] Gideon said to them, “I do have a request: that you would each give me the earrings of his plunder.” (For they had golden earrings, because they were Ishmaelites.) [25] They answered, “We will willingly give them.” They spread a garment, and every man threw the earrings of his plunder into it. [26] The weight of the golden earrings that he requested was one thousand and seven hundred shekels of gold, in addition to the crescents, and the pendants, and the purple clothing that was on the kings of Midian, and in addition to the chains that were about their camels’ necks. [27] Gideon made an ephod out of it, and put it in Ophrah, his city. Then all Israel played the prostitute with it there; and it became a snare to Gideon and to his house. [28] So Midian was subdued before the children of Israel, and they lifted up their heads no more. The land had rest forty years in the days of Gideon. [29] Jerubbaal the son of Joash went and lived in his own house. [30] Gideon had seventy sons conceived from his body, for he had many wives. [31] His concubine who was in Shechem also bore him a son, and he named him Abimelech. [32] Gideon the son of Joash died in a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites. [33] As soon as Gideon was dead, the children of Israel turned again and played the prostitute following the Baals, and made Baal Berith their god. [34] The children of Israel didn’t remember YHWH their Elohim, who had delivered them out of the hand of all their enemies on every side; [35] neither did they show kindness to the house of Jerubbaal, that is, Gideon, according to all the goodness which he had shown to Israel.

Chapter 9

[1] Abimelech the son of Jerubbaal went to Shechem to his mother’s brothers, and spoke with them and with all the family of the house of his mother’s father, saying, [2] “Please speak in the ears of all the men of Shechem, ‘Is it better for you that all the sons of Jerubbaal, who are seventy persons, rule over you, or that one rule over you?’ Remember also that I am your bone and your flesh.” [3] His mother’s brothers spoke of him in the ears of all the men of Shechem all these words. Their hearts inclined to follow Abimelech; for they said, “He is our brother.” [4] They gave him seventy pieces of silver out of the house of Baal Berith, with which Abimelech hired vain and reckless fellows who followed him. [5] He went to his father’s house at Ophrah, and killed his brothers the sons of Jerubbaal, being seventy persons, on one stone; but Jotham the youngest son of Jerubbaal was left, for he hid himself. [6] All the men of Shechem assembled themselves together with all the house of Millo, and went and made Abimelech king by the oak of the pillar that was in Shechem. [7] When they told it to Jotham, he went and stood on the top of Mount Gerizim and lifted up his voice, cried out, and said to them, “Listen to me, you men of Shechem, that Elohim may listen to you. [8] The trees set out to anoint a king over themselves. They said to the olive tree, ‘Reign over us.’ [9] “But the olive tree said to them, ‘Should I stop producing my oil, with which they honour Elohim and man by me, and go to wave back and forth over the trees?’ [10] “The trees said to the fig tree, ‘Come and reign over us.’ [11] “But the fig tree said to them, ‘Should I leave my sweetness, and my good fruit, and go to wave back and forth over the trees?’ [12] “The trees said to the vine, ‘Come and reign over us.’ [13] “The vine said to them, ‘Should I leave my new wine, which cheers Elohim and man, and go to wave back

and forth over the trees?' [14] "Then all the trees said to the bramble, 'Come and reign over us.' [15] "The bramble said to the trees, 'If in truth you anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.' [16] "Now therefore, if you have dealt truly and righteously, in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to the deserving of his hands [17] (for my father fought for you, risked his life, and delivered you out of the hand of Midian; [18] and you have risen up against my father's house today and have slain his sons, seventy persons, on one stone, and have made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother); [19] if you then have dealt truly and righteously with Jerubbaal and with his house today, then rejoice in Abimelech, and let him also rejoice in you; [20] but if not, let fire come out from Abimelech and devour the men of Shechem and the house of Millo; and let fire come out from the men of Shechem and from the house of Millo and devour Abimelech." [21] Jotham ran away and fled, and went to Beer and lived there, for fear of Abimelech his brother. [22] Abimelech was prince over Israel three years. [23] Then Elohim sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech, [24] that the violence done to the seventy sons of Jerubbaal might come, and that their blood might be laid on Abimelech their brother who killed them, and on the men of Shechem who strengthened his hands to kill his brothers. [25] The men of Shechem set an ambush for him on the tops of the mountains, and they robbed all who came along that way by them; and Abimelech was told about it. [26] Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their trust in him. [27] They went out into the field, harvested their vineyards, trod the grapes, celebrated, and went into the house of their god and ate and drank, and cursed Abimelech. [28] Gaal the son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? Isn't he the son of Jerubbaal? Isn't Zebul his officer? Serve the men of Hamor the father of Shechem, but why should we serve him? [29] I wish that this people were under my hand! Then I would remove Abimelech." He said to Abimelech, "Increase your army and come out!" [30] When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burnt. [31] He sent messengers to Abimelech craftily, saying, "Behold, Gaal the son of Ebed and his brothers have come to Shechem; and behold, they incite the city against you. [32] Now therefore, go up by night, you and the people who are with you, and lie in wait in the field. [33] It shall be that in the morning, as soon as the sun is up, you shall rise early and rush on the city. Behold, when he and the people who are with him come out against you, then may you do to them as you shall find occasion." [34] Abimelech rose up, and all the people who were with him, by night, and they laid wait against Shechem in four companies. [35] Gaal the son of Ebed went out, and stood in the entrance of the gate of the city. Abimelech rose up, and the people who were with him, from the ambush. [36] When Gaal saw the people, he said to Zebul, "Behold, people are coming down from the tops of the mountains." Zebul said to him, "You see the shadows of the mountains as if they were men." [37] Gaal spoke again and said, "Behold, people are coming down by the middle of the land, and one company comes by the way of the oak of Meonenim." [38] Then Zebul said to him, "Now where is your mouth, that you said, 'Who is Abimelech, that we should serve him?' Isn't this the people that you have despised? Please go out now and fight with them." [39] Gaal went out before the men of Shechem, and fought with Abimelech. [40] Abimelech chased him, and he fled before him, and many fell wounded, even to the entrance of the gate. [41] Abimelech lived at Arumah; and Zebul drove out Gaal and his brothers, that they should not dwell in Shechem. [42] On the next day, the people went out into the field; and they told Abimelech. [43] He took the people and divided them into three companies, and laid wait in the field; and he looked, and behold, the people came out of the city. So, he rose up against them and struck them. [44] Abimelech and the companies that were with him rushed forward and stood in the entrance of the gate of the city; and the two companies rushed on all who were in the field and struck them. [45] Abimelech fought against the city all that day; and he took the city and killed the people in it. He beat down the city and sowed it with salt. [46] When all the men of the tower of Shechem heard of it, they entered into the stronghold of the house of Elberith. [47] Abimelech was told that all the men of the tower of Shechem were gathered together. [48] Abimelech went up to Mount Zalmon, he and all the people who were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder. Then he said to the people who were with him,

“What you have seen me do, make haste, and do as I have done!” [49] All the people likewise each cut down his bough, followed Abimelech, and put them at the base of the stronghold, and set the stronghold on fire over them, so that all the people of the tower of Shechem died also, about a thousand men and women. [50] Then Abimelech went to Thebez and encamped against Thebez, and took it. [51] But there was a strong tower within the city, and all the men and women of the city fled there, and shut themselves in, and went up to the roof of the tower. [52] Abimelech came to the tower and fought against it, and came near to the door of the tower to burn it with fire. [53] A certain woman cast an upper millstone on Abimelech’s head, and broke his skull. [54] Then he called hastily to the young man, his armour bearer, and said to him, “Draw your sword and kill me, that men not say of me, ‘A woman killed him.’ His young man thrust him through, and he died.” [55] When the men of Israel saw that Abimelech was dead, they each departed to his place. [56] Thus Elohim repaid the wickedness of Abimelech, which he did to his father in killing his seventy brothers; [57] and Elohim repaid all the wickedness of the men of Shechem on their heads; and the curse of Jotham the son of Jerubbaal came on them.

Chapter 10

[1] After Abimelech, Tola the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel. He lived in Shamir in the hill country of Ephraim. [2] He judged Israel twenty-three years, and died, and was buried in Shamir. [3] After him Jair, the Gileadite, arose. He judged Israel twenty-two years. [4] He had thirty sons who rode on thirty donkey colts. They had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead. [5] Jair died, and was buried in Kamon. [6] The children of Israel again did that which was evil in YHWH’s sight, and served the Baals, the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines. They abandoned YHWH, and didn’t serve him. [7] YHWH’s anger burnt against Israel, and he sold them into the hand of the Philistines and into the hand of the children of Ammon. [8] They troubled and oppressed the children of Israel that year. For eighteen years they oppressed all the children of Israel that were beyond the Jordan in the land of the Amorites, which is in Gilead. [9] The children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was very distressed. [10] The children of Israel cried to YHWH, saying, “We have sinned against you, even because we have forsaken our Elohim, and have served the Baals.” [11] YHWH said to the children of Israel, “Didn’t I save you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? [12] The Sidonians also, and the Amalekites, and the Maonites, oppressed you; and you cried to me, and I saved you out of their hand. [13] Yet you have forsaken me and served other gods. Therefore I will save you no more. [14] Go and cry to the gods which you have chosen. Let them save you in the time of your distress!” [15] The children of Israel said to YHWH, “We have sinned! Do to us whatever seems good to you; only deliver us, please, today.” [16] They put away the foreign gods from amongst them and served YHWH; and his soul was grieved for the misery of Israel. [17] Then the children of Ammon were gathered together and encamped in Gilead. The children of Israel assembled themselves together and encamped in Mizpah. [18] The people, the princes of Gilead, said to one another, “Who is the man who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead.”

Chapter 11

[1] Now Jephthah the Gileadite was a mighty man of valour. He was the son of a prostitute. Gilead became the father of Jephthah. [2] Gilead’s wife bore him sons. When his wife’s sons grew up, they drove Jephthah out and said to him, “You will not inherit in our father’s house, for you are the son of another woman.” [3] Then Jephthah fled from his brothers and lived in the land of Tob. Outlaws joined up with Jephthah, and they went out with him. [4] After a while, the children of Ammon made war against Israel. [5] When the children of Ammon made war against Israel, the elders of Gilead went to get Jephthah out of the land of Tob. [6] They said to Jephthah, “Come and be our chief, that we may fight with the children of Ammon.” [7] Jephthah said to the elders of Gilead, “Didn’t you hate me, and drive me out of my father’s house? Why have you come to me now when you are in

distress?” [8] The elders of Gilead said to Jephthah, “Therefore we have turned again to you now, that you may go with us and fight with the children of Ammon. You will be our head over all the inhabitants of Gilead.” [9] Jephthah said to the elders of Gilead, “If you bring me home again to fight with the children of Ammon, and YHWH delivers them before me, will I be your head?” [10] The elders of Gilead said to Jephthah, “YHWH will be witness between us. Surely we will do what you say.” [11] Then Jephthah went with the elders of Gilead, and the people made him head and chief over them. Jephthah spoke all his words before YHWH in Mizpah. [12] Jephthah sent messengers to the king of the children of Ammon, saying, “What do you have to do with me, that you have come to me to fight against my land?” [13] The king of the children of Ammon answered the messengers of Jephthah, “Because Israel took away my land when he came up out of Egypt, from the Arnon even to the Jabbok, and to the Jordan. Now therefore restore that territory again peaceably.” [14] Jephthah sent messengers again to the king of the children of Ammon; [15] and he said to him, “Jephthah says: Israel didn’t take away the land of Moab, nor the land of the children of Ammon; [16] but when they came up from Egypt, and Israel went through the wilderness to the Red Sea, and came to Kadesh, [17] then Israel sent messengers to the king of Edom, saying, ‘Please let me pass through your land;’ but the king of Edom didn’t listen. In the same way, he sent to the king of Moab, but he refused; so Israel stayed in Kadesh. [18] Then they went through the wilderness, and went around the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they encamped on the other side of the Arnon; but they didn’t come within the border of Moab, for the Arnon was the border of Moab. [19] Israel sent messengers to Sihon king of the Amorites, the king of Heshbon; and Israel said to him, ‘Please let us pass through your land to my place.’ [20] But Sihon didn’t trust Israel to pass through his border; but Sihon gathered all his people together, and encamped in Jahaz, and fought against Israel. [21] YHWH, the Elohim of Israel, delivered Sihon and all his people into the hand of Israel, and they struck them. So Israel possessed all the land of the Amorites, the inhabitants of that country. [22] They possessed all the border of the Amorites, from the Arnon even to the Jabbok, and from the wilderness even to the Jordan. [23] So now YHWH, the Elohim of Israel, has dispossessed the Amorites from before his people Israel, and should you possess them? [24] Won’t you possess that which Chemosh your god gives you to possess? So whoever YHWH our Elohim has dispossessed from before us, them will we possess. [25] Now are you anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them? [26] Israel lived in Heshbon and its towns, and in Aroer and its towns, and in all the cities that are along the side of the Arnon for three hundred years! Why didn’t you recover them within that time? [27] Therefore I have not sinned against you, but you do me wrong to war against me. May YHWH the Judge be judge today between the children of Israel and the children of Ammon.” [28] However, the king of the children of Ammon didn’t listen to the words of Jephthah which he sent him. [29] Then YHWH’s Ruach came on Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpah of Gilead, and from Mizpah of Gilead he passed over to the children of Ammon. [30] Jephthah vowed a vow to YHWH, and said, “If you will indeed deliver the children of Ammon into my hand, [31] then it shall be, that whatever comes out of the doors of my house to meet me when I return in peace from the children of Ammon, it shall be YHWH’s, and I will offer it up for a burnt offering.” [32] So Jephthah passed over to the children of Ammon to fight against them; and YHWH delivered them into his hand. [33] He struck them from Aroer until you come to Minnith, even twenty cities, and to Abelcheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel. [34] Jephthah came to Mizpah to his house; and behold, his daughter came out to meet him with tambourines and with dances. She was his only child. Besides her he had neither son nor daughter. [35] When he saw her, he tore his clothes, and said, “Alas, my daughter! You have brought me very low, and you are one of those who trouble me; for I have opened my mouth to YHWH, and I can’t go back.” [36] She said to him, “My father, you have opened your mouth to YHWH; do to me according to that which has proceeded out of your mouth, because YHWH has taken vengeance for you on your enemies, even on the children of Ammon.” [37] Then she said to her father, “Let this thing be done for me. Leave me alone two months, that I may depart and go down on the mountains, and bewail my virginity, I and my companions.” [38] He said, “Go.” He sent her away for two months; and she departed, she and her companions, and mourned her virginity on the mountains. [39] At the end of two months, she returned to her

father, who did with her according to his vow which he had vowed. She was a virgin. It became a custom in Israel [40] that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

Chapter 12

[1] The men of Ephraim were gathered together, and passed northward; and they said to Jephthah, “Why did you pass over to fight against the children of Ammon, and didn’t call us to go with you? We will burn your house around you with fire!” [2] Jephthah said to them, “I and my people were at great strife with the children of Ammon; and when I called you, you didn’t save me out of their hand. [3] When I saw that you didn’t save me, I put my life in my hand, and passed over against the children of Ammon, and YHWH delivered them into my hand. Why then have you come up to me today, to fight against me?” [4] Then Jephthah gathered together all the men of Gilead, and fought with Ephraim. The men of Gilead struck Ephraim, because they said, “You are fugitives of Ephraim, you Gileadites, in the middle of Ephraim, and in the middle of Manasseh.” [5] The Gileadites took the fords of the Jordan against the Ephraimites. Whenever a fugitive of Ephraim said, “Let me go over,” the men of Gilead said to him, “Are you an Ephraimite?” If he said, “No;” [6] then they said to him, “Now say ‘Shibboleth;’” and he said “Sibboleth”; for he couldn’t manage to pronounce it correctly, then they seized him and killed him at the fords of the Jordan. At that time, forty-two thousand of Ephraim fell. [7] Jephthah judged Israel six years. Then Jephthah the Gileadite died, and was buried in the cities of Gilead. [8] After him Ibzan of Bethlehem judged Israel. [9] He had thirty sons. He sent his thirty daughters outside his clan, and he brought in thirty daughters from outside his clan for his sons. He judged Israel seven years. [10] Ibzan died, and was buried at Bethlehem. [11] After him, Elon the Zebulunite judged Israel; and he judged Israel ten years. [12] Elon the Zebulunite died, and was buried in Aijalon in the land of Zebulun. [13] After him, Abdon the son of Hillel the Pirathonite judged Israel. [14] He had forty sons and thirty sons’ sons who rode on seventy donkey colts. He judged Israel eight years. [15] Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekites.

Chapter 13

[1] The children of Israel again did that which was evil in YHWH’s sight; and YHWH delivered them into the hand of the Philistines forty years. [2] There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and childless. [3] YHWH’s malak appeared to the woman, and said to her, “See now, you are barren and childless; but you shall conceive and bear a son. [4] Now therefore please beware and drink no wine nor strong drink, and don’t eat any unclean thing; [5] for, behold, you shall conceive and give birth to a son. No razor shall come on his head, for the child shall be a Nazirite to Elohim from the womb. He shall begin to save Israel out of the hand of the Philistines.” [6] Then the woman came and told her husband, saying, “A man of Elohim came to me, and his face was like the face of the malak of Elohim, very awesome. I didn’t ask him where he was from, neither did he tell me his name; [7] but he said to me, ‘Behold, you shall conceive and bear a son; and now drink no wine nor strong drink. Don’t eat any unclean thing, for the child shall be a Nazirite to Elohim from the womb to the day of his death.’” [8] Then Manoah entreated YHWH, and said, “Oh, Adonai, please let the man of Elohim whom you sent come again to us, and teach us what we should do to the child who shall be born.” [9] Elohim listened to the voice of Manoah, and the malak of Elohim came again to the woman as she sat in the field; but Manoah, her husband, wasn’t with her. [10] The woman hurried and ran, and told her husband, saying to him, “Behold, the man who came to me that day has appeared to me.” [11] Manoah arose and followed his wife, and came to the man, and said to him, “Are you the man who spoke to my wife?” He said, “I am.” [12] Manoah said, “Now let your words happen. What shall the child’s way of life and mission be?” [13] YHWH’s malak said to Manoah, “Of all that I said to the woman let her beware. [14] She may not eat of anything that comes of the vine, neither let her drink wine or strong drink, nor eat any unclean thing. Let her observe all that I commanded her.” [15] Manoah said to YHWH’s malak, “Please stay with us, that we may

make a young goat ready for you." [16] YHWH's malak said to Manoah, "Though you detain me, I won't eat your bread. If you will prepare a burnt offering, you must offer it to YHWH." For Manoah didn't know that he was YHWH's malak. [17] Manoah said to YHWH's malak, "What is your name, that when your words happen, we may honour you?" [18] YHWH's malak said to him, "Why do you ask about my name, since it is incomprehensible?" [19] So Manoah took the young goat with the meal offering, and offered it on the rock to YHWH. Then the malak did an amazing thing as Manoah and his wife watched. [20] For when the flame went up towards the sky from off the altar, YHWH's malak ascended in the flame of the altar. Manoah and his wife watched; and they fell on their faces to the ground. [21] But YHWH's malak didn't appear to Manoah or to his wife any more. Then Manoah knew that he was YHWH's malak. [22] Manoah said to his wife, "We shall surely die, because we have seen Elohim." [23] But his wife said to him, "If YHWH were pleased to kill us, he wouldn't have received a burnt offering and a meal offering at our hand, and he wouldn't have shown us all these things, nor would he have told us such things as these at this time." [24] The woman bore a son and named him Samson. The child grew, and YHWH blessed him. [25] YHWH's Ruach began to move him in Mahaneh Dan, between Zorah and Eshtaol.

Chapter 14

[1] Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. [2] He came up, and told his father and his mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines. Now therefore get her for me as my wife." [3] Then his father and his mother said to him, "Isn't there a woman amongst your brothers' daughters, or amongst all my people, that you go to take a wife of the uncircumcised Philistines?" Samson said to his father, "Get her for me, for she pleases me well." [4] But his father and his mother didn't know that it was of YHWH; for he sought an occasion against the Philistines. Now at that time the Philistines ruled over Israel. [5] Then Samson went down to Timnah with his father and his mother, and came to the vineyards of Timnah; and behold, a young lion roared at him. [6] YHWH's Ruach came mightily on him, and he tore him as he would have torn a young goat with his bare hands, but he didn't tell his father or his mother what he had done. [7] He went down and talked with the woman, and she pleased Samson well. [8] After a while he returned to take her, and he went over to see the carcass of the lion; and behold, there was a swarm of bees in the body of the lion, and honey. [9] He took it into his hands, and went on, eating as he went. He came to his father and mother and gave to them, and they ate, but he didn't tell them that he had taken the honey out of the lion's body. [10] His father went down to the woman; and Samson made a feast there, for the young men used to do so. [11] When they saw him, they brought thirty companions to be with him. [12] Samson said to them, "Let me tell you a riddle now. If you can tell me the answer within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of clothing; [13] but if you can't tell me the answer, then you shall give me thirty linen garments and thirty changes of clothing." They said to him, "Tell us your riddle, that we may hear it." [14] He said to them, "Out of the eater came out food. Out of the strong came out sweetness." They couldn't in three days declare the riddle. [15] On the seventh day, they said to Samson's wife, "Entice your husband, that he may declare to us the riddle, lest we burn you and your father's house with fire. Have you called us to impoverish us? Isn't that so?" [16] Samson's wife wept before him, and said, "You just hate me, and don't love me. You've told a riddle to the children of my people, and haven't told it to me." He said to her, "Behold, I haven't told my father or my mother, so why should I tell you?" [17] She wept before him the seven days, while their feast lasted; and on the seventh day, he told her, because she pressed him severely; and she told the riddle to the children of her people. [18] The men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? What is stronger than a lion?" He said to them, "If you hadn't ploughed with my heifer, you wouldn't have found out my riddle." [19] YHWH's Ruach came mightily on him, and he went down to Ashkelon and struck thirty men of them. He took their plunder, then gave the changes of clothing to those who declared the riddle. His anger burnt, and he went up to his father's house. [20] But Samson's wife was given to his companion, who had been his friend.

Chapter 15

[1] But after a while, in the time of wheat harvest, Samson visited his wife with a young goat. He said, “I will go in to my wife’s room.” But her father wouldn’t allow him to go in. [2] Her father said, “I most certainly thought that you utterly hated her; therefore I gave her to your companion. Isn’t her younger sister more beautiful than she? Please, take her instead.” [3] Samson said to them, “This time I will be blameless in the case of the Philistines when I harm them.” [4] Samson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the middle between every two tails. [5] When he had set the torches on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the olive groves. [6] Then the Philistines said, “Who has done this?” They said, “Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion.” The Philistines came up, and burnt her and her father with fire. [7] Samson said to them, “If you behave like this, surely I will take revenge on you, and after that I will cease.” [8] He struck them hip and thigh with a great slaughter; and he went down and lived in the cave in Etam’s rock. [9] Then the Philistines went up, encamped in Judah, and spread themselves in Lehi. [10] The men of Judah said, “Why have you come up against us?” They said, “We have come up to bind Samson, to do to him as he has done to us.” [11] Then three thousand men of Judah went down to the cave in Etam’s rock, and said to Samson, “Don’t you know that the Philistines are rulers over us? What then is this that you have done to us?” He said to them, “As they did to me, so I have done to them.” [12] They said to him, “We have come down to bind you, that we may deliver you into the hand of the Philistines.” Samson said to them, “Swear to me that you will not attack me yourselves.” [13] They spoke to him, saying, “No, but we will bind you securely and deliver you into their hands; but surely we will not kill you.” They bound him with two new ropes, and brought him up from the rock. [14] When he came to Lehi, the Philistines shouted as they met him. Then YHWH’s Ruach came mightily on him, and the ropes that were on his arms became as flax that was burnt with fire; and his bands dropped from off his hands. [15] He found a fresh jawbone of a donkey, put out his hand, took it, and struck a thousand men with it. [16] Samson said, “With the jawbone of a donkey, heaps on heaps; with the jawbone of a donkey I have struck a thousand men.” [17] When he had finished speaking, he threw the jawbone out of his hand; and that place was called Ramath Lehi. [18] He was very thirsty, and called on YHWH and said, “You have given this great deliverance by the hand of your servant; and now shall I die of thirst, and fall into the hands of the uncircumcised?” [19] But Elohim split the hollow place that is in Lehi, and water came out of it. When he had drunk, his spirit came again, and he revived. Therefore its name was called En Hakkore, which is in Lehi, to this day. [20] He judged Israel twenty years in the days of the Philistines.

Chapter 16

[1] Samson went to Gaza, and saw there a prostitute, and went in to her. [2] The Gazites were told, “Samson is here!” They surrounded him and laid wait for him all night in the gate of the city, and were quiet all the night, saying, “Wait until morning light; then we will kill him.” [3] Samson lay until midnight, then arose at midnight and took hold of the doors of the gate of the city, with the two posts, and plucked them up, bar and all, and put them on his shoulders and carried them up to the top of the mountain that is before Hebron. [4] It came to pass afterward that he loved a woman in the valley of Sorek, whose name was Delilah. [5] The lords of the Philistines came up to her and said to her, “Entice him, and see in which his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him; and we will each give you eleven hundred pieces of silver.” [6] Delilah said to Samson, “Please tell me where your great strength lies, and what you might be bound to afflict you.” [7] Samson said to her, “If they bind me with seven green cords that were never dried, then shall I become weak, and be as another man.” [8] Then the lords of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them. [9] Now she had an ambush waiting in the inner room. She said to him, “The Philistines are on you, Samson!” He broke the cords as a flax thread is broken when it touches the fire. So his strength was not known. [10] Delilah said to Samson, “Behold, you have mocked me, and told me lies. Now please tell me how you might be bound.” [11] He said to her, “If they only bind me with new

ropes with which no work has been done, then I will become weak, and be as another man." [12] So Delilah took new ropes and bound him with them, then said to him, "The Philistines are on you, Samson!" The ambush was waiting in the inner room. He broke them off his arms like a thread. [13] Delilah said to Samson, "Until now, you have mocked me and told me lies. Tell me with what you might be bound." He said to her, "If you weave the seven locks of my head with the fabric on the loom." [14] She fastened it with the pin, and said to him, "The Philistines are on you, Samson!" He awakened out of his sleep, and plucked away the pin of the beam and the fabric. [15] She said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies." [16] When she pressed him daily with her words and urged him, his soul was troubled to death. [17] He told her all his heart and said to her, "No razor has ever come on my head; for I have been a Nazirite to Elohim from my mother's womb. If I am shaved, then my strength will go from me and I will become weak, and be like any other man." [18] When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he has told me all his heart." Then the lords of the Philistines came up to her and brought the money in their hand. [19] She made him sleep on her knees; and she called for a man and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. [20] She said, "The Philistines are upon you, Samson!" He awoke out of his sleep, and said, "I will go out as at other times, and shake myself free." But he didn't know that YHWH had departed from him. [21] The Philistines laid hold on him and put out his eyes; and they brought him down to Gaza and bound him with fetters of bronze; and he ground at the mill in the prison. [22] However, the hair of his head began to grow again after he was shaved. [23] The lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice; for they said, "Our god has delivered Samson our enemy into our hand." [24] When the people saw him, they praised their god; for they said, "Our god has delivered our enemy and the destroyer of our country, who has slain many of us, into our hand." [25] When their hearts were merry, they said, "Call for Samson, that he may entertain us." They called for Samson out of the prison; and he performed before them. They set him between the pillars; [26] and Samson said to the boy who held him by the hand, "Allow me to feel the pillars on which the house rests, that I may lean on them." [27] Now the house was full of men and women; and all the lords of the Philistines were there; and there were on the roof about three thousand men and women, who saw while Samson performed. [28] Samson called to YHWH, and said, "Adonai YHWH, remember me, please, and strengthen me, please, only this once, Elohim, that I may be at once avenged of the Philistines for my two eyes." [29] Samson took hold of the two middle pillars on which the house rested and leaned on them, the one with his right hand and the other with his left. [30] Samson said, "Let me die with the Philistines!" He bowed himself with all his might; and the house fell on the lords, and on all the people who were in it. So the dead that he killed at his death were more than those who he killed in his life. [31] Then his brothers and all the house of his father came down and took him, and brought him up and buried him between Zorah and Eshtaol in the burial site of Manoah his father. He judged Israel twenty years.

Chapter 17

[1] There was a man of the hill country of Ephraim, whose name was Micah. [2] He said to his mother, "The eleven hundred pieces of silver that were taken from you, about which you uttered a curse, and also spoke it in my ears—behold, the silver is with me. I took it." His mother said, "May YHWH bless my son!" [3] He restored the eleven hundred pieces of silver to his mother, then his mother said, "I most certainly dedicate the silver to YHWH from my hand for my son, to make a carved image and a molten image. Now therefore I will restore it to you." [4] When he restored the money to his mother, his mother took two hundred pieces of silver, and gave them to a silversmith, who made a carved image and a molten image out of it. It was in the house of Micah. [5] The man Micah had a house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest. [6] In those days there was no king in Israel. Everyone did that which was right in his own eyes. [7] There was a young man out of Bethlehem Judah, of the family of Judah, who was a Levite; and he lived there. [8] The man departed out of the city, out of Bethlehem Judah, to live where he could find a place, and he

came to the hill country of Ephraim, to the house of Micah, as he travelled. [9] Micah said to him, “Where did you come from?” He said to him, “I am a Levite of Bethlehem Judah, and I am looking for a place to live.” [10] Micah said to him, “Dwell with me, and be to me a father and a priest, and I will give you ten pieces of silver per year, a suit of clothing, and your food.” So the Levite went in. [11] The Levite was content to dwell with the man; and the young man was to him as one of his sons. [12] Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah. [13] Then Micah said, “Now I know that YHWH will do good to me, since I have a Levite as my priest.”

Chapter 18

[1] In those days there was no king in Israel. In those days the tribe of the Danites sought an inheritance to dwell in; for to that day, their inheritance had not fallen to them amongst the tribes of Israel. [2] The children of Dan sent five men of their family from their whole number, men of valour, from Zorah and from Eshtaol, to spy out the land and to search it. They said to them, “Go, explore the land!” They came to the hill country of Ephraim, to the house of Micah, and lodged there. [3] When they were by the house of Micah, they knew the voice of the young man the Levite; so they went over there and said to him, “Who brought you here? What do you do in this place? What do you have here?” [4] He said to them, “Thus and thus has Micah dealt with me, and he has hired me, and I have become his priest.” [5] They said to him, “Please ask counsel of Elohim, that we may know whether our way which we go shall be prosperous.” [6] The priest said to them, “Go in peace. Your way in which you go is before YHWH.” [7] Then the five men departed and came to Laish and saw the people who were there, how they lived in safety, in the way of the Sidonians, quiet and secure; for there was no one in the land possessing authority, that might put them to shame in anything, and they were far from the Sidonians, and had no dealings with anyone else. [8] They came to their brothers at Zorah and Eshtaol; and their brothers asked them, “What do you say?” [9] They said, “Arise, and let’s go up against them; for we have seen the land, and behold, it is very good. Do you stand still? Don’t be slothful to go and to enter in to possess the land. [10] When you go, you will come to an unsuspecting people, and the land is large; for Elohim has given it into your hand, a place where there is no lack of anything that is in the earth.” [11] The family of the Danites set out from Zorah and Eshtaol with six hundred men armed with weapons of war. [12] They went up and encamped in Kiriath Jearim in Judah. Therefore they call that place Mahaneh Dan to this day. Behold, it is behind Kiriath Jearim. [13] They passed from there to the hill country of Ephraim, and came to the house of Micah. [14] Then the five men who went to spy out the country of Laish answered and said to their brothers, “Do you know that there is in these houses an ephod, and teraphim, and a carved image, and a molten image? Now therefore consider what you have to do.” [15] They went over there and came to the house of the young Levite man, even to the house of Micah, and asked him how he was doing. [16] The six hundred men armed with their weapons of war, who were of the children of Dan, stood by the entrance of the gate. [17] The five men who went to spy out the land went up, and came in there, and took the engraved image, the ephod, the teraphim, and the molten image; and the priest stood by the entrance of the gate with the six hundred men armed with weapons of war. [18] When these went into Micah’s house, and took the engraved image, the ephod, the teraphim, and the molten image, the priest said to them, “What are you doing?” [19] They said to him, “Hold your peace, put your hand on your mouth, and go with us. Be a father and a priest to us. Is it better for you to be priest to the house of one man, or to be priest to a tribe and a family in Israel?” [20] The priest’s heart was glad, and he took the ephod, the teraphim, and the engraved image, and went with the people. [21] So they turned and departed, and put the little ones, the livestock, and the goods before them. [22] When they were a good way from the house of Micah, the men who were in the houses near Micah’s house gathered together and overtook the children of Dan. [23] As they called to the children of Dan, they turned their faces, and said to Micah, “What ails you, that you come with such a company?” [24] He said, “You have taken away my gods which I made, and the priest, and have gone away! What more do I have? How can you ask me, ‘What ails you?’” [25] The children of Dan said to him, “Don’t let your voice be heard amongst us, lest angry fellows fall on you, and you lose your life, with the lives of your household.” [26] The children of Dan went

their way; and when Micah saw that they were too strong for him, he turned and went back to his house. [27] They took that which Micah had made, and the priest whom he had, and came to Laish, to a people quiet and unsuspecting, and struck them with the edge of the sword; then they burnt the city with fire. [28] There was no deliverer, because it was far from Sidon, and they had no dealings with anyone else; and it was in the valley that lies by Beth Rehob. They built the city and lived in it. [29] They called the name of the city Dan, after the name of Dan their father, who was born to Israel; however the name of the city used to be Laish. [30] The children of Dan set up for themselves the engraved image; and Jonathan, the son of Gershom, the son of Moses, and his sons were priests to the tribe of the Danites until the day of the captivity of the land. [31] So they set up for themselves Micah's engraved image which he made, and it remained all the time that Elohim's house was in Shiloh.

Chapter 19

[1] In those days, when there was no king in Israel, there was a certain Levite living on the farther side of the hill country of Ephraim, who took for himself a concubine out of Bethlehem Judah. [2] His concubine played the prostitute against him, and went away from him to her father's house to Bethlehem Judah, and was there for four months. [3] Her husband arose and went after her to speak kindly to her, to bring her again, having his servant with him and a couple of donkeys. She brought him into her father's house; and when the father of the young lady saw him, he rejoiced to meet him. [4] His father-in-law, the young lady's father, kept him there; and he stayed with him three days. So they ate and drank, and stayed there. [5] On the fourth day, they got up early in the morning, and he rose up to depart. The young lady's father said to his son-in-law, "Strengthen your heart with a morsel of bread, and afterward you shall go your way." [6] So they sat down, ate, and drank, both of them together. Then the young lady's father said to the man, "Please be pleased to stay all night, and let your heart be merry." [7] The man rose up to depart; but his father-in-law urged him, and he stayed there again. [8] He arose early in the morning on the fifth day to depart; and the young lady's father said, "Please strengthen your heart and stay until the day declines;" and they both ate. [9] When the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the young lady's father, said to him, "Behold, now the day draws towards evening, please stay all night. Behold, the day is ending. Stay here, that your heart may be merry; and tomorrow go on your way early, that you may go home." [10] But the man wouldn't stay that night, but he rose up and went near Jebus (also called Jerusalem). With him were a couple of saddled donkeys. His concubine also was with him. [11] When they were by Jebus, the day was far spent; and the servant said to his master, "Please come and let's enter into this city of the Jebusites, and stay in it." [12] His master said to him, "We won't enter into the city of a foreigner that is not of the children of Israel; but we will pass over to Gibeah." [13] He said to his servant, "Come and let's draw near to one of these places; and we will lodge in Gibeah, or in Ramah." [14] So they passed on and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin. [15] They went over there, to go in to stay in Gibeah. He went in, and sat down in the street of the city; for there was no one who took them into his house to stay. [16] Behold, an old man came from his work out of the field at evening. Now the man was from the hill country of Ephraim, and he lived in Gibeah; but the men of the place were Benjamites. [17] He lifted up his eyes, and saw the wayfaring man in the street of the city; and the old man said, "Where are you going? Where did you come from?" [18] He said to him, "We are passing from Bethlehem Judah to the farther side of the hill country of Ephraim. I am from there, and I went to Bethlehem Judah. I am going to YHWH's house; and there is no one who has taken me into his house. [19] Yet there is both straw and feed for our donkeys; and there is bread and wine also for me, and for your servant, and for the young man who is with your servants. There is no lack of anything." [20] The old man said, "Peace be to you! Just let me supply all your needs, but don't sleep in the street." [21] So he brought him into his house, and gave the donkeys fodder. Then they washed their feet, and ate and drank. [22] As they were making their hearts merry, behold, the men of the city, certain wicked fellows, surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, "Bring out the man who came into your house, that we can have sex with him!" [23]

The man, the master of the house, went out to them, and said to them, “No, my brothers, please don’t act so wickedly; since this man has come into my house, don’t do this folly. 24 Behold, here is my virgin daughter and his concubine. I will bring them out now. Humble them, and do with them what seems good to you; but to this man don’t do any such folly.” 25 But the men wouldn’t listen to him; so the man grabbed his concubine, and brought her out to them; and they had sex with her, and abused her all night until the morning. When the day began to dawn, they let her go. 26 Then the woman came in the dawning of the day, and fell down at the door of the man’s house where her adonai was, until it was light. 27 Her adonai rose up in the morning and opened the doors of the house, and went out to go his way; and behold, the woman his concubine had fallen down at the door of the house, with her hands on the threshold. 28 He said to her, “Get up, and let’s get going!” but no one answered. Then he took her up on the donkey; and the man rose up, and went to his place. 29 When he had come into his house, he took a knife and cut up his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel. 30 It was so, that all who saw it said, “Such a deed has not been done or seen from the day that the children of Israel came up out of the land of Egypt to this day! Consider it, take counsel, and speak.”

Chapter 20

1 Then all the children of Israel went out, and the congregation was assembled as one man, from Dan even to Beersheba, with the land of Gilead, to YHWH at Mizpah. 2 The chiefs of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of Elohim, four hundred thousand footmen who drew sword. 3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) The children of Israel said, “Tell us, how did this wickedness happen?” 4 The Levite, the husband of the woman who was murdered, answered, “I came into Gibeah that belongs to Benjamin, I and my concubine, to spend the night. 5 The men of Gibeah rose against me, and surrounded the house by night. They intended to kill me and they raped my concubine, and she is dead. 6 I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel. 7 Behold, you children of Israel, all of you, give here your advice and counsel.” 8 All the people arose as one man, saying, “None of us will go to his tent, neither will any of us turn to his house. 9 But now this is the thing which we will do to Gibeah: we will go up against it by lot; 10 and we will take ten men of one hundred throughout all the tribes of Israel, and one hundred of one thousand, and a thousand out of ten thousand to get food for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that the men of Gibeah have done in Israel.” 11 So all the men of Israel were gathered against the city, knit together as one man. 12 The tribes of Israel sent men through all the tribe of Benjamin, saying, “What wickedness is this that has happened amongst you? 13 Now therefore deliver up the men, the wicked fellows who are in Gibeah, that we may put them to death and put away evil from Israel.” But Benjamin would not listen to the voice of their brothers, the children of Israel. 14 The children of Benjamin gathered themselves together out of the cities to Gibeah, to go out to battle against the children of Israel. 15 The children of Benjamin were counted on that day out of the cities twenty-six thousand men who drew the sword, in addition to the inhabitants of Gibeah, who were counted seven hundred chosen men. 16 Amongst all these soldiers there were seven hundred chosen men who were left-handed. Every one of them could sling a stone at a hair and not miss. 17 The men of Israel, besides Benjamin, were counted four hundred thousand men who drew sword. All these were men of war. 18 The children of Israel arose, went up to Bethel, and asked counsel of Elohim. They asked, “Who shall go up for us first to battle against the children of Benjamin?” YHWH said, “Judah first.” 19 The children of Israel rose up in the morning and encamped against Gibeah. 20 The men of Israel went out to battle against Benjamin; and the men of Israel set the battle in array against them at Gibeah. 21 The children of Benjamin came out of Gibeah, and on that day destroyed twenty-two thousand of the Israelite men down to the ground. 22 The people, the men of Israel, encouraged themselves, and set the battle again in array in the place where they set themselves in array the first day. 23 The children of Israel went up and wept before YHWH until evening; and they asked of

YHWH, saying, “Shall I again draw near to battle against the children of Benjamin my brother?” YHWH said, “Go up against him.” [24] The children of Israel came near against the children of Benjamin the second day. [25] Benjamin went out against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men. All these drew the sword. [26] Then all the children of Israel and all the people went up, and came to Bethel, and wept, and sat there before YHWH, and fasted that day until evening; then they offered burnt offerings and peace offerings before YHWH. [27] The children of Israel asked YHWH (for the ark of Elohim was there in those days, [28] and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, “Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?” YHWH said, “Go up; for tomorrow I will deliver him into your hand.” [29] Israel set ambushes all around Gibeah. [30] The children of Israel went up against the children of Benjamin on the third day, and set themselves in array against Gibeah, as at other times. [31] The children of Benjamin went out against the people, and were drawn away from the city; and they began to strike and kill of the people as at other times, in the highways, of which one goes up to Bethel and the other to Gibeah, in the field, about thirty men of Israel. [32] The children of Benjamin said, “They are struck down before us, as at the first.” But the children of Israel said, “Let’s flee, and draw them away from the city to the highways.” [33] All the men of Israel rose up out of their place and set themselves in array at Baal Tamar. Then the ambushers of Israel broke out of their place, even out of Maareh Geba. [34] Ten thousand chosen men out of all Israel came over against Gibeah, and the battle was severe; but they didn’t know that disaster was close to them. [35] YHWH struck Benjamin before Israel; and the children of Israel destroyed of Benjamin that day twenty-five thousand and one hundred men. All these drew the sword. [36] So the children of Benjamin saw that they were struck, for the men of Israel yielded to Benjamin because they trusted the ambushers whom they had set against Gibeah. [37] The ambushers hurried, and rushed on Gibeah; then the ambushers spread out, and struck all the city with the edge of the sword. [38] Now the appointed sign between the men of Israel and the ambushers was that they should make a great cloud of smoke rise up out of the city. [39] The men of Israel turned in the battle, and Benjamin began to strike and kill of the men of Israel about thirty persons; for they said, “Surely they are struck down before us, as in the first battle.” [40] But when the cloud began to arise up out of the city in a pillar of smoke, the Benjamites looked behind them; and behold, the whole city went up in smoke to the sky. [41] The men of Israel turned, and the men of Benjamin were dismayed; for they saw that disaster had come on them. [42] Therefore they turned their backs before the men of Israel to the way of the wilderness, but the battle followed hard after them; and those who came out of the cities destroyed them in the middle of it. [43] They surrounded the Benjamites, chased them, and trod them down at their resting place, as far as near Gibeah towards the sunrise. [44] Eighteen thousand men of Benjamin fell; all these were men of valour. [45] They turned and fled towards the wilderness to the rock of Rimmon. They gleaned five thousand men of them in the highways, and followed hard after them to Gidom, and struck two thousand men of them. [46] So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword. All these were men of valour. [47] But six hundred men turned and fled towards the wilderness to the rock of Rimmon, and stayed in the rock of Rimmon four months. [48] The men of Israel turned again on the children of Benjamin, and struck them with the edge of the sword—including the entire city, the livestock, and all that they found. Moreover they set all the cities which they found on fire.

Chapter 21

[1] Now the men of Israel had sworn in Mizpah, saying, “None of us will give his daughter to Benjamin as a wife.” [2] The people came to Bethel and sat there until evening before Elohim, and lifted up their voices, and wept severely. [3] They said, “YHWH, the Elohim of Israel, why has this happened in Israel, that there should be one tribe lacking in Israel today?” [4] On the next day, the people rose early and built an altar there, and offered burnt offerings and peace offerings. [5] The children of Israel said, “Who is there amongst all the tribes of Israel who didn’t come up in the assembly to YHWH?” For they had made a great oath concerning him who didn’t come up to YHWH to Mizpah, saying, “He shall surely be put to death.” [6] The children of Israel grieved for Benjamin their

brother, and said, “There is one tribe cut off from Israel today. 7 How shall we provide wives for those who remain, since we have sworn by YHWH that we will not give them of our daughters to wives?” 8 They said, “What one is there of the tribes of Israel who didn’t come up to YHWH to Mizpah?” Behold, no one came from Jabesh Gilead to the camp to the assembly. 9 For when the people were counted, behold, there were none of the inhabitants of Jabesh Gilead there. 10 The congregation sent twelve thousand of the most valiant men there, and commanded them, saying, “Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, with the women and the little ones. 11 This is the thing that you shall do: you shall utterly destroy every male, and every woman who has lain with a man.” 12 They found amongst the inhabitants of Jabesh Gilead four hundred young virgins who had not known man by lying with him; and they brought them to the camp to Shiloh, which is in the land of Canaan. 13 The whole congregation sent and spoke to the children of Benjamin who were in the rock of Rimmon, and proclaimed peace to them. 14 Benjamin returned at that time; and they gave them the women whom they had saved alive of the women of Jabesh Gilead. There still weren’t enough for them. 15 The people grieved for Benjamin, because YHWH had made a breach in the tribes of Israel. 16 Then the elders of the congregation said, “How shall we provide wives for those who remain, since the women are destroyed out of Benjamin?” 17 They said, “There must be an inheritance for those who are escaped of Benjamin, that a tribe not be blotted out from Israel. 18 However, we may not give them wives of our daughters, for the children of Israel had sworn, saying, ‘Cursed is he who gives a wife to Benjamin.’” 19 They said, “Behold, there is a feast of YHWH from year to year in Shiloh, which is on the north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah.” 20 They commanded the children of Benjamin, saying, “Go and lie in wait in the vineyards, 21 and see, and behold, if the daughters of Shiloh come out to dance in the dances, then come out of the vineyards, and each man catch his wife of the daughters of Shiloh, and go to the land of Benjamin. 22 It shall be, when their fathers or their brothers come to complain to us, that we will say to them, ‘Grant them graciously to us, because we didn’t take for each man his wife in battle, neither did you give them to them; otherwise you would now be guilty.’” 23 The children of Benjamin did so, and took wives for themselves according to their number, of those who danced, whom they carried off. They went and returned to their inheritance, built the cities, and lived in them. 24 The children of Israel departed from there at that time, every man to his tribe and to his family, and they each went out from there to his own inheritance. 25 In those days there was no king in Israel. Everyone did that which was right in his own eyes.

Rut

Chapter 1

1 In the days when the judges judged, there was a famine in the land. A certain man of Bethlehem Judah went
to live in the country of Moab with his wife and his two sons. 2 The name of the man was Elimelech, and the
name of his wife Naomi. The names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem Judah.
They came into the country of Moab and lived there. 3 Elimelech, Naomi's husband, died; and she was left with
her two sons. 4 They took for themselves wives of the women of Moab. The name of the one was Orpah, and
the name of the other was Ruth. They lived there about ten years. 5 Mahlon and Chilion both died, and the
woman was bereaved of her two children and of her husband. 6 Then she arose with her daughters-in-law, that
she might return from the country of Moab; for she had heard in the country of Moab how YHWH had visited his
people in giving them bread. 7 She went out of the place where she was, and her two daughters-in-law with her.
They went on the way to return to the land of Judah. 8 Naomi said to her two daughters-in-law, "Go, return each
of you to her mother's house. May YHWH deal kindly with you, as you have dealt with the dead and with me. 9
May YHWH grant you that you may find rest, each of you in the house of her husband." Then she kissed them,
and they lifted up their voices, and wept. 10 They said to her, "No, but we will return with you to your people." 11
Naomi said, "Go back, my daughters. Why do you want to go with me? Do I still have sons in my womb, that
they may be your husbands? 12 Go back, my daughters, go your way; for I am too old to have a husband. If I
should say, 'I have hope,' if I should even have a husband tonight, and should also bear sons, 13 would you then
wait until they were grown? Would you then refrain from having husbands? No, my daughters, for it grieves me
seriously for your sakes, for YHWH's hand has gone out against me." 14 They lifted up their voices and wept
again; then Orpah kissed her mother-in-law, but Ruth stayed with her. 15 She said, "Behold, your sister-in-law
has gone back to her people and to her god. Follow your sister-in-law." 16 Ruth said, "Don't urge me to leave
you, and to return from following you, for where you go, I will go; and where you stay, I will stay. Your people
will be my people, and your Elohim my Elohim. 17 Where you die, I will die, and there I will be buried. May
YHWH do so to me, and more also, if anything but death parts you and me." 18 When Naomi saw that she was
determined to go with her, she stopped urging her. 19 So they both went until they came to Bethlehem. When
they had come to Bethlehem, all the city was excited about them, and they asked, "Is this Naomi?" 20 She said
to them, "Don't call me Naomi. Call me Mara, for the El Shaddai has dealt very bitterly with me. 21 I went out full,
and YHWH has brought me home again empty. Why do you call me Naomi, since YHWH has testified against
me, and the El Shaddai has afflicted me?" 22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law,
with her, who returned out of the country of Moab. They came to Bethlehem in the beginning of barley harvest.

Chapter 2

1 Naomi had a relative of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was
Boaz. 2 Ruth the Moabitess said to Naomi, "Let me now go to the field, and glean amongst the ears of grain
after him in whose sight I find favour." She said to her, "Go, my daughter." 3 She went, and came and gleaned in
the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of
the family of Elimelech. 4 Behold, Boaz came from Bethlehem, and said to the reapers, "May YHWH be with
you." They answered him, "May YHWH bless you." 5 Then Boaz said to his servant who was set over the
reapers, "Whose young lady is this?" 6 The servant who was set over the reapers answered, "It is the Moabite
lady who came back with Naomi out of the country of Moab. 7 She said, 'Please let me glean and gather after
the reapers amongst the sheaves.' So she came, and has continued even from the morning until now, except
that she rested a little in the house." 8 Then Boaz said to Ruth, "Listen, my daughter. Don't go to glean in
another field, and don't go from here, but stay here close to my maidens. 9 Let your eyes be on the field that
they reap, and go after them. Haven't I commanded the young men not to touch you? When you are thirsty, go
to the vessels, and drink from that which the young men have drawn." 10 Then she fell on her face and bowed

herself to the ground, and said to him, “Why have I found favour in your sight, that you should take knowledge of me, since I am a foreigner?” 11 Boaz answered her, “I have been told all about what you have done for your mother-in-law since the death of your husband, and how you have left your father, your mother, and the land of your birth, and have come to a people that you didn’t know before. 12 May YHWH repay your work, and a full reward be given to you from YHWH, the Elohim of Israel, under whose wings you have come to take refuge.” 13 Then she said, “Let me find favour in your sight, my adonai, because you have comforted me, and because you have spoken kindly to your servant, though I am not as one of your servants.” 14 At meal time Boaz said to her, “Come here, and eat some bread, and dip your morsel in the vinegar.” She sat beside the reapers, and they passed her parched grain. She ate, was satisfied, and left some of it. 15 When she had risen up to glean, Boaz commanded his young men, saying, “Let her glean even amongst the sheaves, and don’t reproach her. 16 Also pull out some for her from the bundles, and leave it. Let her glean, and don’t rebuke her.” 17 So she gleaned in the field until evening; and she beat out that which she had gleaned, and it was about an ephah of barley. 18 She took it up, and went into the city. Then her mother-in-law saw what she had gleaned; and she brought out and gave to her that which she had left after she had enough. 19 Her mother-in-law said to her, “Where have you gleaned today? Where have you worked? Blessed be he who noticed you.” She told her mother-in-law with whom she had worked, “The man’s name with whom I worked today is Boaz.” 20 Naomi said to her daughter-in-law, “May he be blessed by YHWH, who has not abandoned his kindness to the living and to the dead.” Naomi said to her, “The man is a close relative to us, one of our near kinsmen.” 21 Ruth the Moabitess said, “Yes, he said to me, ‘You shall stay close to my young men until they have finished all my harvest.’” 22 Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his maidens, and that they not harm you in any other field.” 23 So she stayed close to the maidens of Boaz, to glean to the end of barley harvest and of wheat harvest; and she lived with her mother-in-law.

Chapter 3

1 Naomi her mother-in-law said to her, “My daughter, shall I not seek rest for you, that it may be well with you? 2 Now isn’t Boaz our kinsman, with whose maidens you were? Behold, he will be winnowing barley tonight on the threshing floor. 3 Therefore wash yourself, anoint yourself, get dressed, and go down to the threshing floor; but don’t make yourself known to the man until he has finished eating and drinking. 4 It shall be, when he lies down, that you shall note the place where he is lying. Then you shall go in, uncover his feet, and lie down. Then he will tell you what to do.” 5 She said to her, “All that you say, I will do.” 6 She went down to the threshing floor, and did everything that her mother-in-law told her. 7 When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. She came softly, uncovered his feet, and lay down. 8 At midnight, the man was startled and turned himself; and behold, a woman lay at his feet. 9 He said, “Who are you?” She answered, “I am Ruth your servant. Therefore spread the corner of your garment over your servant; for you are a near kinsman.” 10 He said, “You are blessed by YHWH, my daughter. You have shown more kindness in the latter end than at the beginning, because you didn’t follow young men, whether poor or rich. 11 Now, my daughter, don’t be afraid. I will do to you all that you say; for all the city of my people knows that you are a worthy woman. 12 Now it is true that I am a near kinsman. However, there is a kinsman nearer than I. 13 Stay this night, and in the morning, if he will perform for you the part of a kinsman, good. Let him do the kinsman’s duty. But if he will not do the duty of a kinsman for you, then I will do the duty of a kinsman for you, as YHWH lives. Lie down until the morning.” 14 She lay at his feet until the morning, then she rose up before one could discern another. For he said, “Let it not be known that the woman came to the threshing floor.” 15 He said, “Bring the mantle that is on you, and hold it.” She held it; and he measured six measures of barley, and laid it on her; then he went into the city. 16 When she came to her mother-in-law, she said, “How did it go, my daughter?” She told her all that the man had done for her. 17 She said, “He gave me these six measures of barley; for he said, ‘Don’t go empty to your mother-in-law.’” 18 Then she said, “Wait, my daughter, until you know what will happen; for the man will not rest until he has settled this today.”

Chapter 4

[1] Now Boaz went up to the gate and sat down there. Behold, the near kinsman of whom Boaz spoke came by.
Boaz said to him, “Come over here, friend, and sit down!” He came over, and sat down. [2] Boaz took ten men of
the elders of the city, and said, “Sit down here,” and they sat down. [3] He said to the near kinsman, “Naomi, who
has come back out of the country of Moab, is selling the parcel of land, which was our brother Elimelech’s. [4] I
thought I should tell you, saying, ‘Buy it before those who sit here, and before the elders of my people.’ If you
will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know. For there is no one to
redeem it besides you; and I am after you.” He said, “I will redeem it.” [5] Then Boaz said, “On the day you buy
the field from the hand of Naomi, you must buy it also from Ruth the Moabitess, the wife of the dead, to raise up
the name of the dead on his inheritance.” [6] The near kinsman said, “I can’t redeem it for myself, lest I endanger
my own inheritance. Take my right of redemption for yourself; for I can’t redeem it.” [7] Now this was the custom
in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man took off
his sandal, and gave it to his neighbour; and this was the way of formalizing transactions in Israel. [8] So the near
kinsman said to Boaz, “Buy it for yourself,” then he took off his sandal. [9] Boaz said to the elders and to all the
people, “You are witnesses today, that I have bought all that was Elimelech’s, and all that was Chilion’s and
Mahlon’s, from the hand of Naomi. [10] Moreover, Ruth the Moabitess, the wife of Mahlon, I have purchased to be
my wife, to raise up the name of the dead on his inheritance, that the name of the dead may not be cut off from
amongst his brothers and from the gate of his place. You are witnesses today.” [11] All the people who were in the
gate, and the elders, said, “We are witnesses. May YHWH make the woman who has come into your house like
Rachel and like Leah, which both built the house of Israel; and treat you worthily in Ephrathah, and be famous
in Bethlehem. [12] Let your house be like the house of Perez, whom Tamar bore to Judah, of the offspring which
YHWH will give you by this young woman.” [13] So Boaz took Ruth and she became his wife; and he went in to
her, and YHWH enabled her to conceive, and she bore a son. [14] The women said to Naomi, “Blessed be
YHWH, who has not left you today without a near kinsman. Let his name be famous in Israel. [15] He shall be to
you a restorer of life and sustain you in your old age; for your daughter-in-law, who loves you, who is better to
you than seven sons, has given birth to him.” [16] Naomi took the child, laid him in her bosom, and became nurse
to him. [17] The women, her neighbours, gave him a name, saying, “A son is born to Naomi”. They named him
Obed. He is the father of Jesse, the father of David. [18] Now this is the history of the generations of Perez: Perez
became the father of Hezron, [19] and Hezron became the father of Ram, and Ram became the father of
Amminadab, [20] and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, [21]
and Salmon became the father of Boaz, and Boaz became the father of Obed, [22] and Obed became the father
of Jesse, and Jesse became the father of David.

Shmuel Alef

Chapter 1

1 Now there was a certain man of Ramathaim Zophim, of the hill country of Ephraim, and his name was
Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. 2 He had two
wives. The name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah
had no children. 3 This man went up out of his city from year to year to worship and to sacrifice to YHWH
Tzeva'ot in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to YHWH, were there. 4 When the day
came that Elkanah sacrificed, he gave portions to Peninnah his wife and to all her sons and her daughters; 5 but
he gave a double portion to Hannah, for he loved Hannah, but YHWH had shut up her womb. 6 Her rival
provoked her severely, to irritate her, because YHWH had shut up her womb. 7 So year by year, when she went
up to YHWH's house, her rival provoked her. Therefore she wept, and didn't eat. 8 Elkanah her husband said to
her, "Hannah, why do you weep? Why don't you eat? Why is your heart grieved? Am I not better to you than ten
sons?" 9 So Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting
on his seat by the doorpost of YHWH's temple. 10 She was in bitterness of soul, and prayed to YHWH, weeping
bitterly. 11 She vowed a vow, and said, "YHWH Tzeva'ot, if you will indeed look at the affliction of your servant
and remember me, and not forget your servant, but will give to your servant a boy, then I will give him to YHWH
all the days of his life, and no razor shall come on his head." 12 As she continued praying before YHWH, Eli saw
her mouth. 13 Now Hannah spoke in her heart. Only her lips moved, but her voice was not heard. Therefore Eli
thought she was drunk. 14 Eli said to her, "How long will you be drunk? Get rid of your wine!" 15 Hannah
answered, "No, my adonai, I am a woman of a sorrowful spirit. I have not been drinking wine or strong drink, but
I poured out my soul before YHWH. 16 Don't consider your servant a wicked woman; for I have been speaking
out of the abundance of my complaint and my provocation." 17 Then Eli answered, "Go in peace; and may the
Elohim of Israel grant your petition that you have asked of him." 18 She said, "Let your servant find favour in your
sight." So the woman went her way and ate; and her facial expression wasn't sad any more. 19 They rose up in
the morning early and worshipped YHWH, then returned and came to their house to Ramah. Then Elkanah
knew Hannah his wife; and YHWH remembered her. 20 When the time had come, Hannah conceived, and bore
a son; and she named him Samuel, saying, "Because I have asked him of YHWH." 21 The man Elkanah, and all
his house, went up to offer to YHWH the yearly sacrifice and his vow. 22 But Hannah didn't go up, for she said to
her husband, "Not until the child is weaned; then I will bring him, that he may appear before YHWH, and stay
there forever." 23 Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned
him; only may YHWH establish his word." So the woman waited and nursed her son until she weaned him. 24
When she had weaned him, she took him up with her, with three bulls, and one ephah of meal, and a container
of wine, and brought him to YHWH's house in Shiloh. The child was young. 25 They killed the bull, and brought
the child to Eli. 26 She said, "Oh, my adonai, as your soul lives, my adonai, I am the woman who stood by you
here, praying to YHWH. 27 I prayed for this child, and YHWH has given me my petition which I asked of him. 28
Therefore I have also given him to YHWH. As long as he lives he is given to YHWH." He worshipped YHWH
there.

Chapter 2

1 Hannah prayed, and said, "My heart exults in YHWH! My horn is exalted in YHWH. My mouth is enlarged over
my enemies, because I rejoice in your salvation. 2 There is no one as kodesh as YHWH, for there is no one
besides you, nor is there any rock like our Elohim. 3 "Don't keep talking so exceedingly proudly. Don't let
arrogance come out of your mouth, for YHWH is an Elohim of knowledge. By him actions are weighed. 4 "The
bows of the mighty men are broken. Those who stumbled are armed with strength. 5 Those who were full have
hired themselves out for bread. Those who were hungry are satisfied. Yes, the barren has borne seven. She
who has many children languishes. 6 "YHWH kills and makes alive. He brings down to Sheol and brings up. 7

YHWH makes poor and makes rich. He brings low, he also lifts up. [8] He raises up the poor out of the dust. He lifts up the needy from the dunghill to make them sit with princes and inherit the throne of glory. For the pillars of the earth are YHWH's. He has set the world on them. [9] He will keep the feet of his kodesh ones, but the wicked will be put to silence in darkness; for no man will prevail by strength. [10] Those who strive with YHWH shall be broken to pieces. He will thunder against them in the sky. "YHWH will judge the ends of the earth. He will give strength to his king, and exalt the horn of his anointed." [11] Elkanah went to Ramah to his house. The child served YHWH before Eli the priest. [12] Now the sons of Eli were wicked men. They didn't know YHWH. [13] The custom of the priests with the people was that when anyone offered a sacrifice, the priest's servant came while the meat was boiling, with a fork of three teeth in his hand; [14] and he stabbed it into the pan, or kettle, or cauldron, or pot. The priest took all that the fork brought up for himself. They did this to all the Israelites who came there to Shiloh. [15] Yes, before they burnt the fat, the priest's servant came, and said to the man who sacrificed, "Give meat to roast for the priest; for he will not accept boiled meat from you, but raw." [16] If the man said to him, "Let the fat be burnt first, and then take as much as your soul desires;" then he would say, "No, but you shall give it to me now; and if not, I will take it by force." [17] The sin of the young men was very great before YHWH; for the men despised YHWH's offering. [18] But Samuel ministered before YHWH, being a child, clothed with a linen ephod. [19] Moreover his mother made him a little robe, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice. [20] Eli blessed Elkanah and his wife, and said, "May YHWH give you offspring from this woman for the petition which was asked of YHWH." Then they went to their own home. [21] YHWH visited Hannah, and she conceived and bore three sons and two daughters. The child Samuel grew before YHWH. [22] Now Eli was very old; and he heard all that his sons did to all Israel, and how that they slept with the women who served at the door of the Tent of Meeting. [23] He said to them, "Why do you do such things? For I hear of your evil dealings from all these people. [24] No, my sons; for it is not a good report that I hear! You make YHWH's people disobey. [25] If one man sins against another, Elohim will judge him; but if a man sins against YHWH, who will intercede for him?" Notwithstanding, they didn't listen to the voice of their father, because YHWH intended to kill them. [26] The child Samuel grew on, and increased in favour both with YHWH and also with men. [27] A man of Elohim came to Eli and said to him, "YHWH says, 'Did I reveal myself to the house of your father when they were in Egypt in bondage to Pharaoh's house? [28] Didn't I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? Didn't I give to the house of your father all the offerings of the children of Israel made by fire? [29] Why do you kick at my sacrifice and at my offering, which I have commanded in my habitation, and honour your sons above me, to make yourselves fat with the best of all the offerings of Israel my people?' [30] "Therefore YHWH, the Elohim of Israel, says, 'I said indeed that your house and the house of your father should walk before me forever.' But now YHWH says, 'Far be it from me; for those who honour me I will honour, and those who despise me will be cursed. [31] Behold, the days come that I will cut off your arm and the arm of your father's house, that there will not be an old man in your house. [32] You will see the affliction of my habitation, in all the wealth which I will give Israel. There shall not be an old man in your house forever. [33] The man of yours whom I don't cut off from my altar will consume your eyes and grieve your heart. All the increase of your house will die in the flower of their age. [34] This will be the sign to you that will come on your two sons, on Hophni and Phinehas: in one day they will both die. [35] I will raise up a faithful priest for myself who will do according to that which is in my heart and in my mind. I will build him a sure house. He will walk before my anointed forever. [36] It will happen that everyone who is left in your house will come and bow down to him for a piece of silver and a loaf of bread, and will say, "Please put me into one of the priests' offices, that I may eat a morsel of bread."""

Chapter 3

[1] The child Samuel ministered to YHWH before Eli. YHWH's word was rare in those days. There were not many visions, then. [2] At that time, when Eli was laid down in his place (now his eyes had begun to grow dim, so that he could not see), [3] and Elohim's lamp hadn't yet gone out, and Samuel had laid down in YHWH's temple

where Elohim's ark was, [4] YHWH called Samuel. He said, "Here I am." [5] He ran to Eli and said, "Here I am; for you called me." He said, "I didn't call. Lie down again." He went and lay down. [6] YHWH called yet again, "Samuel!" Samuel arose and went to Eli and said, "Here I am; for you called me." He answered, "I didn't call, my son. Lie down again." [7] Now Samuel didn't yet know YHWH, neither was YHWH's word yet revealed to him. [8] YHWH called Samuel again the third time. He arose and went to Eli and said, "Here I am; for you called me." Eli perceived that YHWH had called the child. [9] Therefore Eli said to Samuel, "Go, lie down. It shall be, if he calls you, that you shall say, 'Speak, YHWH; for your servant hears.'" So Samuel went and lay down in his place. [10] YHWH came, and stood, and called as at other times, "Samuel! Samuel!" Then Samuel said, "Speak; for your servant hears." [11] YHWH said to Samuel, "Behold, I will do a thing in Israel at which both the ears of everyone who hears it will tingle. [12] In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even to the end. [13] For I have told him that I will judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves, and he didn't restrain them. [14] Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be removed with sacrifice or offering forever." [15] Samuel lay until the morning, and opened the doors of YHWH's house. Samuel was afraid to show Eli the vision. [16] Then Eli called Samuel and said, "Samuel, my son!" He said, "Here I am." [17] He said, "What is the thing that he has spoken to you? Please don't hide it from me. Elohim do so to you, and more also, if you hide anything from me of all the things that he spoke to you." [18] Samuel told him every bit, and hid nothing from him. He said, "It is YHWH. Let him do what seems good to him." [19] Samuel grew, and YHWH was with him and let none of his words fall to the ground. [20] All Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of YHWH. [21] YHWH appeared again in Shiloh; for YHWH revealed himself to Samuel in Shiloh by YHWH's word.

Chapter 4

[1] The word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and encamped beside Ebenezer; and the Philistines encamped in Aphek. [2] The Philistines put themselves in array against Israel. When they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field. [3] When the people had come into the camp, the elders of Israel said, "Why has YHWH defeated us today before the Philistines? Let's get the ark of YHWH's covenant out of Shiloh and bring it to us, that it may come amongst us and save us out of the hand of our enemies." [4] So the people sent to Shiloh, and they brought from there the ark of YHWH Tzeva'ot, who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of Elohim. [5] When the ark of YHWH's covenant came into the camp, all Israel shouted with a great shout, so that the earth resounded. [6] When the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" They understood that YHWH's ark had come into the camp. [7] The Philistines were afraid, for they said, "Elohim has come into the camp." They said, "Woe to us! For there has not been such a thing before. [8] Woe to us! Who shall deliver us out of the hand of these mighty gods? These are the gods that struck the Egyptians with all kinds of plagues in the wilderness. [9] Be strong and behave like men, O you Philistines, that you not be servants to the Hebrews, as they have been to you. Strengthen yourselves like men, and fight!" [10] The Philistines fought, and Israel was defeated, and each man fled to his tent. There was a very great slaughter; for thirty thousand footmen of Israel fell. [11] Elohim's ark was taken; and the two sons of Eli, Hophni and Phinehas, were slain. [12] A man of Benjamin ran out of the army and came to Shiloh the same day, with his clothes torn and with dirt on his head. [13] When he came, behold, Eli was sitting on his seat by the road watching, for his heart trembled for Elohim's ark. When the man came into the city and told about it, all the city cried out. [14] When Eli heard the noise of the crying, he said, "What does the noise of this tumult mean?" The man hurried, and came and told Eli. [15] Now Eli was ninety-eight years old. His eyes were set, so that he could not see. [16] The man said to Eli, "I am he who came out of the army, and I fled today out of the army." He said, "How did the matter go, my son?" [17] He who brought the news answered, "Israel has fled before the Philistines, and there has been also a great

slaughter amongst the people. Your two sons also, Hophni and Phinehas, are dead, and Elohim's ark has been captured." [18] When he made mention of Elohim's ark, Eli fell from off his seat backward by the side of the gate; and his neck broke, and he died, for he was an old man and heavy. He had judged Israel forty years. [19] His daughter-in-law, Phinehas' wife, was with child, near to giving birth. When she heard the news that Elohim's ark was taken and that her father-in-law and her husband were dead, she bowed herself and gave birth; for her pains came on her. [20] About the time of her death the women who stood by her said to her, "Don't be afraid, for you have given birth to a son." But she didn't answer, neither did she regard it. [21] She named the child Ichabod, saying, "The glory has departed from Israel!" because Elohim's ark was taken, and because of her father-in-law and her husband. [22] She said, "The glory has departed from Israel; for Elohim's ark has been taken."

Chapter 5

[1] Now the Philistines had taken Elohim's ark, and they brought it from Ebenezer to Ashdod. [2] The Philistines took Elohim's ark, and brought it into the house of Dagon and set it by Dagon. [3] When the people of Ashdod arose early on the next day, behold, Dagon had fallen on his face to the ground before YHWH's ark. They took Dagon and set him in his place again. [4] When they arose early on the following morning, behold, Dagon had fallen on his face to the ground before YHWH's ark; and the head of Dagon and both the palms of his hands were cut off on the threshold. Only Dagon's torso was intact. [5] Therefore neither the priests of Dagon nor any who come into Dagon's house step on the threshold of Dagon in Ashdod to this day. [6] But YHWH's hand was heavy on the people of Ashdod, and he destroyed them and struck them with tumours, even Ashdod and its borders. [7] When the men of Ashdod saw that it was so, they said, "The ark of the Elohim of Israel shall not stay with us, for his hand is severe on us and on Dagon our god." [8] They sent therefore and gathered together all the lords of the Philistines, and said, "What shall we do with the ark of the Elohim of Israel?" They answered, "Let the ark of the Elohim of Israel be carried over to Gath." They carried the ark of the Elohim of Israel there. [9] It was so, that after they had carried it there, YHWH's hand was against the city with a very great confusion; and he struck the men of the city, both small and great, so that tumours broke out on them. [10] So they sent Elohim's ark to Ekron. As Elohim's ark came to Ekron, the Ekronites cried out, saying, "They have brought the ark of the Elohim of Israel here to us, to kill us and our people." [11] They sent therefore and gathered together all the lords of the Philistines, and they said, "Send the ark of the Elohim of Israel away, and let it go again to its own place, that it not kill us and our people." For there was a deadly panic throughout all the city. The hand of Elohim was very heavy there. [12] The men who didn't die were struck with the tumours; and the cry of the city went up to heaven.

Chapter 6

[1] YHWH's ark was in the country of the Philistines seven months. [2] The Philistines called for the priests and the diviners, saying, "What shall we do with YHWH's ark? Show us how we should send it to its place." [3] They said, "If you send away the ark of the Elohim of Israel, don't send it empty; but by all means return a trespass offering to him. Then you will be healed, and it will be known to you why his hand is not removed from you." [4] Then they said, "What should the trespass offering be which we shall return to him?" They said, "Five golden tumours and five golden mice, for the number of the lords of the Philistines; for one plague was on you all, and on your lords. [5] Therefore you shall make images of your tumours and images of your mice that mar the land; and you shall give glory to the Elohim of Israel. Perhaps he will release his hand from you, from your gods, and from your land. [6] Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When he had worked wonderfully amongst them, didn't they let the people go, and they departed? [7] "Now therefore take and prepare yourselves a new cart and two milk cows on which there has come no yoke; and tie the cows to the cart, and bring their calves home from them; [8] and take YHWH's ark and lay it on the cart. Put the jewels of gold, which you return him for a trespass offering, in a box by its side; and send it away, that it may go. [9] Behold, if it goes up by the way of its own border to Beth Shemesh, then he has done us this great evil; but if

not, then we shall know that it is not his hand that struck us. It was a chance that happened to us." [10] The men did so, and took two milk cows and tied them to the cart, and shut up their calves at home. [11] They put YHWH's ark on the cart, and the box with the golden mice and the images of their tumours. [12] The cows took the straight way by the way to Beth Shemesh. They went along the highway, lowing as they went, and didn't turn away to the right hand or to the left; and the lords of the Philistines went after them to the border of Beth Shemesh. [13] The people of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it. [14] The cart came into the field of Joshua of Beth Shemesh, and stood there, where there was a great stone. Then they split the wood of the cart and offered up the cows for a burnt offering to YHWH. [15] The Levites took down YHWH's ark and the box that was with it, in which the jewels of gold were, and put them on the great stone; and the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices the same day to YHWH. [16] When the five lords of the Philistines had seen it, they returned to Ekron the same day. [17] These are the golden tumours which the Philistines returned for a trespass offering to YHWH: for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one; [18] and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fortified cities and of country villages, even to the great stone on which they set down YHWH's ark. That stone remains to this day in the field of Joshua of Beth Shemesh. [19] He struck of the men of Beth Shemesh, because they had looked into YHWH's ark, he struck fifty thousand and seventy of the men. Then the people mourned, because YHWH had struck the people with a great slaughter. [20] The men of Beth Shemesh said, "Who is able to stand before YHWH, this kodesh Elohim? To whom shall he go up from us?" [21] They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back YHWH's ark. Come down and bring it up to yourselves."

Chapter 7

[1] The men of Kiriath Jearim came and took YHWH's ark, and brought it into Abinadab's house on the hill, and consecrated Eleazar his son to keep YHWH's ark. [2] From the day that the ark stayed in Kiriath Jearim, the time was long—for it was twenty years; and all the house of Israel lamented after YHWH. [3] Samuel spoke to all the house of Israel, saying, "If you are returning to YHWH with all your heart, then put away the foreign gods and the Ashtaroth from amongst you, and direct your hearts to YHWH, and serve him only; and he will deliver you out of the hand of the Philistines." [4] Then the children of Israel removed the Baals and the Ashtaroth, and served YHWH only. [5] Samuel said, "Gather all Israel to Mizpah, and I will pray to YHWH for you." [6] They gathered together to Mizpah, and drew water, and poured it out before YHWH, and fasted on that day, and said there, "We have sinned against YHWH." Samuel judged the children of Israel in Mizpah. [7] When the Philistines heard that the children of Israel were gathered together at Mizpah, the lords of the Philistines went up against Israel. When the children of Israel heard it, they were afraid of the Philistines. [8] The children of Israel said to Samuel, "Don't stop crying to YHWH our Elohim for us, that he will save us out of the hand of the Philistines." [9] Samuel took a suckling lamb, and offered it for a whole burnt offering to YHWH. Samuel cried to YHWH for Israel, and YHWH answered him. [10] As Samuel was offering up the burnt offering, the Philistines came near to battle against Israel; but YHWH thundered with a great thunder on that day on the Philistines and confused them; and they were struck down before Israel. [11] The men of Israel went out of Mizpah and pursued the Philistines, and struck them until they came under Beth Kar. [12] Then Samuel took a stone and set it between Mizpah and Shen, and called its name Ebenezer, saying, "YHWH helped us until now." [13] So the Philistines were subdued, and they stopped coming within the border of Israel. YHWH's hand was against the Philistines all the days of Samuel. [14] The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel recovered its border out of the hand of the Philistines. There was peace between Israel and the Amorites. [15] Samuel judged Israel all the days of his life. [16] He went from year to year in a circuit to Bethel, Gilgal, and Mizpah; and he judged Israel in all those places. [17] His return was to Ramah, for his house was there, and he judged Israel there; and he built an altar to YHWH there.

Chapter 8

1 When Samuel was old, he made his sons judges over Israel. 2 Now the name of his firstborn was Joel, and the
name of his second, Abijah. They were judges in Beersheba. 3 His sons didn't walk in his ways, but turned away
after dishonest gain, took bribes, and perverted justice. 4 Then all the elders of Israel gathered themselves
together and came to Samuel to Ramah. 5 They said to him, "Behold, you are old, and your sons don't walk in
your ways. Now make us a king to judge us like all the nations." 6 But the thing displeased Samuel when they
said, "Give us a king to judge us." Samuel prayed to YHWH. 7 YHWH said to Samuel, "Listen to the voice of the
people in all that they tell you; for they have not rejected you, but they have rejected me as the king over them. 8
According to all the works which they have done since the day that I brought them up out of Egypt even to this
day, in that they have forsaken me and served other gods, so they also do to you. 9 Now therefore, listen to their
voice. However, you shall protest solemnly to them, and shall show them the way of the king who will reign over
them." 10 Samuel told all YHWH's words to the people who asked him for a king. 11 He said, "This will be the way
of the king who shall reign over you: he will take your sons and appoint them as his servants, for his chariots
and to be his horsemen; and they will run before his chariots. 12 He will appoint them to him for captains of
thousands and captains of fifties; and he will assign some to plough his ground and to reap his harvest; and to
make his instruments of war and the instruments of his chariots. 13 He will take your daughters to be perfumers,
to be cooks, and to be bakers. 14 He will take your fields, your vineyards, and your olive groves, even your best,
and give them to his servants. 15 He will take one tenth of your seed and of your vineyards, and give it to his
officers and to his servants. 16 He will take your male servants, your female servants, your best young men, and
your donkeys, and assign them to his own work. 17 He will take one tenth of your flocks; and you will be his
servants. 18 You will cry out in that day because of your king whom you will have chosen for yourselves; and
YHWH will not answer you in that day." 19 But the people refused to listen to the voice of Samuel; and they said,
"No, but we will have a king over us, 20 that we also may be like all the nations; and that our king may judge us,
and go out before us, and fight our battles." 21 Samuel heard all the words of the people, and he rehearsed them
in the ears of YHWH. 22 YHWH said to Samuel, "Listen to their voice, and make them a king." Samuel said to
the men of Israel, "Everyone go to your own city."

Chapter 9

1 Now there was a man of Benjamin, whose name was Kish the son of Abiel, the son of Zeror, the son of
Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valour. 2 He had a son whose name was
Saul, an impressive young man; and there was not amongst the children of Israel a more handsome person
than he. From his shoulders and upward he was taller than any of the people. 3 The donkeys of Kish, Saul's
father, were lost. Kish said to Saul his son, "Now take one of the servants with you, and arise, go look for the
donkeys." 4 He passed through the hill country of Ephraim, and passed through the land of Shalishah, but they
didn't find them. Then they passed through the land of Shaalim, and they weren't there. Then he passed
through the land of the Benjamites, but they didn't find them. 5 When they had come to the land of Zuph, Saul
said to his servant who was with him, "Come! Let's return, lest my father stop caring about the donkeys and be
anxious for us." 6 The servant said to him, "Behold now, there is a man of Elohim in this city, and he is a man
who is held in honour. All that he says surely happens. Now let's go there. Perhaps he can tell us which way to
go." 7 Then Saul said to his servant, "But behold, if we go, what should we bring the man? For the bread is
spent in our sacks, and there is not a present to bring to the man of Elohim. What do we have?" 8 The servant
answered Saul again and said, "Behold, I have in my hand the fourth part of a shekel of silver. I will give that to
the man of Elohim, to tell us our way." 9 (In earlier times in Israel, when a man went to enquire of Elohim, he
said, "Come! Let's go to the seer;" for he who is now called a prophet was before called a seer.) 10 Then Saul
said to his servant, "Well said. Come! Let's go." So they went to the city where the man of Elohim was. 11 As
they went up the ascent to the city, they found young maidens going out to draw water, and said to them, "Is the
seer here?" 12 They answered them and said, "He is. Behold, he is before you. Hurry now, for he has come

today into the city; for the people have a sacrifice today in the high place. [13] As soon as you have come into the city, you will immediately find him before he goes up to the high place to eat; for the people will not eat until he comes, because he blesses the sacrifice. Afterwards those who are invited eat. Now therefore go up; for at this time you will find him." [14] They went up to the city. As they came within the city, behold, Samuel came out towards them to go up to the high place. [15] Now YHWH had revealed to Samuel a day before Saul came, saying, [16] "Tomorrow about this time I will send you a man out of the land of Benjamin, and you shall anoint him to be prince over my people Israel. He will save my people out of the hand of the Philistines; for I have looked upon my people, because their cry has come to me." [17] When Samuel saw Saul, YHWH said to him, "Behold, the man of whom I spoke to you! He will have authority over my people." [18] Then Saul approached Samuel in the gateway, and said, "Please tell me where the seer's house is." [19] Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for you are to eat with me today. In the morning I will let you go and will tell you all that is in your heart. [20] As for your donkeys who were lost three days ago, don't set your mind on them, for they have been found. For whom does all Israel desire? Is it not you and all your father's house?" [21] Saul answered, "Am I not a Benjamite, of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? Why then do you speak to me like this?" [22] Samuel took Saul and his servant and brought them into the guest room, and made them sit in the best place amongst those who were invited, who were about thirty persons. [23] Samuel said to the cook, "Bring the portion which I gave you, of which I said to you, 'Set it aside.'" [24] The cook took up the thigh, and that which was on it, and set it before Saul. Samuel said, "Behold, that which has been reserved! Set it before yourself and eat; because it has been kept for you for the appointed time, for I said, 'I have invited the people.'" So Saul ate with Samuel that day. [25] When they had come down from the high place into the city, he talked with Saul on the housetop. [26] They arose early; and about daybreak, Samuel called to Saul on the housetop, saying, "Get up, that I may send you away." Saul arose, and they both went outside, he and Samuel, together. [27] As they were going down at the end of the city, Samuel said to Saul, "Tell the servant to go on ahead of us." He went ahead, then Samuel said, "But stand still first, that I may cause you to hear Elohim's message."

Chapter 10

[1] Then Samuel took the vial of oil and poured it on his head, then kissed him and said, "Hasn't YHWH anointed you to be prince over his inheritance? [2] When you have departed from me today, then you will find two men by Rachel's tomb, on the border of Benjamin at Zelzah. They will tell you, 'The donkeys which you went to look for have been found; and behold, your father has stopped caring about the donkeys and is anxious for you, saying, "What shall I do for my son?"' [3] "Then you will go on forward from there, and you will come to the oak of Tabor. Three men will meet you there going up to Elohim to Bethel: one carrying three young goats, and another carrying three loaves of bread, and another carrying a container of wine. [4] They will greet you and give you two loaves of bread, which you shall receive from their hand. [5] "After that you will come to the hill of Elohim, where the garrison of the Philistines is; and it will happen, when you have come there to the city, that you will meet a band of prophets coming down from the high place with a lute, a tambourine, a pipe, and a harp before them; and they will be prophesying. [6] Then YHWH's Ruach will come mightily on you, then you will prophesy with them and will be turned into another man. [7] Let it be, when these signs have come to you, that you do what is appropriate for the occasion; for Elohim is with you. [8] "Go down ahead of me to Gilgal; and behold, I will come down to you to offer burnt offerings and to sacrifice sacrifices of peace offerings. Wait seven days, until I come to you and show you what you are to do." [9] It was so, that when he had turned his back to go from Samuel, Elohim gave him another heart; and all those signs happened that day. [10] When they came there to the hill, behold, a band of prophets met him; and the Ruach Elohim came mightily on him, and he prophesied amongst them. [11] When all who knew him before saw that, behold, he prophesied with the prophets, then the people said to one another, "What is this that has come to the son of Kish? Is Saul also amongst the prophets?" [12] One from the same place answered, "Who is their father?" Therefore it became a proverb, "Is Saul also amongst the

prophets?” [13] When he had finished prophesying, he came to the high place. [14] Saul’s uncle said to him and to his servant, “Where did you go?” He said, “To seek the donkeys. When we saw that they were not found, we came to Samuel.” [15] Saul’s uncle said, “Please tell me what Samuel said to you.” [16] Saul said to his uncle, “He told us plainly that the donkeys were found.” But concerning the matter of the kingdom, of which Samuel spoke, he didn’t tell him. [17] Samuel called the people together to YHWH to Mizpah; [18] and he said to the children of Israel, “YHWH, the Elohim of Israel, says ‘I brought Israel up out of Egypt and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you.’ [19] But you have today rejected your Elohim, who himself saves you out of all your calamities and your distresses; and you have said to him, ‘No! Set a king over us!’ Now therefore present yourselves before YHWH by your tribes and by your thousands.” [20] So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. [21] He brought the tribe of Benjamin near by their families and the family of the Matrites was chosen. Then Saul the son of Kish was chosen; but when they looked for him, he could not be found. [22] Therefore they asked of YHWH further, “Is there yet a man to come here?” YHWH answered, “Behold, he has hidden himself amongst the baggage.” [23] They ran and got him there. When he stood amongst the people, he was higher than any of the people from his shoulders and upward. [24] Samuel said to all the people, “Do you see him whom YHWH has chosen, that there is no one like him amongst all the people?” All the people shouted and said, “Long live the king!” [25] Then Samuel told the people the regulations of the kingdom, and wrote it in a book and laid it up before YHWH. Samuel sent all the people away, every man to his house. [26] Saul also went to his house in Gibeah; and the army went with him, whose hearts Elohim had touched. [27] But certain worthless fellows said, “How could this man save us?” They despised him, and brought him no tribute. But he held his peace.

Chapter 11

[1] Then Nahash the Ammonite came up and encamped against Jabesh Gilead; and all the men of Jabesh said to Nahash, “Make a covenant with us, and we will serve you.” [2] Nahash the Ammonite said to them, “On this condition I will make it with you, that all your right eyes be gouged out. I will make this dishonour all Israel.” [3] The elders of Jabesh said to him, “Give us seven days, that we may send messengers to all the borders of Israel; and then, if there is no one to save us, we will come out to you.” [4] Then the messengers came to Gibeah of Saul, and spoke these words in the ears of the people, then all the people lifted up their voice and wept. [5] Behold, Saul came following the oxen out of the field; and Saul said, “What ails the people that they weep?” They told him the words of the men of Jabesh. [6] Elohim’s Ruach came mightily on Saul when he heard those words, and his anger burnt hot. [7] He took a yoke of oxen and cut them in pieces, then sent them throughout all the borders of Israel by the hand of messengers, saying, “Whoever doesn’t come out after Saul and after Samuel, so shall it be done to his oxen.” The dread of YHWH fell on the people, and they came out as one man. [8] He counted them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. [9] They said to the messengers who came, “Tell the men of Jabesh Gilead, ‘Tomorrow, by the time the sun is hot, you will be rescued.’” The messengers came and told the men of Jabesh; and they were glad. [10] Therefore the men of Jabesh said, “Tomorrow we will come out to you, and you shall do with us all that seems good to you.” [11] On the next day, Saul put the people in three companies; and they came into the middle of the camp in the morning watch, and struck the Ammonites until the heat of the day. Those who remained were scattered, so that no two of them were left together. [12] The people said to Samuel, “Who is he who said, ‘Shall Saul reign over us?’ Bring those men, that we may put them to death!” [13] Saul said, “No man shall be put to death today; for today YHWH has rescued Israel.” [14] Then Samuel said to the people, “Come! Let’s go to Gilgal, and renew the kingdom there.” [15] All the people went to Gilgal; and there they made Saul king before YHWH in Gilgal. There they offered sacrifices of peace offerings before YHWH; and there Saul and all the men of Israel rejoiced greatly.

Chapter 12

1 Samuel said to all Israel, “Behold, I have listened to your voice in all that you said to me, and have made a
king over you. 2 Now, behold, the king walks before you. I am old and grey-headed. Behold, my sons are with
you. I have walked before you from my youth to this day. 3 Here I am. Witness against me before YHWH and
before his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom
have I oppressed? Of whose hand have I taken a bribe to make me blind my eyes? I will restore it to you.” 4
They said, “You have not defrauded us, nor oppressed us, neither have you taken anything from anyone’s
hand.” 5 He said to them, “YHWH is witness against you, and his anointed is witness today, that you have not
found anything in my hand.” They said, “He is witness.” 6 Samuel said to the people, “It is YHWH who appointed
Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore stand still, that I
may plead with you before YHWH concerning all the righteous acts of YHWH, which he did to you and to your
fathers. 8 “When Jacob had come into Egypt, and your fathers cried to YHWH, then YHWH sent Moses and
Aaron, who brought your fathers out of Egypt, and made them to dwell in this place. 9 But they forgot YHWH
their Elohim; and he sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the
Philistines, and into the hand of the king of Moab; and they fought against them. 10 They cried to YHWH, and
said, ‘We have sinned, because we have forsaken YHWH and have served the Baals and the Ashtaroth; but
now deliver us out of the hand of our enemies, and we will serve you.’ 11 YHWH sent Jerubbaal, Bedan,
Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you lived in
safety. 12 “When you saw that Nahash the king of the children of Ammon came against you, you said to me, ‘No,
but a king shall reign over us,’ when YHWH your Elohim was your king. 13 Now therefore see the king whom you
have chosen and whom you have asked for. Behold, YHWH has set a king over you. 14 If you will fear YHWH,
and serve him, and listen to his voice, and not rebel against the mitzvah of YHWH, then both you and also the
king who reigns over you are followers of YHWH your Elohim. 15 But if you will not listen to YHWH’s voice, but
rebel against the mitzvah of YHWH, then YHWH’s hand will be against you, as it was against your fathers. 16
“Now therefore stand still and see this great thing, which YHWH will do before your eyes. 17 Isn’t it wheat
harvest today? I will call to YHWH, that he may send thunder and rain; and you will know and see that your
wickedness is great, which you have done in YHWH’s sight, in asking for a king.” 18 So Samuel called to YHWH,
and YHWH sent thunder and rain that day. Then all the people greatly feared YHWH and Samuel. 19 All the
people said to Samuel, “Pray for your servants to YHWH your Elohim, that we not die; for we have added to all
our sins this evil, to ask for a king.” 20 Samuel said to the people, “Don’t be afraid. You have indeed done all this
evil; yet don’t turn away from following YHWH, but serve YHWH with all your heart. 21 Don’t turn away to go
after vain things which can’t profit or deliver, for they are vain. 22 For YHWH will not forsake his people for his
great name’s sake, because it has pleased YHWH to make you a people for himself. 23 Moreover, as for me, far
be it from me that I should sin against YHWH in ceasing to pray for you; but I will instruct you in the good and
the right way. 24 Only fear YHWH, and serve him in truth with all your heart; for consider what great things he
has done for you. 25 But if you keep doing evil, you will be consumed, both you and your king.”

Chapter 13

1 Saul was thirty years old when he became king, and he reigned over Israel forty-two years. 2 Saul chose for
himself three thousand men of Israel, of which two thousand were with Saul in Michmash and in the Mount of
Bethel, and one thousand were with Jonathan in Gibeah of Benjamin. He sent the rest of the people to their
own tents. 3 Jonathan struck the garrison of the Philistines that was in Geba, and the Philistines heard of it. Saul
blew the trumpet throughout all the land, saying, “Let the Hebrews hear!” 4 All Israel heard that Saul had struck
the garrison of the Philistines, and also that Israel was considered an abomination to the Philistines. The people
were gathered together after Saul to Gilgal. 5 The Philistines assembled themselves together to fight with Israel:
thirty thousand chariots, six thousand horsemen, and people as the sand which is on the seashore in multitude.
They came up and encamped in Michmash, eastward of Beth Aven. 6 When the men of Israel saw that they
were in trouble (for the people were distressed), then the people hid themselves in caves, in thickets, in rocks,

in tombs, and in pits. [7] Now some of the Hebrews had gone over the Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling. [8] He stayed seven days, according to the time set by Samuel; but Samuel didn't come to Gilgal, and the people were scattering from him. [9] Saul said, "Bring the burnt offering to me here, and the peace offerings." He offered the burnt offering. [10] It came to pass that as soon as he had finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might greet him. [11] Samuel said, "What have you done?" Saul said, "Because I saw that the people were scattered from me, and that you didn't come within the days appointed, and that the Philistines assembled themselves together at Michmash, [12] therefore I said, 'Now the Philistines will come down on me to Gilgal, and I haven't entreated the favour of YHWH.' I forced myself therefore, and offered the burnt offering." [13] Samuel said to Saul, "You have done foolishly. You have not kept the mitzvah of YHWH your Elohim, which he commanded you; for now YHWH would have established your kingdom on Israel forever. [14] But now your kingdom will not continue. YHWH has sought for himself a man after his own heart, and YHWH has appointed him to be prince over his people, because you have not kept that which YHWH commanded you." [15] Samuel arose, and went from Gilgal to Gibeah of Benjamin. Saul counted the people who were present with him, about six hundred men. [16] Saul, and Jonathan his son, and the people who were present with them, stayed in Geba of Benjamin; but the Philistines encamped in Michmash. [17] The raiders came out of the camp of the Philistines in three companies: one company turned to the way that leads to Ophrah, to the land of Shual; [18] another company turned the way to Beth Horon; and another company turned the way of the border that looks down on the valley of Zeboim towards the wilderness. [19] Now there was no blacksmith found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make themselves swords or spears"; [20] but all the Israelites went down to the Philistines, each man to sharpen his own ploughshare, mattock, axe, and sickle. [21] The price was one payim each to sharpen mattocks, ploughshares, pitchforks, axes, and goads. [22] So it came to pass in the day of battle that neither sword nor spear was found in the hand of any of the people who were with Saul and Jonathan; but Saul and Jonathan his son had them. [23] The garrison of the Philistines went out to the pass of Michmash.

Chapter 14

[1] Now it happened on a day that Jonathan the son of Saul said to the young man who bore his armour, "Come! Let's go over to the Philistines' garrison that is on the other side." But he didn't tell his father. [2] Saul stayed in the uttermost part of Gibeah under the pomegranate tree which is in Migron; and the people who were with him were about six hundred men, [3] including Ahijah the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli the priest of YHWH in Shiloh, wearing an ephod. The people didn't know that Jonathan was gone. [4] Between the passes, by which Jonathan sought to go over to the Philistines' garrison, there was a rocky crag on the one side and a rocky crag on the other side; and the name of the one was Bozez, and the name of the other Seneh. [5] The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. [6] Jonathan said to the young man who bore his armour, "Come! Let's go over to the garrison of these uncircumcised. It may be that YHWH will work for us, for there is no restraint on YHWH to save by many or by few." [7] His armour bearer said to him, "Do all that is in your heart. Go, and behold, I am with you according to your heart." [8] Then Jonathan said, "Behold, we will pass over to the men, and we will reveal ourselves to them. [9] If they say this to us, 'Wait until we come to you!' then we will stand still in our place and will not go up to them. [10] But if they say this, 'Come up to us!' then we will go up, for YHWH has delivered them into our hand. This shall be the sign to us." [11] Both of them revealed themselves to the garrison of the Philistines; and the Philistines said, "Behold, the Hebrews are coming out of the holes where they had hidden themselves!" [12] The men of the garrison answered Jonathan and his armour bearer, and said, "Come up to us, and we will show you something!" Jonathan said to his armour bearer, "Come up after me, for YHWH has delivered them into the hand of Israel." [13] Jonathan climbed up on his hands and on his feet, and his armour bearer after him, and they fell before Jonathan; and his armour bearer killed them after him. [14] That first slaughter, which Jonathan and his

armour bearer made, was about twenty men, within as it were half a furrow's length in an acre of land. 15 There was a trembling in the camp, in the field, and amongst all the people; the garrison and the raiders also trembled; and the earth quaked, so there was an exceedingly great trembling. 16 The watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away and scattered. 17 Then Saul said to the people who were with him, "Count now, and see who is missing from us." When they had counted, behold, Jonathan and his armour bearer were not there. 18 Saul said to Ahijah, "Bring Elohim's ark here." For Elohim's ark was with the children of Israel at that time. 19 While Saul talked to the priest, the tumult that was in the camp of the Philistines went on and increased; and Saul said to the priest, "Withdraw your hand!" 20 Saul and all the people who were with him were gathered together, and came to the battle; and behold, they were all striking each other with their swords in very great confusion. 21 Now the Hebrews who were with the Philistines before and who went up with them into the camp from all around, even they also turned to be with the Israelites who were with Saul and Jonathan. 22 Likewise all the men of Israel who had hidden themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. 23 So YHWH saved Israel that day; and the battle passed over by Beth Aven. 24 The men of Israel were distressed that day; for Saul had adjured the people, saying, "Cursed is the man who eats any food until it is evening, and I am avenged of my enemies." So none of the people tasted food. 25 All the people came into the forest; and there was honey on the ground. 26 When the people had come to the forest, behold, honey was dripping, but no one put his hand to his mouth, for the people feared the oath. 27 But Jonathan didn't hear when his father commanded the people with the oath. Therefore he put out the end of the rod that was in his hand and dipped it in the honeycomb, and put his hand to his mouth; and his eyes brightened. 28 Then one of the people answered, and said, "Your father directly commanded the people with an oath, saying, 'Cursed is the man who eats food today.'" So the people were faint. 29 Then Jonathan said, "My father has troubled the land. Please look how my eyes have brightened because I tasted a little of this honey. 30 How much more, if perhaps the people had eaten freely today of the plunder of their enemies which they found? For now there has been no great slaughter amongst the Philistines." 31 They struck the Philistines that day from Michmash to Aijalon. The people were very faint; 32 and the people pounced on the plunder, and took sheep, cattle, and calves, and killed them on the ground; and the people ate them with the blood. 33 Then they told Saul, saying, "Behold, the people are sinning against YHWH, in that they eat meat with the blood." He said, "You have dealt treacherously. Roll a large stone to me today!" 34 Saul said, "Disperse yourselves amongst the people, and tell them, 'Every man bring me here his ox, and every man his sheep, and kill them here, and eat; and don't sin against YHWH in eating meat with the blood.'" All the people brought every man his ox with him that night, and killed them there. 35 Saul built an altar to YHWH. This was the first altar that he built to YHWH. 36 Saul said, "Let's go down after the Philistines by night, and take plunder amongst them until the morning light. Let's not leave a man of them." They said, "Do whatever seems good to you." Then the priest said, "Let's draw near here to Elohim." 37 Saul asked counsel of Elohim: "Shall I go down after the Philistines? Will you deliver them into the hand of Israel?" But he didn't answer him that day. 38 Saul said, "Draw near here, all you chiefs of the people, and know and see in whom this sin has been today. 39 For as YHWH lives, who saves Israel, though it is in Jonathan my son, he shall surely die." But there was not a man amongst all the people who answered him. 40 Then he said to all Israel, "You be on one side, and I and Jonathan my son will be on the other side." The people said to Saul, "Do what seems good to you." 41 Therefore Saul said to YHWH, the Elohim of Israel, "Show the right." Jonathan and Saul were chosen, but the people escaped. 42 Saul said, "Cast lots between me and Jonathan my son." Jonathan was selected. 43 Then Saul said to Jonathan, "Tell me what you have done!" Jonathan told him, and said, "I certainly did taste a little honey with the end of the rod that was in my hand; and behold, I must die." 44 Saul said, "Elohim do so and more also; for you shall surely die, Jonathan." 45 The people said to Saul, "Shall Jonathan die, who has worked this great salvation in Israel? Far from it! As YHWH lives, there shall not one hair of his head fall to the ground, for he has worked with Elohim today!" So the people rescued Jonathan, so he didn't die. 46 Then Saul went up from following the Philistines; and the Philistines went to their own place. 47 Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side: against Moab, and against the children of Ammon,

and against Edom, and against the kings of Zobah, and against the Philistines. Wherever he turned himself, he defeated them. [48] He did valiantly and struck the Amalekites, and delivered Israel out of the hands of those who plundered them. [49] Now the sons of Saul were Jonathan, Ishvi, and Malchishua; and the names of his two daughters were these: the name of the firstborn Merab, and the name of the younger Michal. [50] The name of Saul's wife was Ahinoam the daughter of Ahimaaz. The name of the captain of his army was Abner the son of Ner, Saul's uncle. [51] Kish was the father of Saul, and Ner the father of Abner was the son of Abiel. [52] There was severe war against the Philistines all the days of Saul; and when Saul saw any mighty man or any valiant man, he took him into his service.

Chapter 15

[1] Samuel said to Saul, "YHWH sent me to anoint you to be king over his people, over Israel. Now therefore listen to the voice of YHWH's words. [2] YHWH Tzeva'ot says, 'I remember what Amalek did to Israel, how he set himself against him on the way when he came up out of Egypt. [3] Now go and strike Amalek, and utterly destroy all that they have, and don't spare them; but kill both man and woman, infant and nursing baby, ox and sheep, camel and donkey.'" [4] Saul summoned the people, and counted them in Telaim, two hundred thousand footmen and ten thousand men of Judah. [5] Saul came to the city of Amalek, and set an ambush in the valley. [6] Saul said to the Kenites, "Go, depart, go down from amongst the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from amongst the Amalekites. [7] Saul struck the Amalekites, from Havilah as you go to Shur, which is before Egypt. [8] He took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. [9] But Saul and the people spared Agag and the best of the sheep, of the cattle, of the fat calves, of the lambs, and all that was good, and were not willing to utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. [10] Then YHWH's word came to Samuel, saying, [11] "It grieves me that I have set up Saul to be king, for he has turned back from following me, and has not performed my mitzvot." Samuel was angry; and he cried to YHWH all night. [12] Samuel rose early to meet Saul in the morning; and Samuel was told, saying, "Saul came to Carmel, and behold, he set up a monument for himself, turned, passed on, and went down to Gilgal." [13] Samuel came to Saul; and Saul said to him, "You are blessed by YHWH! I have performed the mitzvah of YHWH." [14] Samuel said, "Then what does this bleating of the sheep in my ears and the lowing of the cattle which I hear mean?" [15] Saul said, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the cattle, to sacrifice to YHWH your Elohim. We have utterly destroyed the rest." [16] Then Samuel said to Saul, "Stay, and I will tell you what YHWH said to me last night." He said to him, "Say on." [17] Samuel said, "Though you were little in your own sight, weren't you made the head of the tribes of Israel? YHWH anointed you king over Israel; [18] and YHWH sent you on a journey, and said, 'Go, and utterly destroy the sinners the Amalekites, and fight against them until they are consumed.' [19] Why then didn't you obey YHWH's voice, but took the plunder, and did that which was evil in YHWH's sight?" [20] Saul said to Samuel, "But I have obeyed YHWH's voice, and have gone the way which YHWH sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. [21] But the people took of the plunder, sheep and cattle, the best of the devoted things, to sacrifice to YHWH your Elohim in Gilgal." [22] Samuel said, "Has YHWH as great delight in burnt offerings and sacrifices, as in obeying YHWH's voice? Behold, to obey is better than sacrifice, and to listen than the fat of rams. [23] For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because you have rejected YHWH's word, he has also rejected you from being king." [24] Saul said to Samuel, "I have sinned; for I have transgressed the mitzvah of YHWH and your words, because I feared the people and obeyed their voice. [25] Now therefore, please pardon my sin, and turn again with me, that I may worship YHWH." [26] Samuel said to Saul, "I will not return with you; for you have rejected YHWH's word, and YHWH has rejected you from being king over Israel." [27] As Samuel turned around to go away, Saul grabbed the skirt of his robe, and it tore. [28] Samuel said to him, "YHWH has torn the kingdom of Israel from you today, and has given it to a neighbour of yours who is better than you. [29] Also the Strength of Israel will not lie nor repent;

for he is not a man, that he should repent." [30] Then he said, "I have sinned; yet please honour me now before the elders of my people and before Israel, and come back with me, that I may worship YHWH your Elohim." [31] So Samuel went back with Saul; and Saul worshipped YHWH. [32] Then Samuel said, "Bring Agag the king of the Amalekites here to me!" Agag came to him cheerfully. Agag said, "Surely the bitterness of death is past." [33] Samuel said, "As your sword has made women childless, so your mother will be childless amongst women!" Then Samuel cut Agag in pieces before YHWH in Gilgal. [34] Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. [35] Samuel came no more to see Saul until the day of his death, but Samuel mourned for Saul. YHWH grieved that he had made Saul king over Israel.

Chapter 16

[1] YHWH said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided a king for myself amongst his sons." [2] Samuel said, "How can I go? If Saul hears it, he will kill me." YHWH said, "Take a heifer with you, and say, 'I have come to sacrifice to YHWH.' [3] Call Jesse to the sacrifice, and I will show you what you shall do. You shall anoint to me him whom I name to you." [4] Samuel did that which YHWH spoke, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" [5] He said, "Peaceably; I have come to sacrifice to YHWH. Sanctify yourselves, and come with me to the sacrifice." He sanctified Jesse and his sons, and called them to the sacrifice. [6] When they had come, he looked at Eliab, and said, "Surely YHWH's anointed is before him." [7] But YHWH said to Samuel, "Don't look on his face, or on the height of his stature, because I have rejected him; for I don't see as man sees. For man looks at the outward appearance, but YHWH looks at the heart." [8] Then Jesse called Abinadab, and made him pass before Samuel. He said, "YHWH has not chosen this one, either." [9] Then Jesse made Shammah to pass by. He said, "YHWH has not chosen this one, either." [10] Jesse made seven of his sons to pass before Samuel. Samuel said to Jesse, "YHWH has not chosen these." [11] Samuel said to Jesse, "Are all your children here?" He said, "There remains yet the youngest. Behold, he is keeping the sheep." Samuel said to Jesse, "Send and get him, for we will not sit down until he comes here." [12] He sent, and brought him in. Now he was ruddy, with a handsome face and good appearance. YHWH said, "Arise! Anoint him, for this is he." [13] Then Samuel took the horn of oil and anointed him in the middle of his brothers. Then YHWH's Ruach came mightily on David from that day forward. So Samuel rose up and went to Ramah. [14] Now YHWH's Ruach departed from Saul, and an evil spirit from YHWH troubled him. [15] Saul's servants said to him, "See now, an evil spirit from Elohim troubles you. [16] Let our adonai now command your servants who are in front of you to seek out a man who is a skilful player on the harp. Then when the evil spirit from Elohim is on you, he will play with his hand, and you will be well." [17] Saul said to his servants, "Provide me now a man who can play well, and bring him to me." [18] Then one of the young men answered and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skilful in playing, a mighty man of valour, a man of war, prudent in speech, and a handsome person; and YHWH is with him." [19] Therefore Saul sent messengers to Jesse, and said, "Send me David your son, who is with the sheep." [20] Jesse took a donkey loaded with bread, a container of wine, and a young goat, and sent them by David his son to Saul. [21] David came to Saul and stood before him. He loved him greatly; and he became his armour bearer. [22] Saul sent to Jesse, saying, "Please let David stand before me, for he has found favour in my sight." [23] When the spirit from Elohim was on Saul, David took the harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him.

Chapter 17

[1] Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh, which belongs to Judah, and encamped between Socoh and Azekah in Ephesdammim. [2] Saul and the men of Israel were gathered together, and encamped in the valley of Elah, and set the battle in array against the Philistines. [3] The Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and

there was a valley between them. [4] A champion out of the camp of the Philistines named Goliath of Gath,
whose height was six cubits and a span went out. [5] He had a helmet of bronze on his head, and he wore a coat
of mail; and the weight of the coat was five thousand shekels of bronze. [6] He had bronze shin armour on his
legs and a bronze javelin between his shoulders. [7] The staff of his spear was like a weaver's beam; and his
spear's head weighed six hundred shekels of iron. His shield bearer went before him. [8] He stood and cried to
the armies of Israel, and said to them, "Why have you come out to set your battle in array? Am I not a Philistine,
and you servants to Saul? Choose a man for yourselves, and let him come down to me. [9] If he is able to fight
with me and kill me, then will we be your servants; but if I prevail against him and kill him, then you will be our
servants and serve us." [10] The Philistine said, "I defy the armies of Israel today! Give me a man, that we may
fight together!" [11] When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly
afraid. [12] Now David was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse; and he had
eight sons. The man was an elderly old man in the days of Saul. [13] The three oldest sons of Jesse had gone
after Saul to the battle; and the names of his three sons who went to the battle were Eliab the firstborn, and next
to him Abinadab, and the third Shammah. [14] David was the youngest; and the three oldest followed Saul. [15] Now
David went back and forth from Saul to feed his father's sheep at Bethlehem. [16] The Philistine came near
morning and evening, and presented himself forty days. [17] Jesse said to David his son, "Now take for your
brothers an ephah of this parched grain and these ten loaves, and carry them quickly to the camp to your
brothers; [18] and bring these ten cheeses to the captain of their thousand; and see how your brothers are doing,
and bring back news." [19] Now Saul, and they, and all the men of Israel were in the valley of Elah, fighting with
the Philistines. [20] David rose up early in the morning and left the sheep with a keeper, and took the provisions
and went, as Jesse had commanded him. He came to the place of the wagons as the army which was going out
to the fight shouted for the battle. [21] Israel and the Philistines put the battle in array, army against army. [22] David
left his baggage in the hand of the keeper of the baggage and ran to the army, and came and greeted his
brothers. [23] As he talked with them, behold, the champion, the Philistine of Gath, Goliath by name, came up out
of the ranks of the Philistines, and said the same words; and David heard them. [24] All the men of Israel, when
they saw the man, fled from him and were terrified. [25] The men of Israel said, "Have you seen this man who has
come up? He has surely come up to defy Israel. The king will give great riches to the man who kills him, and will
give him his daughter, and will make his father's house tax-free in Israel." [26] David spoke to the men who stood
by him, saying, "What shall be done to the man who kills this Philistine and takes away the reproach from
Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living Elohim?" [27] The
people answered him in this way, saying, "So shall it be done to the man who kills him." [28] Eliab his oldest
brother heard when he spoke to the men; and Eliab's anger burnt against David, and he said, "Why have you
come down? With whom have you left those few sheep in the wilderness? I know your pride and the evil of your
heart; for you have come down that you might see the battle." [29] David said, "What have I now done? Is there
not a cause?" [30] He turned away from him towards another, and spoke like that again; and the people answered
him again the same way. [31] When the words were heard which David spoke, they rehearsed them before Saul;
and he sent for him. [32] David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight
with this Philistine." [33] Saul said to David, "You are not able to go against this Philistine to fight with him; for you
are but a youth, and he a man of war from his youth." [34] David said to Saul, "Your servant was keeping his
father's sheep; and when a lion or a bear came and took a lamb out of the flock, [35] I went out after him, struck
him, and rescued it out of his mouth. When he arose against me, I caught him by his beard, struck him, and
killed him. [36] Your servant struck both the lion and the bear. This uncircumcised Philistine shall be as one of
them, since he has defied the armies of the living Elohim." [37] David said, "YHWH, who delivered me out of the
paw of the lion and out of the paw of the bear, will deliver me out of the hand of this Philistine." Saul said to
David, "Go! YHWH will be with you." [38] Saul dressed David with his clothing. He put a helmet of bronze on his
head, and he clad him with a coat of mail. [39] David strapped his sword on his clothing and he tried to move, for
he had not tested it. David said to Saul, "I can't go with these, for I have not tested them." Then David took them
off. [40] He took his staff in his hand, and chose for himself five smooth stones out of the brook, and put them in

the pouch of his shepherd's bag which he had. His sling was in his hand; and he came near to the Philistine. [41] The Philistine walked and came near to David; and the man who bore the shield went before him. [42] When the Philistine looked around and saw David, he disdained him; for he was but a youth, and ruddy, and had a good looking face. [43] The Philistine said to David, "Am I a dog, that you come to me with sticks?" The Philistine cursed David by his gods. [44] The Philistine said to David, "Come to me, and I will give your flesh to the birds of the sky and to the animals of the field." [45] Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin; but I come to you in the name of YHWH Tzeva'ot, the Elohim of the armies of Israel, whom you have defied. [46] Today, YHWH will deliver you into my hand. I will strike you and take your head from off you. I will give the dead bodies of the army of the Philistines today to the birds of the sky and to the wild animals of the earth, that all the earth may know that there is an Elohim in Israel, [47] and that all this assembly may know that YHWH doesn't save with sword and spear; for the battle is YHWH's, and he will give you into our hand." [48] When the Philistine arose, and walked and came near to meet David, David hurried and ran towards the army to meet the Philistine. [49] David put his hand in his bag, took a stone and slung it, and struck the Philistine in his forehead. The stone sank into his forehead, and he fell on his face to the earth. [50] So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him; but there was no sword in David's hand. [51] Then David ran, stood over the Philistine, took his sword, drew it out of its sheath, killed him, and cut off his head with it. When the Philistines saw that their champion was dead, they fled. [52] The men of Israel and of Judah arose and shouted, and pursued the Philistines as far as Gai and to the gates of Ekron. The wounded of the Philistines fell down by the way to Shaaraim, even to Gath and to Ekron. [53] The children of Israel returned from chasing after the Philistines, and they plundered their camp. [54] David took the head of the Philistine and brought it to Jerusalem, but he put his armour in his tent. [55] When Saul saw David go out against the Philistine, he said to Abner, the captain of the army, "Abner, whose son is this youth?" Abner said, "As your soul lives, O king, I can't tell." [56] The king said, "Enquire whose son the young man is!" [57] As David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. [58] Saul said to him, "Whose son are you, you young man?" David answered, "I am the son of your servant Jesse the Bethlehemite."

Chapter 18

[1] When he had finished speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. [2] Saul took him that day, and wouldn't let him go home to his father's house any more. [3] Then Jonathan and David made a covenant, because he loved him as his own soul. [4] Jonathan stripped himself of the robe that was on him and gave it to David with his clothing, even including his sword, his bow, and his sash. [5] David went out wherever Saul sent him, and behaved himself wisely; and Saul set him over the men of war. It was good in the sight of all the people, and also in the sight of Saul's servants. [6] As they came, when David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul with tambourines, with joy, and with instruments of music. [7] The women sang to one another as they played, and said, "Saul has slain his thousands, and David his ten thousands." [8] Saul was very angry, and this saying displeased him. He said, "They have credited David with ten thousands, and they have only credited me with thousands. What can he have more but the kingdom?" [9] Saul watched David from that day and forward. [10] On the next day, an evil spirit from Elohim came mightily on Saul, and he prophesied in the middle of the house. David played with his hand, as he did day by day. Saul had his spear in his hand; [11] and Saul threw the spear, for he said, "I will pin David to the wall!" David escaped from his presence twice. [12] Saul was afraid of David, because YHWH was with him, and had departed from Saul. [13] Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people. [14] David behaved himself wisely in all his ways; and YHWH was with him. [15] When Saul saw that he behaved himself very wisely, he stood in awe of him. [16] But all Israel and Judah loved David; for he went out and came in before them. [17] Saul said to David, "Behold, my elder daughter Merab. I will give her to you as

wife. Only be valiant for me, and fight YHWH's battles." For Saul said, "Don't let my hand be on him, but let the hand of the Philistines be on him." [18] David said to Saul, "Who am I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king?" [19] But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as wife. [20] Michal, Saul's daughter, loved David; and they told Saul, and the thing pleased him. [21] Saul said, I will give her to him, that she may be a snare to him and that the hand of the Philistines may be against him. Therefore Saul said to David a second time, "You shall today be my son-in-law." [22] Saul commanded his servants, "Talk with David secretly, and say, 'Behold, the king has delight in you, and all his servants love you. Now therefore be the king's son-in-law.'" [23] Saul's servants spoke those words in the ears of David. David said, "Does it seem to you a light thing to be the king's son-in-law, since I am a poor man and little known?" [24] The servants of Saul told him, saying, "David spoke like this." [25] Saul said, "Tell David, 'The king desires no dowry except one hundred foreskins of the Philistines, to be avenged of the king's enemies.'" Now Saul thought he would make David fall by the hand of the Philistines. [26] When his servants told David these words, it pleased David well to be the king's son-in-law. Before the deadline, [27] David arose and went, he and his men, and killed two hundred men of the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might be the king's son-in-law. Then Saul gave him Michal his daughter as wife. [28] Saul saw and knew that YHWH was with David; and Michal, Saul's daughter, loved him. [29] Saul was even more afraid of David; and Saul was David's enemy continually. [30] Then the princes of the Philistines went out; and as often as they went out, David behaved himself more wisely than all the servants of Saul, so that his name was highly esteemed.

Chapter 19

[1] Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan, Saul's son, greatly delighted in David. [2] Jonathan told David, saying, "Saul my father seeks to kill you. Now therefore, please take care of yourself in the morning, live in a secret place, and hide yourself. [3] I will go out and stand beside my father in the field where you are, and I will talk with my father about you; and if I see anything, I will tell you." [4] Jonathan spoke good of David to Saul his father, and said to him, "Don't let the king sin against his servant, against David; because he has not sinned against you, and because his works have been very good towards you; [5] for he put his life in his hand and struck the Philistine, and YHWH worked a great victory for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?" [6] Saul listened to the voice of Jonathan; and Saul swore, "As YHWH lives, he shall not be put to death." [7] Jonathan called David, and Jonathan showed him all those things. Then Jonathan brought David to Saul, and he was in his presence as before. [8] There was war again. David went out and fought with the Philistines, and killed them with a great slaughter; and they fled before him. [9] An evil spirit from YHWH was on Saul as he sat in his house with his spear in his hand; and David was playing music with his hand. [10] Saul sought to pin David to the wall with the spear, but he slipped away out of Saul's presence; and he stuck the spear into the wall. David fled and escaped that night. [11] Saul sent messengers to David's house to watch him and to kill him in the morning. Michal, David's wife, told him, saying, "If you don't save your life tonight, tomorrow you will be killed." [12] So Michal let David down through the window. He went away, fled, and escaped. [13] Michal took the teraphim and laid it in the bed, and put a pillow of goats' hair at its head and covered it with clothes. [14] When Saul sent messengers to take David, she said, "He is sick." [15] Saul sent the messengers to see David, saying, "Bring him up to me in the bed, that I may kill him." [16] When the messengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair at its head. [17] Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he has escaped?" Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'" [18] Now David fled and escaped, and came to Samuel at Ramah, and told him all that Saul had done to him. He and Samuel went and lived in Naioth. [19] Saul was told, saying, "Behold, David is at Naioth in Ramah." [20] Saul sent messengers to seize David; and when they saw the company of the prophets prophesying, and Samuel standing as head over them, Elohim's Ruach came on Saul's messengers, and they also prophesied. [21] When

Saul was told, he sent other messengers, and they also prophesied. Saul sent messengers again the third time, and they also prophesied. 22 Then he also went to Ramah, and came to the great well that is in Secu: and he asked, “Where are Samuel and David?” One said, “Behold, they are at Naioth in Ramah.” 23 He went there to Naioth in Ramah. Then Elohim’s Ruach came on him also, and he went on, and prophesied, until he came to Naioth in Ramah. 24 He also stripped off his clothes. He also prophesied before Samuel and lay down naked all that day and all that night. Therefore they say, “Is Saul also amongst the prophets?”

Chapter 20

1 David fled from Naioth in Ramah, and came and said to Jonathan, “What have I done? What is my iniquity? What is my sin before your father, that he seeks my life?” 2 He said to him, “Far from it; you will not die. Behold, my father does nothing either great or small, but that he discloses it to me. Why would my father hide this thing from me? It is not so.” 3 David swore moreover, and said, “Your father knows well that I have found favour in your eyes; and he says, ‘Don’t let Jonathan know this, lest he be grieved;’ but truly as YHWH lives, and as your soul lives, there is but a step between me and death.” 4 Then Jonathan said to David, “Whatever your soul desires, I will even do it for you.” 5 David said to Jonathan, “Behold, tomorrow is the new moon, and I should not fail to dine with the king; but let me go, that I may hide myself in the field to the third day at evening. 6 If your father misses me at all, then say, ‘David earnestly asked leave of me that he might run to Bethlehem, his city; for it is the yearly sacrifice there for all the family.’ 7 If he says, ‘It is well,’ your servant shall have peace; but if he is angry, then know that evil is determined by him. 8 Therefore deal kindly with your servant, for you have brought your servant into a covenant of YHWH with you; but if there is iniquity in me, kill me yourself, for why should you bring me to your father?” 9 Jonathan said, “Far be it from you; for if I should at all know that evil were determined by my father to come on you, then wouldn’t I tell you that?” 10 Then David said to Jonathan, “Who will tell me if your father answers you roughly?” 11 Jonathan said to David, “Come! Let’s go out into the field.” They both went out into the field. 12 Jonathan said to David, “By YHWH, the Elohim of Israel, when I have sounded out my father about this time tomorrow, or the third day, behold, if there is good towards David, won’t I then send to you and disclose it to you? 13 YHWH do so to Jonathan and more also, should it please my father to do you evil, if I don’t disclose it to you and send you away, that you may go in peace. May YHWH be with you as he has been with my father. 14 You shall not only show me the chesed of YHWH while I still live, that I not die; 15 but you shall also not cut off your kindness from my house forever, no, not when YHWH has cut off every one of the enemies of David from the surface of the earth.” 16 So Jonathan made a covenant with David’s house, saying, “YHWH will require it at the hand of David’s enemies.” 17 Jonathan caused David to swear again, for the love that he had for him; for he loved him as he loved his own soul. 18 Then Jonathan said to him, “Tomorrow is the new moon, and you will be missed, because your seat will be empty. 19 When you have stayed three days, go down quickly and come to the place where you hid yourself when this started, and remain by the stone Ezel. 20 I will shoot three arrows on its side, as though I shot at a mark. 21 Behold, I will send the boy, saying, ‘Go, find the arrows!’ If I tell the boy, ‘Behold, the arrows are on this side of you. Take them;’ then come, for there is peace to you and no danger, as YHWH lives. 22 But if I say this to the boy, ‘Behold, the arrows are beyond you,’ then go your way, for YHWH has sent you away. 23 Concerning the matter which you and I have spoken of, behold, YHWH is between you and me forever.” 24 So David hid himself in the field. When the new moon had come, the king sat himself down to eat food. 25 The king sat on his seat, as at other times, even on the seat by the wall; and Jonathan stood up, and Abner sat by Saul’s side, but David’s place was empty. 26 Nevertheless Saul didn’t say anything that day, for he thought, “Something has happened to him. He is not clean. Surely he is not clean.” 27 On the next day after the new moon, the second day, David’s place was empty. Saul said to Jonathan his son, “Why didn’t the son of Jesse come to eat, either yesterday, or today?” 28 Jonathan answered Saul, “David earnestly asked permission of me to go to Bethlehem. 29 He said, ‘Please let me go, for our family has a sacrifice in the city. My brother has commanded me to be there. Now, if I have found favour in your eyes, please let me go away and see my brothers.’ Therefore he has not come to the king’s table.” 30 Then Saul’s

anger burnt against Jonathan, and he said to him, “You son of a perverse rebellious woman, don’t I know that you have chosen the son of Jesse to your own shame, and to the shame of your mother’s nakedness? 31 For as long as the son of Jesse lives on the earth, you will not be established, nor will your kingdom. Therefore now send and bring him to me, for he shall surely die!” 32 Jonathan answered Saul his father, and said to him, “Why should he be put to death? What has he done?” 33 Saul cast his spear at him to strike him. By this Jonathan knew that his father was determined to put David to death. 34 So Jonathan arose from the table in fierce anger, and ate no food the second day of the month; for he was grieved for David, because his father had treated him shamefully. 35 In the morning, Jonathan went out into the field at the time appointed with David, and a little boy with him. 36 He said to his boy, “Run, find now the arrows which I shoot.” As the boy ran, he shot an arrow beyond him. 37 When the boy had come to the place of the arrow which Jonathan had shot, Jonathan cried after the boy, and said, “Isn’t the arrow beyond you?” 38 Jonathan cried after the boy, “Go fast! Hurry! Don’t delay!” Jonathan’s boy gathered up the arrows, and came to his master. 39 But the boy didn’t know anything. Only Jonathan and David knew the matter. 40 Jonathan gave his weapons to his boy, and said to him, “Go, carry them to the city.” 41 As soon as the boy was gone, David arose out of the south, and fell on his face to the ground, and bowed himself three times. They kissed one another and wept with one another, and David wept the most. 42 Jonathan said to David, “Go in peace, because we have both sworn in YHWH’s name, saying, ‘YHWH is between me and you, and between my offspring and your offspring, forever.’” He arose and departed; and Jonathan went into the city.

Chapter 21

1 Then David came to Nob to Ahimelech the priest. Ahimelech came to meet David trembling, and said to him, “Why are you alone, and no man with you?” 2 David said to Ahimelech the priest, “The king has commanded me to do something, and has said to me, ‘Let no one know anything about the business about which I send you, and what I have commanded you. I have sent the young men to a certain place.’ 3 Now therefore what is under your hand? Please give me five loaves of bread in my hand, or whatever is available.” 4 The priest answered David, and said, “I have no common bread, but there is kodesh bread; if only the young men have kept themselves from women.” 5 David answered the priest, and said to him, “Truly, women have been kept from us as usual these three days. When I came out, the vessels of the young men were kodesh, though it was only a common journey. How much more then today shall their vessels be kodesh?” 6 So the priest gave him kodesh bread; for there was no bread there but the show bread that was taken from before YHWH, to be replaced with hot bread in the day when it was taken away. 7 Now a certain man of the servants of Saul was there that day, detained before YHWH; and his name was Doeg the Edomite, the best of the herdsmen who belonged to Saul. 8 David said to Ahimelech, “Isn’t there here under your hand spear or sword? For I haven’t brought my sword or my weapons with me, because the king’s business required haste.” 9 The priest said, “Behold, the sword of Goliath the Philistine, whom you killed in the valley of Elah, is here wrapped in a cloth behind the ephod. If you would like to take that, take it, for there is no other except that here.” David said, “There is none like that. Give it to me.” 10 David arose and fled that day for fear of Saul, and went to Achish the king of Gath. 11 The servants of Achish said to him, “Isn’t this David the king of the land? Didn’t they sing to one another about him in dances, saying, ‘Saul has slain his thousands, and David his ten thousands’?” 12 David laid up these words in his heart, and was very afraid of Achish the king of Gath. 13 He changed his behaviour before them and pretended to be insane in their hands, and scribbled on the doors of the gate, and let his spittle fall down on his beard. 14 Then Achish said to his servants, “Look, you see the man is insane. Why then have you brought him to me? 15 Do I lack madmen, that you have brought this fellow to play the madman in my presence? Should this fellow come into my house?”

Chapter 22

1 David therefore departed from there and escaped to Adullam's cave. When his brothers and all his father's
house heard it, they went down there to him. 2 Everyone who was in distress, everyone who was in debt, and
everyone who was discontented gathered themselves to him; and he became captain over them. There were
with him about four hundred men. 3 David went from there to Mizpeh of Moab; and he said to the king of Moab,
"Please let my father and my mother come out to you, until I know what Elohim will do for me." 4 He brought
them before the king of Moab; and they lived with him all the time that David was in the stronghold. 5 The
prophet Gad said to David, "Don't stay in the stronghold. Depart, and go into the land of Judah." Then David
departed, and came into the forest of Hereth. 6 Saul heard that David was discovered, with the men who were
with him. Now Saul was sitting in Gibeah, under the tamarisk tree in Ramah, with his spear in his hand, and all
his servants were standing around him. 7 Saul said to his servants who stood around him, "Hear now, you
Benjamites! Will the son of Jesse give everyone of you fields and vineyards? Will he make you all captains of
thousands and captains of hundreds? 8 Is that why all of you have conspired against me, and there is no one
who discloses to me when my son makes a treaty with the son of Jesse, and there is none of you who is sorry
for me, or discloses to me that my son has stirred up my servant against me, to lie in wait, as it is today?" 9 Then
Doeg the Edomite, who stood by the servants of Saul, answered and said, "I saw the son of Jesse coming to
Nob, to Ahimelech the son of Ahitub. 10 He enquired of YHWH for him, gave him food, and gave him the sword
of Goliath the Philistine." 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's
house, the priests who were in Nob; and they all came to the king. 12 Saul said, "Hear now, you son of Ahitub."
He answered, "Here I am, my adonai." 13 Saul said to him, "Why have you conspired against me, you and the
son of Jesse, in that you have given him bread, and a sword, and have enquired of Elohim for him, that he
should rise against me, to lie in wait, as it is today?" 14 Then Ahimelech answered the king, and said, "Who
amongst all your servants is so faithful as David, who is the king's son-in-law, captain of your body guard, and
honoured in your house? 15 Have I today begun to enquire of Elohim for him? Be it far from me! Don't let the
king impute anything to his servant, nor to all the house of my father; for your servant knew nothing of all this,
less or more." 16 The king said, "You shall surely die, Ahimelech, you and all your father's house." 17 The king
said to the guard who stood about him, "Turn and kill the priests of YHWH, because their hand also is with
David, and because they knew that he fled and didn't disclose it to me." But the servants of the king wouldn't
put out their hand to fall on the priests of YHWH. 18 The king said to Doeg, "Turn and attack the priests!" Doeg
the Edomite turned, and he attacked the priests, and he killed on that day eighty-five people who wore a linen
ephod. 19 He struck Nob, the city of the priests, with the edge of the sword—both men and women, children and
nursing babies, and cattle, donkeys, and sheep, with the edge of the sword. 20 One of the sons of Ahimelech the
son of Ahitub, named Abiathar, escaped and fled after David. 21 Abiathar told David that Saul had slain YHWH's
priests. 22 David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely
tell Saul. I am responsible for the death of all the persons of your father's house. 23 Stay with me. Don't be
afraid, for he who seeks my life seeks your life. You will be safe with me."

Chapter 23

1 David was told, "Behold, the Philistines are fighting against Keilah, and are robbing the threshing floors." 2
Therefore David enquired of YHWH, saying, "Shall I go and strike these Philistines?" YHWH said to David, "Go
strike the Philistines, and save Keilah." 3 David's men said to him, "Behold, we are afraid here in Judah. How
much more then if we go to Keilah against the armies of the Philistines?" 4 Then David enquired of YHWH yet
again. YHWH answered him, and said, "Arise, go down to Keilah; for I will deliver the Philistines into your hand."
5 David and his men went to Keilah and fought with the Philistines, and brought away their livestock, and killed
them with a great slaughter. So David saved the inhabitants of Keilah. 6 When Abiathar the son of Ahimelech
fled to David to Keilah, he came down with an ephod in his hand. 7 Saul was told that David had come to Keilah.
Saul said, "Elohim has delivered him into my hand, for he is shut in by entering into a town that has gates and
bars." 8 Saul summoned all the people to war, to go down to Keilah to besiege David and his men. 9 David knew

that Saul was devising mischief against him. He said to Abiathar the priest, “Bring the ephod here.” [10] Then David said, “O YHWH, the Elohim of Israel, your servant has surely heard that Saul seeks to come to Keilah to destroy the city for my sake. [11] Will the men of Keilah deliver me up into his hand? Will Saul come down, as your servant has heard? YHWH, the Elohim of Israel, I beg you, tell your servant.” YHWH said, “He will come down.” [12] Then David said, “Will the men of Keilah deliver me and my men into the hand of Saul?” YHWH said, “They will deliver you up.” [13] Then David and his men, who were about six hundred, arose and departed out of Keilah and went wherever they could go. Saul was told that David had escaped from Keilah; and he gave up going there. [14] David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. Saul sought him every day, but Elohim didn’t deliver him into his hand. [15] David saw that Saul had come out to seek his life. David was in the wilderness of Ziph in the woods. [16] Jonathan, Saul’s son, arose and went to David into the woods, and strengthened his hand in Elohim. [17] He said to him, “Don’t be afraid, for the hand of Saul my father won’t find you; and you will be king over Israel, and I will be next to you; and Saul my father knows that also.” [18] They both made a covenant before YHWH. Then David stayed in the woods and Jonathan went to his house. [19] Then the Ziphites came up to Saul to Gibeah, saying, “Doesn’t David hide himself with us in the strongholds in the woods, in the hill of Hachilah, which is on the south of the desert? [20] Now therefore, O king, come down. According to all the desire of your soul to come down; and our part will be to deliver him up into the king’s hand.” [21] Saul said, “You are blessed by YHWH, for you have had compassion on me. [22] Please go make yet more sure, and know and see his place where his haunt is, and who has seen him there; for I have been told that he is very cunning. [23] See therefore, and take knowledge of all the lurking places where he hides himself; and come again to me with certainty, and I will go with you. It shall happen, if he is in the land, that I will search him out amongst all the thousands of Judah.” [24] They arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon, in the Arabah on the south of the desert. [25] Saul and his men went to seek him. When David was told, he went down to the rock, and stayed in the wilderness of Maon. When Saul heard that, he pursued David in the wilderness of Maon. [26] Saul went on this side of the mountain, and David and his men on that side of the mountain; and David hurried to get away for fear of Saul, for Saul and his men surrounded David and his men to take them. [27] But a messenger came to Saul, saying, “Hurry and come, for the Philistines have made a raid on the land!” [28] So Saul returned from pursuing David, and went against the Philistines. Therefore they called that place Sela Hammahlekoth. [29] David went up from there and lived in the strongholds of En Gedi.

Chapter 24

[1] When Saul had returned from following the Philistines, he was told, “Behold, David is in the wilderness of En Gedi.” [2] Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men on the rocks of the wild goats. [3] He came to the sheep pens by the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were staying in the innermost parts of the cave. [4] David’s men said to him, “Behold, the day of which YHWH said to you, ‘Behold, I will deliver your enemy into your hand, and you shall do to him as it shall seem good to you.’” Then David arose and cut off the skirt of Saul’s robe secretly. [5] Afterward, David’s heart struck him because he had cut off Saul’s skirt. [6] He said to his men, “YHWH forbid that I should do this thing to my adonai, YHWH’s anointed, to stretch out my hand against him, since he is YHWH’s anointed.” [7] So David checked his men with these words, and didn’t allow them to rise against Saul. Saul rose up out of the cave, and went on his way. [8] David also arose afterward, and went out of the cave and cried after Saul, saying, “My adonai the king!” When Saul looked behind him, David bowed with his face to the earth, and showed respect. [9] David said to Saul, “Why do you listen to men’s words, saying, ‘Behold, David seeks to harm you’? [10] Behold, today your eyes have seen how YHWH had delivered you today into my hand in the cave. Some urged me to kill you, but I spared you. I said, ‘I will not stretch out my hand against my adonai, for he is YHWH’s anointed.’ [11] Moreover, my father, behold, yes, see the skirt of your robe in my hand; for in that I cut off the skirt of your robe and didn’t kill you, know and see that there is neither evil nor disobedience in my hand. I

have not sinned against you, though you hunt for my life to take it. [12] May YHWH judge between me and you, and may YHWH avenge me of you; but my hand will not be on you. [13] As the proverb of the ancients says, ‘Out of the wicked comes wickedness;’ but my hand will not be on you. [14] Against whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea? [15] May YHWH therefore be judge, and give sentence between me and you, and see, and plead my cause, and deliver me out of your hand.” [16] It came to pass, when David had finished speaking these words to Saul, that Saul said, “Is that your voice, my son David?” Saul lifted up his voice and wept. [17] He said to David, “You are more righteous than I; for you have done good to me, whereas I have done evil to you. [18] You have declared today how you have dealt well with me, because when YHWH had delivered me up into your hand, you didn’t kill me. [19] For if a man finds his enemy, will he let him go away unharmed? Therefore may YHWH reward you good for that which you have done to me today. [20] Now, behold, I know that you will surely be king, and that the kingdom of Israel will be established in your hand. [21] Swear now therefore to me by YHWH that you will not cut off my offspring after me, and that you will not destroy my name out of my father’s house.” [22] David swore to Saul. Saul went home, but David and his men went up to the stronghold.

Chapter 25

[1] Samuel died; and all Israel gathered themselves together and mourned for him, and buried him at his house at Ramah. Then David arose and went down to the wilderness of Paran. [2] There was a man in Maon whose possessions were in Carmel; and the man was very great. He had three thousand sheep and a thousand goats; and he was shearing his sheep in Carmel. [3] Now the name of the man was Nabal; and the name of his wife Abigail. This woman was intelligent and had a beautiful face; but the man was surly and evil in his doings. He was of the house of Caleb. [4] David heard in the wilderness that Nabal was shearing his sheep. [5] David sent ten young men; and David said to the young men, “Go up to Carmel, and go to Nabal, and greet him in my name. [6] Tell him, ‘Long life to you! Peace be to you! Peace be to your house! Peace be to all that you have! [7] Now I have heard that you have shearers. Your shepherds have now been with us, and we didn’t harm them. Nothing was missing from them all the time they were in Carmel. [8] Ask your young men, and they will tell you. Therefore let the young men find favour in your eyes, for we come on a good day. Please give whatever comes to your hand to your servants and to your son David.’” [9] When David’s young men came, they spoke to Nabal all those words in the name of David, and waited. [10] Nabal answered David’s servants and said, “Who is David? Who is the son of Jesse? There are many servants who break away from their masters these days. [11] Shall I then take my bread, my water, and my meat that I have killed for my shearers, and give it to men who I don’t know where they come from?” [12] So David’s young men turned on their way and went back, and came and told him all these words. [13] David said to his men, “Every man put on his sword!” Every man put on his sword. David also put on his sword. About four hundred men followed David, and two hundred stayed by the baggage. [14] But one of the young men told Abigail, Nabal’s wife, saying, “Behold, David sent messengers out of the wilderness to greet our master; and he insulted them. [15] But the men were very good to us, and we were not harmed, and we didn’t miss anything as long as we went with them, when we were in the fields. [16] They were a wall to us both by night and by day, all the while we were with them keeping the sheep. [17] Now therefore know and consider what you will do; for evil is determined against our master and against all his house, for he is such a worthless fellow that one can’t speak to him.” [18] Then Abigail hurried and took two hundred loaves of bread, two containers of wine, five sheep ready dressed, five seahs of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. [19] She said to her young men, “Go on before me. Behold, I am coming after you.” But she didn’t tell her husband, Nabal. [20] As she rode on her donkey, and came down hidden by the mountain, behold, David and his men came down towards her, and she met them. [21] Now David had said, “Surely in vain I have kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him. He has returned me evil for good. [22] Elohim do so to the enemies of David, and more also, if I leave of all that belongs to him by the morning light so much as one who urinates on a wall.” [23] When Abigail

saw David, she hurried and got off her donkey, and fell before David on her face and bowed herself to the ground. [24] She fell at his feet and said, “On me, my adonai, on me be the blame! Please let your servant speak in your ears. Hear the words of your servant. [25] Please don’t let my adonai pay attention to this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him; but I, your servant, didn’t see my adonai’s young men whom you sent. [26] Now therefore, my adonai, as YHWH lives and as your soul lives, since YHWH has withheld you from blood guiltiness and from avenging yourself with your own hand, now therefore let your enemies and those who seek evil to my adonai be as Nabal. [27] Now this present which your servant has brought to my adonai, let it be given to the young men who follow my adonai. [28] Please forgive the trespass of your servant. For YHWH will certainly make my adonai a sure house, because my adonai fights YHWH’s battles. Evil will not be found in you all your days. [29] Though men may rise up to pursue you and to seek your soul, yet the soul of my adonai will be bound in the bundle of life with YHWH your Elohim. He will sling out the souls of your enemies as from a sling’s pocket. [30] It will come to pass, when YHWH has done to my adonai according to all the good that he has spoken concerning you, and has appointed you prince over Israel, [31] that this shall be no grief to you, nor offence of heart to my adonai, either that you have shed blood without cause, or that my adonai has avenged himself. When YHWH has dealt well with my adonai, then remember your servant.” [32] David said to Abigail, “Blessed is YHWH, the Elohim of Israel, who sent you today to meet me! [33] Blessed is your discretion, and blessed are you, who have kept me today from blood guiltiness, and from avenging myself with my own hand. [34] For indeed, as YHWH the Elohim of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, surely there wouldn’t have been left to Nabal by the morning light so much as one who urinates on a wall.” [35] So David received from her hand that which she had brought him. Then he said to her, “Go up in peace to your house. Behold, I have listened to your voice and have granted your request.” [36] Abigail came to Nabal; and behold, he held a feast in his house like the feast of a king. Nabal’s heart was merry within him, for he was very drunk. Therefore she told him nothing until the morning light. [37] In the morning, when the wine had gone out of Nabal, his wife told him these things; and his heart died within him, and he became as a stone. [38] About ten days later, YHWH struck Nabal, so that he died. [39] When David heard that Nabal was dead, he said, “Blessed is YHWH, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil. YHWH has returned the evildoing of Nabal on his own head.” David sent and spoke concerning Abigail, to take her to himself as wife. [40] When David’s servants had come to Abigail to Carmel, they spoke to her, saying, “David has sent us to you, to take you to him as wife.” [41] She arose and bowed herself with her face to the earth, and said, “Behold, your servant is a servant to wash the feet of the servants of my adonai.” [42] Abigail hurriedly arose and rode on a donkey with her five maids who followed her; and she went after the messengers of David, and became his wife. [43] David also took Ahinoam of Jezreel; and they both became his wives. [44] Now Saul had given Michal his daughter, David’s wife, to Palti the son of Laish, who was of Gallim.

Chapter 26

[1] The Ziphites came to Saul to Gibeah, saying, “Doesn’t David hide himself in the hill of Hachilah, which is before the desert?” [2] Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. [3] Saul encamped in the hill of Hachilah, which is before the desert, by the way. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness. [4] David therefore sent out spies, and understood that Saul had certainly come. [5] Then David arose and came to the place where Saul had encamped; and David saw the place where Saul lay, with Abner the son of Ner, the captain of his army. Saul lay within the place of the wagons, and the people were encamped around him. [6] Then David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother of Joab, saying, “Who will go down with me to Saul to the camp?” Abishai said, “I will go down with you.” [7] So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head; and Abner and the people lay around him. [8] Then Abishai said to

David, “Elohim has delivered up your enemy into your hand today. Now therefore please let me strike him with the spear to the earth at one stroke, and I will not strike him the second time.” [9] David said to Abishai, “Don’t destroy him, for who can stretch out his hand against YHWH’s anointed, and be guiltless?” [10] David said, “As YHWH lives, YHWH will strike him; or his day shall come to die, or he shall go down into battle and perish. [11] YHWH forbid that I should stretch out my hand against YHWH’s anointed; but now please take the spear that is at his head and the jar of water, and let’s go.” [12] So David took the spear and the jar of water from Saul’s head, and they went away. No man saw it, or knew it, nor did any awake; for they were all asleep, because a deep sleep from YHWH had fallen on them. [13] Then David went over to the other side, and stood on the top of the mountain far away, a great space being between them; [14] and David cried to the people, and to Abner the son of Ner, saying, “Don’t you answer, Abner?” Then Abner answered, “Who are you who calls to the king?” [15] David said to Abner, “Aren’t you a man? Who is like you in Israel? Why then have you not kept watch over your adonai the king? For one of the people came in to destroy your adonai the king. [16] This thing isn’t good that you have done. As YHWH lives, you are worthy to die, because you have not kept watch over your adonai, YHWH’s anointed. Now see where the king’s spear is, and the jar of water that was at his head.” [17] Saul recognised David’s voice, and said, “Is this your voice, my son David?” David said, “It is my voice, my adonai, O king.” [18] He said, “Why does my adonai pursue his servant? For what have I done? What evil is in my hand? [19] Now therefore, please let my adonai the king hear the words of his servant. If it is so that YHWH has stirred you up against me, let him accept an offering. But if it is the children of men, they are cursed before YHWH; for they have driven me out today that I shouldn’t cling to YHWH’s inheritance, saying, ‘Go, serve other gods!’ [20] Now therefore, don’t let my blood fall to the earth away from the presence of YHWH; for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.” [21] Then Saul said, “I have sinned. Return, my son David; for I will no more do you harm, because my life was precious in your eyes today. Behold, I have played the fool, and have erred exceedingly.” [22] David answered, “Behold the spear, O king! Let one of the young men come over and get it. [23] YHWH will give to every man his righteousness and his faithfulness; because YHWH delivered you into my hand today, and I wouldn’t stretch out my hand against YHWH’s anointed. [24] Behold, as your life was respected today in my eyes, so let my life be respected in YHWH’s eyes, and let him deliver me out of all oppression.” [25] Then Saul said to David, “You are blessed, my son David. You will both do mightily, and will surely prevail.” So David went his way, and Saul returned to his place.

Chapter 27

[1] David said in his heart, “I will now perish one day by the hand of Saul. There is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel. So I will escape out of his hand.” [2] David arose and passed over, he and the six hundred men who were with him, to Achish the son of Maoch, king of Gath. [3] David lived with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess and Abigail the Carmelitess, Nabal’s wife. [4] Saul was told that David had fled to Gath, so he stopped looking for him. [5] David said to Achish, “If now I have found favour in your eyes, let them give me a place in one of the cities in the country, that I may dwell there. For why should your servant dwell in the royal city with you?” [6] Then Achish gave him Ziklag that day: therefore Ziklag belongs to the kings of Judah to this day. [7] The number of the days that David lived in the country of the Philistines was a full year and four months. [8] David and his men went up and raided the Geshurites, the Girzites, and the Amalekites; for those were the inhabitants of the land who were of old, on the way to Shur, even to the land of Egypt. [9] David struck the land, and saved no man or woman alive, and took away the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned, and came to Achish. [10] Achish said, “Against whom have you made a raid today?” David said, “Against the South of Judah, against the South of the Jerahmeelites, and against the South of the Kenites.” [11] David saved neither man nor woman alive to bring them to Gath, saying, “Lest they should tell about us, saying, ‘David did this, and this has been his way all the time he has lived in the country of the Philistines.’” [12] Achish believed David, saying, “He

has made his people Israel utterly to abhor him. Therefore he will be my servant forever."

Chapter 28

1 In those days, the Philistines gathered their armies together for warfare, to fight with Israel. Achish said to
David, "Know assuredly that you will go out with me in the army, you and your men." 2 David said to Achish,
"Therefore you will know what your servant can do." Achish said to David, "Therefore I will make you my
bodyguard forever." 3 Now Samuel was dead, and all Israel had mourned for him and buried him in Ramah,
even in his own city. Saul had sent away those who had familiar spirits and the wizards out of the land. 4 The
Philistines gathered themselves together, and came and encamped in Shunem; and Saul gathered all Israel
together, and they encamped in Gilboa. 5 When Saul saw the army of the Philistines, he was afraid, and his
heart trembled greatly. 6 When Saul enquired of YHWH, YHWH didn't answer him by dreams, by Urim, or by
prophets. 7 Then Saul said to his servants, "Seek for me a woman who has a familiar spirit, that I may go to her
and enquire of her." His servants said to him, "Behold, there is a woman who has a familiar spirit at Endor." 8
Saul disguised himself and put on other clothing, and went, he and two men with him, and they came to the
woman by night. Then he said, "Please consult for me by the familiar spirit, and bring me up whomever I shall
name to you." 9 The woman said to him, "Behold, you know what Saul has done, how he has cut off those who
have familiar spirits and the wizards out of the land. Why then do you lay a snare for my life, to cause me to
die?" 10 Saul swore to her by YHWH, saying, "As YHWH lives, no punishment will happen to you for this thing."
11 Then the woman said, "Whom shall I bring up to you?" He said, "Bring Samuel up for me." 12 When the
woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul, saying, "Why have you
deceived me? For you are Saul!" 13 The king said to her, "Don't be afraid! What do you see?" The woman said
to Saul, "I see a god coming up out of the earth." 14 He said to her, "What does he look like?" She said, "An old
man comes up. He is covered with a robe." Saul perceived that it was Samuel, and he bowed with his face to
the ground, and showed respect. 15 Samuel said to Saul, "Why have you disturbed me, to bring me up?" Saul
answered, "I am very distressed; for the Philistines make war against me, and Elohim has departed from me,
and answers me no more, by prophets, or by dreams. Therefore I have called you, that you may make known to
me what I shall do." 16 Samuel said, "Why then do you ask me, since YHWH has departed from you and has
become your adversary? 17 YHWH has done to you as he spoke by me. YHWH has torn the kingdom out of
your hand and given it to your neighbour, even to David. 18 Because you didn't obey YHWH's voice, and didn't
execute his fierce wrath on Amalek, therefore YHWH has done this thing to you today. 19 Moreover YHWH will
deliver Israel also with you into the hand of the Philistines; and tomorrow you and your sons will be with me.
YHWH will deliver the army of Israel also into the hand of the Philistines." 20 Then Saul fell immediately his full
length on the earth, and was terrified, because of Samuel's words. There was no strength in him, for he had
eaten no bread all day long or all night long. 21 The woman came to Saul and saw that he was very troubled,
and said to him, "Behold, your servant has listened to your voice, and I have put my life in my hand, and have
listened to your words which you spoke to me. 22 Now therefore, please listen also to the voice of your servant,
and let me set a morsel of bread before you. Eat, that you may have strength when you go on your way." 23 But
he refused, and said, "I will not eat." But his servants, together with the woman, constrained him; and he
listened to their voice. So he arose from the earth and sat on the bed. 24 The woman had a fattened calf in the
house. She hurried and killed it; and she took flour and kneaded it, and baked unleavened bread of it. 25 She
brought it before Saul and before his servants, and they ate. Then they rose up and went away that night.

Chapter 29

1 Now the Philistines gathered together all their armies to Aphek; and the Israelites encamped by the spring
which is in Jezreel. 2 The lords of the Philistines passed on by hundreds and by thousands; and David and his
men passed on in the rear with Achish. 3 Then the princes of the Philistines said, "What about these Hebrews?"
Achish said to the princes of the Philistines, "Isn't this David, the servant of Saul the king of Israel, who has

been with me these days, or rather these years? I have found no fault in him since he fell away until today.” [4] But the princes of the Philistines were angry with him; and the princes of the Philistines said to him, “Make the man return, that he may go back to his place where you have appointed him, and let him not go down with us to battle, lest in the battle he become an adversary to us. For with what should this fellow reconcile himself to his adonai? Should it not be with the heads of these men? [5] Isn’t this David, of whom people sang to one another in dances, saying, ‘Saul has slain his thousands, and David his ten thousands’?” [6] Then Achish called David and said to him, “As YHWH lives, you have been upright, and your going out and your coming in with me in the army is good in my sight; for I have not found evil in you since the day of your coming to me to this day. Nevertheless, the lords don’t favour you. [7] Therefore now return, and go in peace, that you not displease the lords of the Philistines.” [8] David said to Achish, “But what have I done? What have you found in your servant so long as I have been before you to this day, that I may not go and fight against the enemies of my adonai the king?” [9] Achish answered David, “I know that you are good in my sight, as a malak of Elohim. Notwithstanding, the princes of the Philistines have said, ‘He shall not go up with us to the battle.’ [10] Therefore now rise up early in the morning with the servants of your adonai who have come with you; and as soon as you are up early in the morning and have light, depart.” [11] So David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

Chapter 30

[1] When David and his men had come to Ziklag on the third day, the Amalekites had made a raid on the South and on Ziklag, and had struck Ziklag and burnt it with fire, [2] and had taken captive the women and all who were in it, both small and great. They didn’t kill any, but carried them off and went their way. [3] When David and his men came to the city, behold, it was burnt with fire; and their wives, their sons, and their daughters were taken captive. [4] Then David and the people who were with him lifted up their voice and wept until they had no more power to weep. [5] David’s two wives were taken captive, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. [6] David was greatly distressed, for the people spoke of stoning him, because the souls of all the people were grieved, every man for his sons and for his daughters; but David strengthened himself in YHWH his Elohim. [7] David said to Abiathar the priest, the son of Ahimelech, “Please bring the ephod here to me.” Abiathar brought the ephod to David. [8] David enquired of YHWH, saying, “If I pursue after this troop, will I overtake them?” He answered him, “Pursue, for you will surely overtake them, and will without fail recover all.” [9] So David went, he and the six hundred men who were with him, and came to the brook Besor, where those who were left behind stayed. [10] But David pursued, he and four hundred men; for two hundred stayed behind, who were so faint that they couldn’t go over the brook Besor. [11] They found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink. [12] They gave him a piece of a cake of figs and two clusters of raisins. When he had eaten, his spirit came again to him; for he had eaten no bread, and drank no water for three days and three nights. [13] David asked him, “To whom do you belong? Where are you from?” He said, “I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I got sick. [14] We made a raid on the South of the Cherethites, and on that which belongs to Judah, and on the South of Caleb; and we burnt Ziklag with fire.” [15] David said to him, “Will you bring me down to this troop?” He said, “Swear to me by Elohim that you will not kill me and not deliver me up into the hands of my master, and I will bring you down to this troop.” [16] When he had brought him down, behold, they were spread around over all the ground, eating, drinking, and dancing, because of all the great plunder that they had taken out of the land of the Philistines, and out of the land of Judah. [17] David struck them from the twilight even to the evening of the next day. Not a man of them escaped from there, except four hundred young men who rode on camels and fled. [18] David recovered all that the Amalekites had taken, and David rescued his two wives. [19] There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither plunder, nor anything that they had taken. David brought them all back. [20] David took all the flocks and the herds, which they drove before those other livestock, and said, “This is David’s plunder.” [21] David came to the two hundred men,

who were so faint that they could not follow David, whom also they had made to stay at the brook Besor; and they went out to meet David, and to meet the people who were with him. When David came near to the people, he greeted them. 22 Then all the wicked men and worthless fellows of those who went with David answered and said, “Because they didn’t go with us, we will not give them anything of the plunder that we have recovered, except to every man his wife and his children, that he may lead them away and depart.” 23 Then David said, “Do not do so, my brothers, with that which YHWH has given to us, who has preserved us, and delivered the troop that came against us into our hand. 24 Who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who stays with the baggage. They shall share alike.” 25 It was so from that day forward that he made it a statute and an ordinance for Israel to this day. 26 When David came to Ziklag, he sent some of the plunder to the elders of Judah, even to his friends, saying, “Behold, a present for you from the plunder of YHWH’s enemies.” 27 He sent it to those who were in Bethel, to those who were in Ramoth of the South, to those who were in Jattir, 28 to those who were in Aroer, to those who were in Siphmoth, to those who were in Eshtemoa, 29 to those who were in Racal, to those who were in the cities of the Jerahmeelites, to those who were in the cities of the Kenites, 30 to those who were in Hormah, to those who were in Borashan, to those who were in Athach, 31 to those who were in Hebron, and to all the places where David himself and his men used to stay.

Chapter 31

1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa. 2 The Philistines overtook Saul and his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul. 3 The battle went hard against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. 4 Then Saul said to his armour bearer, “Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and abuse me!” But his armour bearer would not, for he was terrified. Therefore Saul took his sword and fell on it. 5 When his armour bearer saw that Saul was dead, he likewise fell on his sword, and died with him. 6 So Saul died with his three sons, his armour bearer, and all his men that same day together. 7 When the men of Israel who were on the other side of the valley, and those who were beyond the Jordan, saw that the men of Israel fled and that Saul and his sons were dead, they abandoned the cities and fled; and the Philistines came and lived in them. 8 On the next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. 9 They cut off his head, stripped off his armour, and sent into the land of the Philistines all around, to carry the news to the house of their idols and to the people. 10 They put his armour in the house of the Ashtaroth, and they fastened his body to the wall of Beth Shan. 11 When the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul, 12 all the valiant men arose, went all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and burnt them there. 13 They took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days.

Shmuel Bet

Chapter 1

[1] After the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag, [2] on the third day, behold, a man came out of the camp from Saul, with his clothes torn and earth on his head. When he came to David, he fell to the earth and showed respect. [3] David said to him, “Where do you come from?” He said to him, “I have escaped out of the camp of Israel.” [4] David said to him, “How did it go? Please tell me.” He answered, “The people have fled from the battle, and many of the people also have fallen and are dead. Saul and Jonathan his son are dead also.” [5] David said to the young man who told him, “How do you know that Saul and Jonathan his son are dead?” [6] The young man who told him said, “As I happened by chance on Mount Gilboa, behold, Saul was leaning on his spear; and behold, the chariots and the horsemen followed close behind him. [7] When he looked behind him, he saw me and called to me. I answered, ‘Here I am.’ [8] He said to me, ‘Who are you?’ I answered him, ‘I am an Amalekite.’ [9] He said to me, ‘Please stand beside me, and kill me, for anguish has taken hold of me because my life lingers in me.’ [10] So I stood beside him and killed him, because I was sure that he could not live after he had fallen. I took the crown that was on his head and the bracelet that was on his arm, and have brought them here to my adonai.” [11] Then David took hold on his clothes and tore them; and all the men who were with him did likewise. [12] They mourned, wept, and fasted until evening for Saul and for Jonathan his son, and for the people of YHWH, and for the house of Israel, because they had fallen by the sword. [13] David said to the young man who told him, “Where are you from?” He answered, “I am the son of a foreigner, an Amalekite.” [14] David said to him, “Why were you not afraid to stretch out your hand to destroy YHWH’s anointed?” [15] David called one of the young men and said, “Go near, and cut him down!” He struck him so that he died. [16] David said to him, “Your blood be on your head, for your mouth has testified against you, saying, ‘I have slain YHWH’s anointed.’” [17] David lamented with this lamentation over Saul and over Jonathan his son [18] (and he commanded them to teach the children of Judah the song of the bow; behold, it is written in the book of Jashar): [19] “Your glory, Israel, was slain on your high places! How the mighty have fallen! [20] Don’t tell it in Gath. Don’t publish it in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. [21] You mountains of Gilboa, let there be no dew or rain on you, and no fields of offerings; for there the shield of the mighty was defiled and cast away, the shield of Saul was not anointed with oil. [22] From the blood of the slain, from the fat of the mighty, Jonathan’s bow didn’t turn back. Saul’s sword didn’t return empty. [23] Saul and Jonathan were lovely and pleasant in their lives. In their death, they were not divided. They were swifter than eagles. They were stronger than lions. [24] You daughters of Israel, weep over Saul, who clothed you delicately in scarlet, who put ornaments of gold on your clothing. [25] How the mighty have fallen in the middle of the battle! Jonathan was slain on your high places. [26] I am distressed for you, my brother Jonathan. You have been very pleasant to me. Your love to me was wonderful, surpassing the love of women. [27] How the mighty have fallen, and the weapons of war have perished!”

Chapter 2

[1] After this, David enquired of YHWH, saying, “Shall I go up into any of the cities of Judah?” YHWH said to him, “Go up.” David said, “Where shall I go up?” He said, “To Hebron.” [2] So David went up there with his two wives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. [3] David brought up his men who were with him, every man with his household. They lived in the cities of Hebron. [4] The men of Judah came, and there they anointed David king over the house of Judah. They told David, “The men of Jabesh Gilead were those who buried Saul.” [5] David sent messengers to the men of Jabesh Gilead, and said to them, “Blessed are you by YHWH, that you have shown this kindness to your adonai, even to Saul, and have buried him. [6] Now may YHWH show chesed and truth to you. I also will reward you for this kindness, because you have done this thing. [7] Now therefore let your hands be strong, and be valiant; for Saul your adonai is dead, and also the house of Judah have anointed me king over them.” [8] Now Abner the son of Ner, captain of Saul’s army, had taken

Ishbosheth the son of Saul and brought him over to Mahanaim. [9] He made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. [10] Ishbosheth, Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. [11] The time that David was king in Hebron over the house of Judah was seven years and six months. [12] Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. [13] Joab the son of Zeruiah and David's servants went out, and met them by the pool of Gibeon; and they sat down, the one on the one side of the pool and the other on the other side of the pool. [14] Abner said to Joab, "Please let the young men arise and compete before us!" Joab said, "Let them arise!" [15] Then they arose and went over by number: twelve for Benjamin and for Ishbosheth the son of Saul, and twelve of David's servants. [16] They each caught his opponent by the head and thrust his sword in his fellow's side; so they fell down together. Therefore that place in Gibeon was called Helkath Hazzurim. [17] The battle was very severe that day; and Abner was beaten, and the men of Israel, before David's servants. [18] The three sons of Zeruiah were there: Joab, Abishai, and Asahel. Asahel was as light of foot as a wild gazelle. [19] Asahel pursued Abner. He didn't turn to the right hand or to the left from following Abner. [20] Then Abner looked behind him and said, "Is that you, Asahel?" He answered, "It is." [21] Abner said to him, "Turn away to your right hand or to your left, and grab one of the young men, and take his armour." But Asahel would not turn away from following him. [22] Abner said again to Asahel, "Turn away from following me. Why should I strike you to the ground? How then could I look Joab your brother in the face?" [23] However, he refused to turn away. Therefore Abner with the back end of the spear struck him in the body, so that the spear came out behind him; and he fell down there and died in the same place. As many as came to the place where Asahel fell down and died stood still. [24] But Joab and Abishai pursued Abner. The sun went down when they had come to the hill of Ammah, that lies before Giah by the way of the wilderness of Gibeon. [25] The children of Benjamin gathered themselves together after Abner and became one band, and stood on the top of a hill. [26] Then Abner called to Joab, and said, "Shall the sword devour forever? Don't you know that it will be bitterness in the latter end? How long will it be then, before you ask the people to return from following their brothers?" [27] Joab said, "As Elohim lives, if you had not spoken, surely then in the morning the people would have gone away, and not each followed his brother." [28] So Joab blew the trumpet; and all the people stood still and pursued Israel no more, and they fought no more. [29] Abner and his men went all that night through the Arabah; and they passed over the Jordan, and went through all Bithron, and came to Mahanaim. [30] Joab returned from following Abner; and when he had gathered all the people together, nineteen men of David's and Asahel were missing. [31] But David's servants had struck Benjamin Abner's men so that three hundred and sixty men died. [32] They took up Asahel and buried him in the tomb of his father, which was in Bethlehem. Joab and his men went all night, and the day broke on them at Hebron.

Chapter 3

[1] Now there was long war between Saul's house and David's house. David grew stronger and stronger, but Saul's house grew weaker and weaker. [2] Sons were born to David in Hebron. His firstborn was Amnon, of Ahinoam the Jezreelitess; [3] and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; [4] and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; [5] and the sixth, Ithream, of Eglah, David's wife. These were born to David in Hebron. [6] While there was war between Saul's house and David's house, Abner made himself strong in Saul's house. [7] Now Saul had a concubine, whose name was Rizpah, the daughter of Aiah; and Ishbosheth said to Abner, "Why have you gone in to my father's concubine?" [8] Then Abner was very angry about Ishbosheth's words, and said, "Am I a dog's head that belongs to Judah? Today I show kindness to your father Saul's house, to his brothers, and to his friends, and have not delivered you into the hand of David; and yet you charge me today with a fault concerning this woman! [9] Elohim do so to Abner, and more also, if, as YHWH has sworn to David, I don't do even so to him: [10] to transfer the kingdom from Saul's house, and to set up David's throne over Israel and over Judah, from Dan even to Beersheba." [11] He could not answer Abner

another word, because he was afraid of him. [12] Abner sent messengers to David on his behalf, saying, “Whose is the land?” and saying, “Make your alliance with me, and behold, my hand will be with you to bring all Israel around to you.” [13] David said, “Good. I will make a treaty with you, but one thing I require of you. That is, you will not see my face unless you first bring Michal, Saul’s daughter, when you come to see my face.” [14] David sent messengers to Ishbosheth, Saul’s son, saying, “Deliver me my wife Michal, whom I was given to marry for one hundred foreskins of the Philistines.” [15] Ishbosheth sent and took her from her husband, Paltiel the son of Laish. [16] Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, “Go! Return!” and he returned. [17] Abner had communication with the elders of Israel, saying, “In times past, you sought for David to be king over you. [18] Now then do it! For YHWH has spoken of David, saying, ‘By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.’” [19] Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel and to the whole house of Benjamin. [20] So Abner came to David to Hebron, and twenty men with him. David made Abner and the men who were with him a feast. [21] Abner said to David, “I will arise and go, and will gather all Israel to my adonai the king, that they may make a covenant with you, and that you may reign over all that your soul desires.” David sent Abner away; and he went in peace. [22] Behold, David’s servants and Joab came from a raid and brought in a great plunder with them; but Abner was not with David in Hebron, for he had sent him away, and he had gone in peace. [23] When Joab and all the army who was with him had come, they told Joab, “Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace.” [24] Then Joab came to the king and said, “What have you done? Behold, Abner came to you. Why is it that you have sent him away, and he is already gone? [25] You know Abner the son of Ner. He came to deceive you, and to know your going out and your coming in, and to know all that you do.” [26] When Joab had come out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David didn’t know it. [27] When Abner had returned to Hebron, Joab took him aside into the middle of the gate to speak with him quietly, and struck him there in the body, so that he died for the blood of Asahel his brother. [28] Afterward, when David heard it, he said, “I and my kingdom are guiltless before YHWH forever of the blood of Abner the son of Ner. [29] Let it fall on the head of Joab and on all his father’s house. Let there not fail from the house of Joab one who has a discharge, or who is a leper, or who leans on a staff, or who falls by the sword, or who lacks bread.” [30] So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle. [31] David said to Joab and to all the people who were with him, “Tear your clothes, and clothe yourselves with sackcloth, and mourn in front of Abner.” King David followed the bier. [32] They buried Abner in Hebron; and the king lifted up his voice and wept at Abner’s grave; and all the people wept. [33] The king lamented for Abner, and said, “Should Abner die as a fool dies? [34] Your hands weren’t bound, and your feet weren’t put into fetters. As a man falls before the children of iniquity, so you fell.” All the people wept again over him. [35] All the people came to urge David to eat bread while it was yet day; but David swore, saying, “Elohim do so to me, and more also, if I taste bread or anything else, until the sun goes down.” [36] All the people took notice of it, and it pleased them, as whatever the king did pleased all the people. [37] So all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner. [38] The king said to his servants, “Don’t you know that a prince and a great man has fallen today in Israel? [39] I am weak today, though anointed king. These men, the sons of Zeruiah are too hard for me. May YHWH reward the evildoer according to his wickedness.”

Chapter 4

[1] When Saul’s son heard that Abner was dead in Hebron, his hands became feeble, and all the Israelites were troubled. [2] Saul’s son had two men who were captains of raiding bands. The name of one was Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin (for Beeroth also is considered a part of Benjamin; [3] and the Beerothites fled to Gittaim, and have lived as foreigners there until today). [4] Now Jonathan, Saul’s son, had a son who was lame in his feet. He was five years old when the news

came about Saul and Jonathan out of Jezreel; and his nurse picked him up and fled. As she hurried to flee, he fell and became lame. His name was Mephibosheth. [5] The sons of Rimmon the Beerothite, Rechab and Baanah, went out and came at about the heat of the day to the house of Ishbosheth as he took his rest at noon. [6] They came there into the middle of the house as though they would have fetched wheat, and they struck him in the body; and Rechab and Baanah his brother escaped. [7] Now when they came into the house as he lay on his bed in his bedroom, they struck him, killed him, beheaded him, and took his head, and went by the way of the Arabah all night. [8] They brought the head of Ishbosheth to David to Hebron, and said to the king, “Behold, the head of Ishbosheth, the son of Saul, your enemy, who sought your life! YHWH has avenged my adonai the king today of Saul and of his offspring.” [9] David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, “As YHWH lives, who has redeemed my soul out of all adversity, [10] when someone told me, ‘Behold, Saul is dead,’ thinking that he brought good news, I seized him and killed him in Ziklag, which was the reward I gave him for his news. [11] How much more, when wicked men have slain a righteous person in his own house on his bed, should I not now require his blood from your hand, and rid the earth of you?” [12] David commanded his young men, and they killed them, cut off their hands and their feet, and hanged them up beside the pool in Hebron. But they took the head of Ishbosheth and buried it in Abner’s grave in Hebron.

Chapter 5

[1] Then all the tribes of Israel came to David at Hebron and spoke, saying, “Behold, we are your bone and your flesh. [2] In times past, when Saul was king over us, it was you who led Israel out and in. YHWH said to you, ‘You will be shepherd of my people Israel, and you will be prince over Israel.’” [3] So all the elders of Israel came to the king to Hebron, and King David made a covenant with them in Hebron before YHWH; and they anointed David king over Israel. [4] David was thirty years old when he began to reign, and he reigned forty years. [5] In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. [6] The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, “The blind and the lame will keep you out of here,” thinking, “David can’t come in here.” [7] Nevertheless David took the stronghold of Zion. This is David’s city. [8] David said on that day, “Whoever strikes the Jebusites, let him go up to the watercourse and strike those lame and blind, who are hated by David’s soul.” Therefore they say, “The blind and the lame can’t come into the house.” [9] David lived in the stronghold, and called it David’s city. David built around from Millo and inward. [10] David grew greater and greater, for YHWH, the God of Armies, was with him. [11] Hiram king of Tyre sent messengers to David, with cedar trees, carpenters, and masons; and they built David a house. [12] David perceived that YHWH had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake. [13] David took more concubines and wives for himself out of Jerusalem, after he had come from Hebron; and more sons and daughters were born to David. [14] These are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, [15] Ibhar, Elishua, Nepheg, Japhia, [16] Elishama, Eliada, and Eliphelet. [17] When the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David, but David heard about it and went down to the stronghold. [18] Now the Philistines had come and spread themselves in the valley of Rephaim. [19] David enquired of YHWH, saying, “Shall I go up against the Philistines? Will you deliver them into my hand?” YHWH said to David, “Go up; for I will certainly deliver the Philistines into your hand.” [20] David came to Baal Perazim, and David struck them there. Then he said, “YHWH has broken my enemies before me, like the breach of waters.” Therefore he called the name of that place Baal Perazim. [21] They left their images there, and David and his men took them away. [22] The Philistines came up yet again and spread themselves in the valley of Rephaim. [23] When David enquired of YHWH, he said, “You shall not go up. Circle around behind them, and attack them in front of the mulberry trees. [24] When you hear the sound of marching in the tops of the mulberry trees, then stir yourself up; for then YHWH has gone out before you to strike the army of the Philistines.” [25] David did so, as YHWH commanded him, and struck the Philistines all the way from Geba to Gezer.

Chapter 6

1 David again gathered together all the chosen men of Israel, thirty thousand. 2 David arose and went with all
the people who were with him from Baale Judah, to bring up from there Elohim's ark, which is called by the
Name, even the name of YHWH Tzeva'ot who sits above the cherubim. 3 They set Elohim's ark on a new cart,
and brought it out of Abinadab's house that was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove
the new cart. 4 They brought it out of Abinadab's house which was in the hill, with Elohim's ark; and Ahio went
before the ark. 5 David and all the house of Israel played before YHWH with all kinds of instruments made of
cypress wood, with harps, with stringed instruments, with tambourines, with castanets, and with cymbals. 6
When they came to the threshing floor of Nacon, Uzzah reached for Elohim's ark and took hold of it, for the
cattle stumbled. 7 YHWH's anger burnt against Uzzah, and Elohim struck him there for his error; and he died
there by Elohim's ark. 8 David was displeased because YHWH had broken out against Uzzah; and he called
that place Perez Uzzah to this day. 9 David was afraid of YHWH that day; and he said, "How could YHWH's ark
come to me?" 10 So David would not move YHWH's ark to be with him in David's city; but David carried it aside
into Obed-Edom the Gittite's house. 11 YHWH's ark remained in Obed-Edom the Gittite's house three months;
and YHWH blessed Obed-Edom and all his house. 12 King David was told, "YHWH has blessed the house of
Obed-Edom, and all that belongs to him, because of Elohim's ark." So David went and brought up Elohim's ark
from the house of Obed-Edom into David's city with joy. 13 When those who bore YHWH's ark had gone six
paces, he sacrificed an ox and a fattened calf. 14 David danced before YHWH with all his might; and David was
clothed in a linen ephod. 15 So David and all the house of Israel brought up YHWH's ark with shouting and with
the sound of the trumpet. 16 As YHWH's ark came into David's city, Michal the daughter of Saul looked out
through the window and saw King David leaping and dancing before YHWH; and she despised him in her heart.
17 They brought in YHWH's ark, and set it in its place in the middle of the tent that David had pitched for it; and
David offered burnt offerings and peace offerings before YHWH. 18 When David had finished offering the burnt
offering and the peace offerings, he blessed the people in the name of YHWH Tzeva'ot. 19 He gave to all the
people, even amongst the whole multitude of Israel, both to men and women, to everyone a portion of bread,
dates, and raisins. So all the people departed, each to his own house. 20 Then David returned to bless his
household. Michal the daughter of Saul came out to meet David, and said, "How glorious the king of Israel was
today, who uncovered himself today in the eyes of his servants' maids, as one of the vain fellows shamelessly
uncovers himself!" 21 David said to Michal, "It was before YHWH, who chose me above your father, and above
all his house, to appoint me prince over the people of YHWH, over Israel. Therefore I will celebrate before
YHWH. 22 I will be yet more undignified than this, and will be worthless in my own sight. But the maids of whom
you have spoken will honour me." 23 Michal the daughter of Saul had no child to the day of her death.

Chapter 7

1 When the king lived in his house, and YHWH had given him rest from all his enemies all around, 2 the king
said to Nathan the prophet, "See now, I dwell in a house of cedar, but Elohim's ark dwells within curtains." 3
Nathan said to the king, "Go, do all that is in your heart, for YHWH is with you." 4 That same night, YHWH's
word came to Nathan, saying, 5 "Go and tell my servant David, 'YHWH says, "Should you build me a house for
me to dwell in? 6 For I have not lived in a house since the day that I brought the children of Israel up out of
Egypt, even to this day, but have moved around in a tent and in a Mishkan. 7 In all places in which I have
walked with all the children of Israel, did I say a word to anyone from the tribes of Israel whom I commanded to
be shepherd of my people Israel, saying, 'Why have you not built me a house of cedar?'"' 8 Now therefore tell
my servant David this: 'YHWH Tzeva'ot says, "I took you from the sheep pen, from following the sheep, to be
prince over my people, over Israel. 9 I have been with you wherever you went, and have cut off all your enemies
from before you. I will make you a great name, like the name of the great ones who are in the earth. 10 I will
appoint a place for my people Israel, and will plant them, that they may dwell in their own place and be moved
no more. The children of wickedness will not afflict them any more, as at the first, 11 and as from the day that I

commanded judges to be over my people Israel. I will cause you to rest from all your enemies. Moreover YHWH tells you that YHWH will make you a house. 12 When your days are fulfilled and you sleep with your fathers, I will set up your offspring after you, who will proceed out of your body, and I will establish his kingdom. 13 He will build a house for my name, and I will establish the throne of his kingdom forever. 14 I will be his father, and he will be my son. If he commits iniquity, I will chasten him with the rod of men and with the stripes of the children of men; 15 but my chesed will not depart from him, as I took it from Saul, whom I put away before you. 16 Your house and your kingdom will be made sure forever before you. Your throne will be established forever."" 17 Nathan spoke to David all these words, and according to all this vision. 18 Then David the king went in and sat before YHWH; and he said, "Who am I, Adonai YHWH, and what is my house, that you have brought me this far? 19 This was yet a small thing in your eyes, Adonai YHWH, but you have spoken also of your servant's house for a great while to come; and this amongst men, Adonai YHWH! 20 What more can David say to you? For you know your servant, Adonai YHWH. 21 For your word's sake, and according to your own heart, you have worked all this greatness, to make your servant know it. 22 Therefore you are great, YHWH Elohim. For there is no one like you, neither is there any Elohim besides you, according to all that we have heard with our ears. 23 What one nation in the earth is like your people, even like Israel, whom Elohim went to redeem to himself for a people, and to make himself a name, and to do great things for you, and awesome things for your land, before your people, whom you redeemed to yourself out of Egypt, from the nations and their gods? 24 You established for yourself your people Israel to be your people forever; and you, YHWH, became their Elohim. 25 "Now, YHWH Elohim, the word that you have spoken concerning your servant, and concerning his house, confirm it forever, and do as you have spoken. 26 Let your name be magnified forever, saying, 'YHWH Tzeva'ot is Elohim over Israel; and the house of your servant David will be established before you.' 27 For you, YHWH Tzeva'ot, the Elohim of Israel, have revealed to your servant, saying, 'I will build you a house.' Therefore your servant has found in his heart to pray this prayer to you. 28 "Now, O Adonai YHWH, you are Elohim, and your words are truth, and you have promised this good thing to your servant. 29 Now therefore, let it please you to bless the house of your servant, that it may continue forever before you; for you, Adonai YHWH, have spoken it. Let the house of your servant be blessed forever with your blessing."

Chapter 8

1 After this, David struck the Philistines and subdued them; and David took the bridle of the mother city out of the hand of the Philistines. 2 He defeated Moab, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. The Moabites became servants to David, and brought tribute. 3 David also struck Hadadezer the son of Rehob, king of Zobah, as he went to recover his dominion at the River. 4 David took from him one thousand and seven hundred horsemen and twenty thousand footmen. David hamstrung the chariot horses, but reserved enough of them for one hundred chariots. 5 When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty two thousand men of the Syrians. 6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. YHWH gave victory to David wherever he went. 7 David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. 8 From Betah and from Berothai, cities of Hadadezer, King David took a great quantity of bronze. 9 When Toi king of Hamath heard that David had struck all the army of Hadadezer, 10 then Toi sent Joram his son to King David to greet him and to bless him, because he had fought against Hadadezer and struck him; for Hadadezer had wars with Toi. Joram brought with him vessels of silver, vessels of gold, and vessels of bronze. 11 King David also dedicated these to YHWH, with the silver and gold that he dedicated of all the nations which he subdued— 12 of Syria, of Moab, of the children of Ammon, of the Philistines, of Amalek, and of the plunder of Hadadezer, son of Rehob, king of Zobah. 13 David earned a reputation when he returned from striking down eighteen thousand men of the Syrians in the Valley of Salt. 14 He put garrisons in Edom. Throughout all Edom, he put garrisons, and all the Edomites became servants to David. YHWH gave victory to David wherever he went. 15 David reigned over all Israel; and

David executed justice and righteousness for all his people. [16] Joab the son of Zeruiah was over the army, Jehoshaphat the son of Ahilud was recorder, [17] Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, Seraiah was scribe, [18] Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief ministers.

Chapter 9

[1] David said, "Is there yet any who is left of Saul's house, that I may show him kindness for Jonathan's sake?" [2] There was of Saul's house a servant whose name was Ziba, and they called him to David; and the king said to him, "Are you Ziba?" He said, "I am your servant." [3] The king said, "Is there not yet any of Saul's house, that I may show the kindness of Elohim to him?" Ziba said to the king, "Jonathan still has a son, who is lame in his feet." [4] The king said to him, "Where is he?" Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel, in Lo Debar." [5] Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar. [6] Mephibosheth, the son of Jonathan, the son of Saul, came to David, fell on his face, and showed respect. David said, "Mephibosheth?" He answered, "Behold, your servant!" [7] David said to him, "Don't be afraid, for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your father. You will eat bread at my table continually." [8] He bowed down, and said, "What is your servant, that you should look at such a dead dog as I am?" [9] Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house I have given to your master's son. [10] Till the land for him—you, your sons, and your servants. Bring in the harvest, that your master's son may have bread to eat; but Mephibosheth your master's son will always eat bread at my table." Now Ziba had fifteen sons and twenty servants. [11] Then Ziba said to the king, "According to all that my adonai the king commands his servant, so your servant will do." So Mephibosheth ate at the king's table like one of the king's sons. [12] Mephibosheth had a young son, whose name was Mica. All who lived in Ziba's house were servants to Mephibosheth. [13] So Mephibosheth lived in Jerusalem, for he ate continually at the king's table. He was lame in both his feet.

Chapter 10

[1] After this, the king of the children of Ammon died, and Hanun his son reigned in his place. [2] David said, "I will show kindness to Hanun the son of Nahash, as his father showed kindness to me." So David sent by his servants to comfort him concerning his father. David's servants came into the land of the children of Ammon. [3] But the princes of the children of Ammon said to Hanun their adonai, "Do you think that David honours your father, in that he has sent comforters to you? Hasn't David sent his servants to you to search the city, to spy it out, and to overthrow it?" [4] So Hanun took David's servants, shaved off one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. [5] When they told David this, he sent to meet them, for the men were greatly ashamed. The king said, "Wait at Jericho until your beards have grown, and then return." [6] When the children of Ammon saw that they had become odious to David, the children of Ammon sent and hired the Syrians of Beth Rehob and the Syrians of Zobah, twenty thousand footmen, and the king of Maacah with one thousand men, and the men of Tob twelve thousand men. [7] When David heard of it, he sent Joab and all the army of the mighty men. [8] The children of Ammon came out, and put the battle in array at the entrance of the gate. The Syrians of Zobah and of Rehob and the men of Tob and Maacah were by themselves in the field. [9] Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel and put them in array against the Syrians. [10] The rest of the people he committed into the hand of Abishai his brother; and he put them in array against the children of Ammon. [11] He said, "If the Syrians are too strong for me, then you shall help me; but if the children of Ammon are too strong for you, then I will come and help you. [12] Be courageous, and let's be strong for our people and for the cities of our Elohim; and may YHWH do what seems good to him." [13] So Joab and the people who were with him came near to the battle against the Syrians, and they fled before him. [14] When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai, and entered into the city. Then Joab returned from the children of Ammon and

came to Jerusalem. 15 When the Syrians saw that they were defeated by Israel, they gathered themselves
together. 16 Hadadezer sent and brought out the Syrians who were beyond the River; and they came to Helam,
with Shobach the captain of the army of Hadadezer at their head. 17 David was told that; and he gathered all
Israel together, passed over the Jordan, and came to Helam. The Syrians set themselves in array against David
and fought with him. 18 The Syrians fled before Israel; and David killed seven hundred charioteers of the Syrians
and forty thousand horsemen, and struck Shobach the captain of their army, so that he died there. 19 When all
the kings who were servants to Hadadezer saw that they were defeated before Israel, they made peace with
Israel and served them. So the Syrians were afraid to help the children of Ammon any more.

Chapter 11

1 At the return of the year, at the time when kings go out, David sent Joab and his servants with him, and all
Israel; and they destroyed the children of Ammon and besieged Rabbah. But David stayed at Jerusalem. 2 At
evening, David arose from his bed and walked on the roof of the king's house. From the roof, he saw a woman
bathing, and the woman was very beautiful to look at. 3 David sent and enquired after the woman. One said,
"Isn't this Bathsheba, the daughter of Eliam, Uriah the Hittite's wife?" 4 David sent messengers, and took her;
and she came in to him, and he lay with her (for she was purified from her uncleanness); and she returned to
her house. 5 The woman conceived; and she sent and told David, and said, "I am with child." 6 David sent to
Joab, "Send me Uriah the Hittite." Joab sent Uriah to David. 7 When Uriah had come to him, David asked him
how Joab did, and how the people fared, and how the war prospered. 8 David said to Uriah, "Go down to your
house and wash your feet." Uriah departed out of the king's house, and a gift from the king was sent after him. 9
But Uriah slept at the door of the king's house with all the servants of his adonai, and didn't go down to his
house. 10 When they had told David, saying, "Uriah didn't go down to his house," David said to Uriah, "Haven't
you come from a journey? Why didn't you go down to your house?" 11 Uriah said to David, "The ark, Israel, and
Judah, are staying in tents; and my adonai Joab and the servants of my adonai are encamped in the open field.
Shall I then go into my house to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I
will not do this thing!" 12 David said to Uriah, "Stay here today also, and tomorrow I will let you depart." So Uriah
stayed in Jerusalem that day and the next day. 13 When David had called him, he ate and drank before him; and
he made him drunk. At evening, he went out to lie on his bed with the servants of his adonai, but didn't go down
to his house. 14 In the morning, David wrote a letter to Joab and sent it by the hand of Uriah. 15 He wrote in the
letter, saying, "Send Uriah to the forefront of the hottest battle, and retreat from him, that he may be struck and
die." 16 When Joab kept watch on the city, he assigned Uriah to the place where he knew that valiant men were.
17 The men of the city went out and fought with Joab. Some of the people fell, even of David's servants; and
Uriah the Hittite died also. 18 Then Joab sent and told David all the things concerning the war; 19 and he
commanded the messenger, saying, "When you have finished telling all the things concerning the war to the
king, 20 it shall be that, if the king's wrath arise, and he asks you, 'Why did you go so near to the city to fight?
Didn't you know that they would shoot from the wall? 21 Who struck Abimelech the son of Jerubbesheth? Didn't
a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the
wall?' then you shall say, 'Your servant Uriah the Hittite is also dead.'" 22 So the messenger went, and came and
showed David all that Joab had sent him for. 23 The messenger said to David, "The men prevailed against us,
and came out to us into the field; and we were on them even to the entrance of the gate. 24 The shooters shot at
your servants from off the wall; and some of the king's servants are dead, and your servant Uriah the Hittite is
also dead." 25 Then David said to the messenger, "Tell Joab, 'Don't let this thing displease you, for the sword
devours one as well as another. Make your battle stronger against the city, and overthrow it.' Encourage him." 26
When Uriah's wife heard that Uriah her husband was dead, she mourned for her husband. 27 When the
mourning was past, David sent and took her home to his house, and she became his wife and bore him a son.
But the thing that David had done displeased YHWH.

Chapter 12

1 YHWH sent Nathan to David. He came to him, and said to him, “There were two men in one city: the one rich,
and the other poor. 2 The rich man had very many flocks and herds, 3 but the poor man had nothing, except one
little ewe lamb, which he had bought and raised. It grew up together with him and with his children. It ate of his
own food, drank of his own cup, and lay in his bosom, and was like a daughter to him. 4 A traveller came to the
rich man, and he didn’t want to take of his own flock and of his own herd to prepare for the wayfaring man who
had come to him, but took the poor man’s lamb and prepared it for the man who had come to him.” 5 David’s
anger burnt hot against the man, and he said to Nathan, “As YHWH lives, the man who has done this deserves
to die! 6 He must restore the lamb fourfold, because he did this thing and because he had no pity!” 7 Nathan said
to David, “You are the man! This is what YHWH, the Elohim of Israel, says: ‘I anointed you king over Israel, and
I delivered you out of the hand of Saul. 8 I gave you your master’s house and your master’s wives into your
bosom, and gave you the house of Israel and of Judah; and if that would have been too little, I would have
added to you many more such things. 9 Why have you despised YHWH’s word, to do that which is evil in his
sight? You have struck Uriah the Hittite with the sword, have taken his wife to be your wife, and have slain him
with the sword of the children of Ammon. 10 Now therefore the sword will never depart from your house,
because you have despised me and have taken Uriah the Hittite’s wife to be your wife.’ 11 “This is what YHWH
says: ‘Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes
and give them to your neighbour, and he will lie with your wives in the sight of this sun. 12 For you did this
secretly, but I will do this thing before all Israel, and before the sun.’” 13 David said to Nathan, “I have sinned
against YHWH.” Nathan said to David, “YHWH also has put away your sin. You will not die. 14 However,
because by this deed you have given great occasion to YHWH’s enemies to blaspheme, the child also who is
born to you will surely die.” 15 Then Nathan departed to his house. YHWH struck the child that Uriah’s wife bore
to David, and he was very sick. 16 David therefore begged Elohim for the child; and David fasted, and went in
and lay all night on the ground. 17 The elders of his house arose beside him, to raise him up from the earth; but
he would not, and he didn’t eat bread with them. 18 On the seventh day, the child died. David’s servants were
afraid to tell him that the child was dead, for they said, “Behold, while the child was yet alive, we spoke to him
and he didn’t listen to our voice. How will he then harm himself if we tell him that the child is dead?” 19 But when
David saw that his servants were whispering together, David perceived that the child was dead; and David said
to his servants, “Is the child dead?” They said, “He is dead.” 20 Then David arose from the earth, and washed
and anointed himself, and changed his clothing; and he came into YHWH’s house, and worshipped. Then he
came to his own house; and when he requested, they set bread before him and he ate. 21 Then his servants
said to him, “What is this that you have done? You fasted and wept for the child while he was alive, but when
the child was dead, you rose up and ate bread.” 22 He said, “While the child was yet alive, I fasted and wept; for
I said, ‘Who knows whether YHWH will not be gracious to me, that the child may live?’ 23 But now he is dead.
Why should I fast? Can I bring him back again? I will go to him, but he will not return to me.” 24 David comforted
Bathsheba his wife, and went in to her, and lay with her. She bore a son, and he called his name Solomon.
YHWH loved him; 25 and he sent by the hand of Nathan the prophet, and he named him Jedidiah, for YHWH’s
sake. 26 Now Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 Joab sent
messengers to David, and said, “I have fought against Rabbah. Yes, I have taken the city of waters. 28 Now
therefore gather the rest of the people together, and encamp against the city and take it; lest I take the city, and
it be called by my name.” 29 David gathered all the people together and went to Rabbah, and fought against it
and took it. 30 He took the crown of their king from off his head; and its weight was a talent of gold, and in it were
precious stones; and it was set on David’s head. He brought a great quantity of plunder out of the city. 31 He
brought out the people who were in it, and put them to work under saws, under iron picks, under axes of iron,
and made them go to the brick kiln; and he did so to all the cities of the children of Ammon. Then David and all
the people returned to Jerusalem.

Chapter 13

1 After this, Absalom the son of David had a beautiful sister, whose name was Tamar; and Amnon the son of
David loved her. 2 Amnon was so troubled that he became sick because of his sister Tamar, for she was a
virgin, and it seemed hard to Amnon to do anything to her. 3 But Amnon had a friend whose name was Jonadab
the son of Shimeah, David's brother; and Jonadab was a very subtle man. 4 He said to him, "Why, son of the
king, are you so sad from day to day? Won't you tell me?" Amnon said to him, "I love Tamar, my brother
Absalom's sister." 5 Jonadab said to him, "Lay down on your bed and pretend to be sick. When your father
comes to see you, tell him, 'Please let my sister Tamar come and give me bread to eat, and prepare the food in
my sight, that I may see it and eat it from her hand.'" 6 So Amnon lay down and faked being sick. When the king
came to see him, Amnon said to the king, "Please let my sister Tamar come and make me a couple of cakes in
my sight, that I may eat from her hand." 7 Then David sent home to Tamar, saying, "Go now to your brother
Amnon's house, and prepare food for him." 8 So Tamar went to her brother Amnon's house; and he was lying
down. She took dough, kneaded it, made cakes in his sight, and baked the cakes. 9 She took the pan and
poured them out before him, but he refused to eat. Amnon said, "Have all men leave me." Then every man went
out from him. 10 Amnon said to Tamar, "Bring the food into the room, that I may eat from your hand." Tamar took
the cakes which she had made, and brought them into the room to Amnon her brother. 11 When she had
brought them near to him to eat, he took hold of her and said to her, "Come, lie with me, my sister!" 12 She
answered him, "No, my brother, do not force me! For no such thing ought to be done in Israel. Don't you do this
folly! 13 As for me, where would I carry my shame? And as for you, you will be as one of the fools in Israel. Now
therefore, please speak to the king; for he will not withhold me from you." 14 However, he would not listen to her
voice; but being stronger than she, he forced her and lay with her. 15 Then Amnon hated her with exceedingly
great hatred; for the hatred with which he hated her was greater than the love with which he had loved her.
Amnon said to her, "Arise, be gone!" 16 She said to him, "Not so, because this great wrong in sending me away
is worse than the other that you did to me!" But he would not listen to her. 17 Then he called his servant who
ministered to him, and said, "Now put this woman out from me, and bolt the door after her." 18 She had a
garment of various colours on her, for the king's daughters who were virgins dressed in such robes. Then his
servant brought her out and bolted the door after her. 19 Tamar put ashes on her head, and tore her garment of
various colours that was on her; and she laid her hand on her head and went her way, crying aloud as she
went. 20 Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace,
my sister. He is your brother. Don't take this thing to heart." So Tamar remained desolate in her brother
Absalom's house. 21 But when King David heard of all these things, he was very angry. 22 Absalom spoke to
Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. 23 After two
full years, Absalom had sheep shearers in Baal Hazor, which is beside Ephraim; and Absalom invited all the
king's sons. 24 Absalom came to the king and said, "See now, your servant has sheep shearers. Please let the
king and his servants go with your servant." 25 The king said to Absalom, "No, my son, let's not all go, lest we be
burdensome to you." He pressed him; however he would not go, but blessed him. 26 Then Absalom said, "If not,
please let my brother Amnon go with us." The king said to him, "Why should he go with you?" 27 But Absalom
pressed him, and he let Amnon and all the king's sons go with him. 28 Absalom commanded his servants,
saying, "Mark now, when Amnon's heart is merry with wine; and when I tell you, 'Strike Amnon,' then kill him.
Don't be afraid. Haven't I commanded you? Be courageous, and be valiant!" 29 The servants of Absalom did to
Amnon as Absalom had commanded. Then all the king's sons arose, and every man got up on his mule and
fled. 30 While they were on the way, the news came to David, saying, "Absalom has slain all the king's sons, and
there is not one of them left!" 31 Then the king arose, and tore his garments, and lay on the earth; and all his
servants stood by with their clothes torn. 32 Jonadab the son of Shimeah, David's brother, answered, "Don't let
my adonai suppose that they have killed all the young men, the king's sons, for Amnon only is dead; for by the
appointment of Absalom this has been determined from the day that he forced his sister Tamar. 33 Now
therefore don't let my adonai the king take the thing to his heart, to think that all the king's sons are dead; for

only Amnon is dead." [34] But Absalom fled. The young man who kept the watch lifted up his eyes and looked, and behold, many people were coming by way of the hillside behind him. [35] Jonadab said to the king, "Behold, the king's sons are coming! It is as your servant said." [36] As soon as he had finished speaking, behold, the king's sons came, and lifted up their voices and wept. The king also and all his servants wept bitterly. [37] But Absalom fled and went to Talmai the son of Ammihur, king of Geshur. David mourned for his son every day. [38] So Absalom fled and went to Geshur, and was there three years. [39] King David longed to go out to Absalom, for he was comforted concerning Amnon, since he was dead.

Chapter 14

[1] Now Joab the son of Zeruiah perceived that the king's heart was towards Absalom. [2] Joab sent to Tekoa and brought a wise woman from there, and said to her, "Please act like a mourner, and put on mourning clothing, please, and don't anoint yourself with oil; but be as a woman who has mourned a long time for the dead. [3] Go in to the king and speak like this to him." So Joab put the words in her mouth. [4] When the woman of Tekoa spoke to the king, she fell on her face to the ground, showed respect, and said, "Help, O king!" [5] The king said to her, "What ails you?" She answered, "Truly I am a widow, and my husband is dead. [6] Your servant had two sons; and they both fought together in the field, and there was no one to part them, but the one struck the other and killed him. [7] Behold, the whole family has risen against your servant, and they say, 'Deliver him who struck his brother, that we may kill him for the life of his brother whom he killed, and so destroy the heir also.' Thus they would quench my coal which is left, and would leave to my husband neither name nor remainder on the surface of the earth." [8] The king said to the woman, "Go to your house, and I will give a command concerning you." [9] The woman of Tekoa said to the king, "My adonai, O king, may the iniquity be on me, and on my father's house; and may the king and his throne be guiltless." [10] The king said, "Whoever says anything to you, bring him to me, and he will not bother you any more." [11] Then she said, "Please let the king remember YHWH your Elohim, that the avenger of blood destroy not any more, lest they destroy my son." He said, "As YHWH lives, not one hair of your son shall fall to the earth." [12] Then the woman said, "Please let your servant speak a word to my adonai the king." He said, "Say on." [13] The woman said, "Why then have you devised such a thing against the people of Elohim? For in speaking this word the king is as one who is guilty, in that the king does not bring home again his banished one. [14] For we must die, and are like water spilled on the ground, which can't be gathered up again; neither does Elohim take away life, but devises means, that he who is banished not be an outcast from him. [15] Now therefore, seeing that I have come to speak this word to my adonai the king, it is because the people have made me afraid. Your servant said, 'I will now speak to the king; it may be that the king will perform the request of his servant.' [16] For the king will hear, to deliver his servant out of the hand of the man who would destroy me and my son together out of the inheritance of Elohim. [17] Then your servant said, 'Please let the word of my adonai the king bring rest; for as a malak of Elohim, so is my adonai the king to discern good and bad. May YHWH, your Elohim, be with you.'" [18] Then the king answered the woman, "Please don't hide anything from me that I ask you." The woman said, "Let my adonai the king now speak." [19] The king said, "Is the hand of Joab with you in all this?" The woman answered, "As your soul lives, my adonai the king, no one can turn to the right hand or to the left from anything that my adonai the king has spoken; for your servant Joab urged me, and he put all these words in the mouth of your servant. [20] Your servant Joab has done this thing to change the face of the matter. My adonai is wise, according to the wisdom of a malak of Elohim, to know all things that are in the earth." [21] The king said to Joab, "Behold now, I have granted this thing. Go therefore, and bring the young man Absalom back." [22] Joab fell to the ground on his face, showed respect, and blessed the king. Joab said, "Today your servant knows that I have found favour in your sight, my adonai, O king, in that the king has performed the request of his servant." [23] So Joab arose and went to Geshur, and brought Absalom to Jerusalem. [24] The king said, "Let him return to his own house, but let him not see my face." So Absalom returned to his own house, and didn't see the king's face. [25] Now in all Israel there was no one to be so much praised as Absalom for his beauty. From the sole of his foot even to the crown of his head there was no defect in him. [26] When he cut the

hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it), he weighed the hair of his head at two hundred shekels, after the king's weight. [27] Three sons were born to Absalom, and one daughter, whose name was Tamar. She was a woman with a beautiful face. [28] Absalom lived two full years in Jerusalem, and he didn't see the king's face. [29] Then Absalom sent for Joab, to send him to the king, but he would not come to him. Then he sent again a second time, but he would not come. [30] Therefore he said to his servants, "Behold, Joab's field is near mine, and he has barley there. Go and set it on fire." So Absalom's servants set the field on fire. [31] Then Joab arose and came to Absalom to his house, and said to him, "Why have your servants set my field on fire?" [32] Absalom answered Joab, "Behold, I sent to you, saying, 'Come here, that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me to be there still. Now therefore, let me see the king's face; and if there is iniquity in me, let him kill me."'" [33] So Joab came to the king and told him; and when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king; and the king kissed Absalom.

Chapter 15

[1] After this, Absalom prepared a chariot and horses for himself, and fifty men to run before him. [2] Absalom rose up early, and stood beside the way of the gate. When any man had a suit which should come to the king for judgement, then Absalom called to him, and said, "What city are you from?" He said, "Your servant is of one of the tribes of Israel." [3] Absalom said to him, "Behold, your matters are good and right; but there is no man deputized by the king to hear you." [4] Absalom said moreover, "Oh that I were made judge in the land, that every man who has any suit or cause might come to me, and I would do him justice!" [5] It was so, that when any man came near to bow down to him, he stretched out his hand, took hold of him, and kissed him. [6] Absalom did this sort of thing to all Israel who came to the king for judgement. So Absalom stole the hearts of the men of Israel. [7] At the end of forty years, Absalom said to the king, "Please let me go and pay my vow, which I have vowed to YHWH, in Hebron. [8] For your servant vowed a vow while I stayed at Geshur in Syria, saying, 'If YHWH shall indeed bring me again to Jerusalem, then I will serve YHWH.'" [9] The king said to him, "Go in peace." So he arose and went to Hebron. [10] But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom is king in Hebron!'" [11] Two hundred men went with Absalom out of Jerusalem, who were invited, and went in their simplicity; and they didn't know anything. [12] Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he was offering the sacrifices. The conspiracy was strong, for the people increased continually with Absalom. [13] A messenger came to David, saying, "The hearts of the men of Israel are after Absalom." [14] David said to all his servants who were with him at Jerusalem, "Arise! Let's flee, or else none of us will escape from Absalom. Hurry to depart, lest he overtake us quickly and bring down evil on us, and strike the city with the edge of the sword." [15] The king's servants said to the king, "Behold, your servants are ready to do whatever my adonai the king chooses." [16] The king went out, and all his household after him. The king left ten women, who were concubines, to keep the house. [17] The king went out, and all the people after him; and they stayed in Beth Merhak. [18] All his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king. [19] Then the king said to Ittai the Gittite, "Why do you also go with us? Return, and stay with the king; for you are a foreigner and also an exile. Return to your own place. [20] Whereas you came but yesterday, should I today make you go up and down with us, since I go where I may? Return, and take back your brothers. Chesed and truth be with you." [21] Ittai answered the king and said, "As YHWH lives, and as my adonai the king lives, surely in what place my adonai the king is, whether for death or for life, your servant will be there also." [22] David said to Ittai, "Go and pass over." Ittai the Gittite passed over, and all his men, and all the little ones who were with him. [23] All the country wept with a loud voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over towards the way of the wilderness. [24] Behold, Zadok also came, and all the Levites with him, bearing the ark of Elohim; and they set down Elohim's ark; and Abiathar went up until all the people finished passing out of

the city. [25] The king said to Zadok, “Carry Elohim’s ark back into the city. If I find favour in YHWH’s eyes, he will bring me again, and show me both it and his habitation; [26] but if he says, ‘I have no delight in you,’ behold, here I am. Let him do to me as seems good to him.” [27] The king said also to Zadok the priest, “Aren’t you a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son and Jonathan the son of Abiathar. [28] Behold, I will stay at the fords of the wilderness until word comes from you to inform me.” [29] Zadok therefore and Abiathar carried Elohim’s ark to Jerusalem again; and they stayed there. [30] David went up by the ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. All the people who were with him each covered his head, and they went up, weeping as they went up. [31] Someone told David, saying, “Ahithophel is amongst the conspirators with Absalom.” David said, “YHWH, please turn the counsel of Ahithophel into foolishness.” [32] When David had come to the top, where Elohim was worshipped, behold, Hushai the Archite came to meet him with his tunic torn and earth on his head. [33] David said to him, “If you pass on with me, then you will be a burden to me; [34] but if you return to the city, and tell Absalom, ‘I will be your servant, O king. As I have been your father’s servant in time past, so I will now be your servant; then you will defeat for me the counsel of Ahithophel.’ [35] Don’t you have Zadok and Abiathar the priests there with you? Therefore whatever you hear out of the king’s house, tell it to Zadok and Abiathar the priests. [36] Behold, they have there with them their two sons, Ahimaaz, Zadok’s son, and Jonathan, Abiathar’s son. Send to me everything that you shall hear by them.” [37] So Hushai, David’s friend, came into the city; and Absalom came into Jerusalem.

Chapter 16

[1] When David was a little past the top, behold, Ziba the servant of Mephibosheth met him with a couple of donkeys saddled, and on them two hundred loaves of bread, and one hundred clusters of raisins, and one hundred summer fruits, and a container of wine. [2] The king said to Ziba, “What do you mean by these?” Ziba said, “The donkeys are for the king’s household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that those who are faint in the wilderness may drink.” [3] The king said, “Where is your master’s son?” Ziba said to the king, “Behold, he is staying in Jerusalem; for he said, ‘Today the house of Israel will restore me the kingdom of my father.’” [4] Then the king said to Ziba, “Behold, all that belongs to Mephibosheth is yours.” Ziba said, “I bow down. Let me find favour in your sight, my adonai, O king.” [5] When King David came to Bahurim, behold, a man of the family of Saul’s house came out, whose name was Shimei, the son of Gera. He came out and cursed as he came. [6] He cast stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left. [7] Shimei said when he cursed, “Be gone, be gone, you man of blood, and wicked fellow! [8] YHWH has returned on you all the blood of Saul’s house, in whose place you have reigned! YHWH has delivered the kingdom into the hand of Absalom your son! Behold, you are caught by your own mischief, because you are a man of blood!” [9] Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my adonai the king? Please let me go over and take off his head.” [10] The king said, “What have I to do with you, you sons of Zeruiah? Because he curses, and because YHWH has said to him, ‘Curse David,’ who then shall say, ‘Why have you done so?’” [11] David said to Abishai and to all his servants, “Behold, my son, who came out of my bowels, seeks my life. How much more this Benjamite, now? Leave him alone, and let him curse; for YHWH has invited him. [12] It may be that YHWH will look on the wrong done to me, and that YHWH will repay me good for the cursing of me today.” [13] So David and his men went by the way; and Shimei went along on the hillside opposite him and cursed as he went, threw stones at him, and threw dust. [14] The king and all the people who were with him arrived weary; and he refreshed himself there. [15] Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. [16] When Hushai the Archite, David’s friend, had come to Absalom, Hushai said to Absalom, “Long live the king! Long live the king!” [17] Absalom said to Hushai, “Is this your kindness to your friend? Why didn’t you go with your friend?” [18] Hushai said to Absalom, “No; but whomever YHWH and this people and all the men of Israel have chosen, I will be his, and I will stay with him. [19] Again, whom should I serve? Shouldn’t I serve in the presence of his son? As I

have served in your father's presence, so I will be in your presence." [20] Then Absalom said to Ahithophel, "Give your counsel what we shall do." [21] Ahithophel said to Absalom, "Go in to your father's concubines that he has left to keep the house. Then all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." [22] So they spread a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel. [23] The counsel of Ahithophel, which he gave in those days, was as if a man enquired at the inner sanctuary of Elohim. All the counsel of Ahithophel was like this both with David and with Absalom.

Chapter 17

[1] Moreover Ahithophel said to Absalom, "Let me now choose twelve thousand men, and I will arise and pursue after David tonight. [2] I will come on him while he is weary and exhausted, and will make him afraid. All the people who are with him will flee. I will strike the king only, [3] and I will bring back all the people to you. The man whom you seek is as if all returned. All the people shall be in peace." [4] The saying pleased Absalom well, and all the elders of Israel. [5] Then Absalom said, "Now call Hushai the Archite also, and let's hear likewise what he says." [6] When Hushai had come to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken like this. Shall we do what he says? If not, speak up." [7] Hushai said to Absalom, "The counsel that Ahithophel has given this time is not good." [8] Hushai said moreover, "You know your father and his men, that they are mighty men, and they are fierce in their minds, like a bear robbed of her cubs in the field. Your father is a man of war, and will not lodge with the people. [9] Behold, he is now hidden in some pit, or in some other place. It will happen, when some of them have fallen at the first, that whoever hears it will say, 'There is a slaughter amongst the people who follow Absalom!' [10] Even he who is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knows that your father is a mighty man, and those who are with him are valiant men. [11] But I counsel that all Israel be gathered together to you, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that you go to battle in your own person. [12] So we will come on him in some place where he will be found, and we will light on him as the dew falls on the ground, then we will not leave so much as one of him and of all the men who are with him. [13] Moreover, if he has gone into a city, then all Israel will bring ropes to that city, and we will draw it into the river, until there isn't one small stone found there." [14] Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For YHWH had ordained to defeat the good counsel of Ahithophel, to the intent that YHWH might bring evil on Absalom. [15] Then Hushai said to Zadok and to Abiathar the priests, "Ahithophel counselled Absalom and the elders of Israel that way; and I have counselled this way. [16] Now therefore send quickly, and tell David, saying, 'Don't lodge tonight at the fords of the wilderness, but by all means pass over, lest the king be swallowed up, and all the people who are with him.'" [17] Now Jonathan and Ahimaaz were staying by En Rogel; and a female servant used to go and report to them, and they went and told King David; for they couldn't risk being seen coming into the city. [18] But a boy saw them, and told Absalom. Then they both went away quickly and came to the house of a man in Bahurim, who had a well in his court; and they went down there. [19] The woman took and spread the covering over the well's mouth, and spread out crushed grain on it; and nothing was known. [20] Absalom's servants came to the woman to the house; and they said, "Where are Ahimaaz and Jonathan?" The woman said to them, "They have gone over the brook of water." When they had sought and could not find them, they returned to Jerusalem. [21] After they had departed, they came up out of the well and went and told King David; and they said to David, "Arise and pass quickly over the water; for thus has Ahithophel counselled against you." [22] Then David arose, and all the people who were with him, and they passed over the Jordan. By the morning light there lacked not one of them who had not gone over the Jordan. [23] When Ahithophel saw that his counsel was not followed, he saddled his donkey, arose, and went home to his city, set his house in order, and hanged himself; and he died, and was buried in the tomb of his father. [24] Then David came to Mahanaim. Absalom passed over the Jordan, he and all the men of Israel with him. [25] Absalom set Amasa over the army instead of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, who went in to Abigail the daughter of

Nahash, sister to Zeruiah, Joab's mother. [26] Israel and Absalom encamped in the land of Gilead. [27] When David had come to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, [28] brought beds, basins, earthen vessels, wheat, barley, meal, parched grain, beans, lentils, roasted grain, [29] honey, butter, sheep, and cheese of the herd, for David and for the people who were with him to eat; for they said, "The people are hungry, weary, and thirsty in the wilderness."

Chapter 18

[1] David counted the people who were with him, and set captains of thousands and captains of hundreds over them. [2] David sent the people out, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. The king said to the people, "I will also surely go out with you myself." [3] But the people said, "You shall not go out, for if we flee away, they will not care for us, neither if half of us die, will they care for us. But you are worth ten thousand of us. Therefore now it is better that you are ready to help us out of the city." [4] The king said to them, "I will do what seems best to you." The king stood beside the gate, and all the people went out by hundreds and by thousands. [5] The king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man Absalom." All the people heard when the king commanded all the captains concerning Absalom. [6] So the people went out into the field against Israel; and the battle was in the forest of Ephraim. [7] The people of Israel were struck there before David's servants, and there was a great slaughter there that day of twenty thousand men. [8] For the battle was there spread over the surface of all the country, and the forest devoured more people that day than the sword devoured. [9] Absalom happened to meet David's servants. Absalom was riding on his mule, and the mule went under the thick boughs of a great oak; and his head caught hold of the oak, and he was hanging between the sky and earth; and the mule that was under him went on. [10] A certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanging in an oak." [11] Joab said to the man who told him, "Behold, you saw it, and why didn't you strike him there to the ground? I would have given you ten pieces of silver and a sash." [12] The man said to Joab, "Though I should receive a thousand pieces of silver in my hand, I still wouldn't stretch out my hand against the king's son; for in our hearing the king commanded you and Abishai and Ittai, saying, 'Beware that no one touch the young man Absalom.' [13] Otherwise, if I had dealt falsely against his life (and there is no matter hidden from the king), then you yourself would have set yourself against me." [14] Then Joab said, "I'm not going to wait like this with you." He took three darts in his hand and thrust them through Absalom's heart while he was still alive in the middle of the oak. [15] Ten young men who bore Joab's armour surrounded and struck Absalom, and killed him. [16] Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held the people back. [17] They took Absalom and cast him into a great pit in the forest, and raised over him a very great heap of stones. Then all Israel fled, each to his own tent. [18] Now Absalom in his lifetime had taken and reared up for himself the pillar which is in the king's valley, for he said, "I have no son to keep my name in memory." He called the pillar after his own name. It is called Absalom's monument, to this day. [19] Then Ahimaaz the son of Zadok said, "Let me now run and carry the king news, how YHWH has avenged him of his enemies." [20] Joab said to him, "You must not be the bearer of news today, but you must carry news another day. But today you must carry no news, because the king's son is dead." [21] Then Joab said to the Cushite, "Go, tell the king what you have seen!" The Cushite bowed himself to Joab, and ran. [22] Then Ahimaaz the son of Zadok said yet again to Joab, "But come what may, please let me also run after the Cushite." Joab said, "Why do you want to run, my son, since you will have no reward for the news?" [23] "But come what may," he said, "I will run." He said to him, "Run!" Then Ahimaaz ran by the way of the Plain, and outran the Cushite. [24] Now David was sitting between the two gates; and the watchman went up to the roof of the gate to the wall, and lifted up his eyes and looked, and, behold, a man running alone. [25] The watchman shouted and told the king. The king said, "If he is alone, there is news in his mouth." He came closer and closer. [26] The watchman saw another man running; and the watchman called to the gatekeeper and said, "Behold, a

man running alone!" The king said, "He also brings news." [27] The watchman said, "I think the running of the first one is like the running of Ahimaaz the son of Zadok." The king said, "He is a good man, and comes with good news." [28] Ahimaaz called, and said to the king, "All is well." He bowed himself before the king with his face to the earth, and said, "Blessed is YHWH your Elohim, who has delivered up the men who lifted up their hand against my adonai the king!" [29] The king said, "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent the king's servant, even me your servant, I saw a great tumult, but I don't know what it was." [30] The king said, "Come and stand here." He came and stood still. [31] Behold, the Cushite came. The Cushite said, "Good news for my adonai the king, for YHWH has avenged you today of all those who rose up against you." [32] The king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "May the enemies of my adonai the king, and all who rise up against you to do you harm, be as that young man is." [33] The king was much moved, and went up to the room over the gate and wept. As he went, he said, "My son Absalom! My son, my son Absalom! I wish I had died instead of you, Absalom, my son, my son!"

Chapter 19

[1] Joab was told, "Behold, the king weeps and mourns for Absalom." [2] The victory that day was turned into mourning amongst all the people, for the people heard it said that day, "The king grieves for his son." [3] The people sneaked into the city that day, as people who are ashamed steal away when they flee in battle. [4] The king covered his face, and the king cried with a loud voice, "My son Absalom, Absalom, my son, my son!" [5] Joab came into the house to the king, and said, "Today you have shamed the faces of all your servants who today have saved your life, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines; [6] in that you love those who hate you and hate those who love you. For you have declared today that princes and servants are nothing to you. For today I perceive that if Absalom had lived and we had all died today, then it would have pleased you well. [7] Now therefore arise, go out and speak to comfort your servants; for I swear by YHWH, if you don't go out, not a man will stay with you this night. That would be worse to you than all the evil that has happened to you from your youth until now." [8] Then the king arose and sat in the gate. The people were all told, "Behold, the king is sitting in the gate." All the people came before the king. Now Israel had fled every man to his tent. [9] All the people were at strife throughout all the tribes of Israel, saying, "The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he has fled out of the land from Absalom. [10] Absalom, whom we anointed over us, is dead in battle. Now therefore why don't you speak a word of bringing the king back?" [11] King David sent to Zadok and to Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the speech of all Israel has come to the king, to return him to his house? [12] You are my brothers. You are my bone and my flesh. Why then are you the last to bring back the king?' [13] Say to Amasa, 'Aren't you my bone and my flesh? Elohim do so to me, and more also, if you aren't captain of the army before me continually instead of Joab.'" [14] He bowed the heart of all the men of Judah, even as one man, so that they sent to the king, saying, "Return, you and all your servants." [15] So the king returned, and came to the Jordan. Judah came to Gilgal, to go to meet the king, to bring the king over the Jordan. [16] Shimei the son of Gera, the Benjamite, who was of Bahurim, hurried and came down with the men of Judah to meet King David. [17] There were a thousand men of Benjamin with him, and Ziba the servant of Saul's house, and his fifteen sons and his twenty servants with him; and they went through the Jordan in the presence of the king. [18] A ferry boat went to bring over the king's household, and to do what he thought good. Shimei the son of Gera fell down before the king when he had come over the Jordan. [19] He said to the king, "Don't let my adonai impute iniquity to me, or remember that which your servant did perversely the day that my adonai the king went out of Jerusalem, that the king should take it to his heart. [20] For your servant knows that I have sinned. Therefore behold, I have come today as the first of all the house of Joseph to go down to meet my adonai the king." [21] But Abishai the son of Zeruiah answered, "Shouldn't Shimei be put to death for this, because he cursed YHWH's anointed?" [22] David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any

man be put to death today in Israel? For don't I know that I am king over Israel today?" [23] The king said to Shimei, "You will not die." The king swore to him. [24] Mephibosheth the son of Saul came down to meet the king; and he had neither groomed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. [25] When he had come to Jerusalem to meet the king, the king said to him, "Why didn't you go with me, Mephibosheth?" [26] He answered, "My adonai, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go with the king,' because your servant is lame. [27] He has slandered your servant to my adonai the king, but my adonai the king is as a malak of Elohim. Therefore do what is good in your eyes. [28] For all my father's house were but dead men before my adonai the king; yet you set your servant amongst those who ate at your own table. What right therefore have I yet that I should appeal any more to the king?" [29] The king said to him, "Why do you speak any more of your matters? I say, you and Ziba divide the land." [30] Mephibosheth said to the king, "Yes, let him take all, because my adonai the king has come in peace to his own house." [31] Barzillai the Gileadite came down from Rogelim; and he went over the Jordan with the king to conduct him over the Jordan. [32] Now Barzillai was a very aged man, even eighty years old. He had provided the king with sustenance while he stayed at Mahanaim, for he was a very great man. [33] The king said to Barzillai, "Come over with me, and I will sustain you with me in Jerusalem." [34] Barzillai said to the king, "How many are the days of the years of my life, that I should go up with the king to Jerusalem? [35] I am eighty years old, today. Can I discern between good and bad? Can your servant taste what I eat or what I drink? Can I hear the voice of singing men and singing women any more? Why then should your servant be a burden to my adonai the king? [36] Your servant will just go over the Jordan with the king. Why should the king repay me with such a reward? [37] Please let your servant turn back again, that I may die in my own city, by the grave of my father and my mother. But behold, your servant Chimham; let him go over with my adonai the king; and do to him what shall seem good to you." [38] The king answered, "Chimham shall go over with me, and I will do to him that which shall seem good to you. Whatever you request of me, that I will do for you." [39] All the people went over the Jordan, and the king went over. Then the king kissed Barzillai and blessed him; and he returned to his own place. [40] So the king went over to Gilgal, and Chimham went over with him. All the people of Judah brought the king over, and also half the people of Israel. [41] Behold, all the men of Israel came to the king, and said to the king, "Why have our brothers the men of Judah stolen you away, and brought the king and his household, over the Jordan, and all David's men with him?" [42] All the men of Judah answered the men of Israel, "Because the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king's cost? Or has he given us any gift?" [43] The men of Israel answered the men of Judah, and said, "We have ten parts in the king, and we have also more claim to David than you. Why then did you despise us, that our advice should not be first had in bringing back our king?" The words of the men of Judah were fiercer than the words of the men of Israel.

Chapter 20

[1] There happened to be there a wicked fellow, whose name was Sheba the son of Bichri, a Benjamite; and he blew the trumpet, and said, "We have no portion in David, neither have we inheritance in the son of Jesse. Every man to his tents, Israel!" [2] So all the men of Israel went up from following David, and followed Sheba the son of Bichri; but the men of Judah joined with their king, from the Jordan even to Jerusalem. [3] David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in custody and provided them with sustenance, but didn't go in to them. So they were shut up to the day of their death, living in widowhood. [4] Then the king said to Amasa, "Call me the men of Judah together within three days, and be here present." [5] So Amasa went to call the men of Judah together, but he stayed longer than the set time which had been appointed to him. [6] David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom did. Take your adonai's servants and pursue after him, lest he get himself fortified cities, and escape out of our sight." [7] Joab's men went out after him with the Cherethites, the Pelethites, and all the mighty men; and they went out of Jerusalem to pursue Sheba the son of Bichri. [8] When they were at

the great stone which is in Gibeon, Amasa came to meet them. Joab was clothed in his apparel of war that he had put on, and on it was a sash with a sword fastened on his waist in its sheath; and as he went along it fell out. [9] Joab said to Amasa, “Is it well with you, my brother?” Joab took Amasa by the beard with his right hand to kiss him. [10] But Amasa took no heed to the sword that was in Joab’s hand. So he struck him with it in the body and shed out his bowels to the ground, and didn’t strike him again; and he died. Joab and Abishai his brother pursued Sheba the son of Bichri. [11] One of Joab’s young men stood by him, and said, “He who favours Joab, and he who is for David, let him follow Joab!” [12] Amasa lay wallowing in his blood in the middle of the highway. When the man saw that all the people stood still, he carried Amasa out of the highway into the field, and cast a garment over him when he saw that everyone who came by him stood still. [13] When he was removed out of the highway, all the people went on after Joab to pursue Sheba the son of Bichri. [14] He went through all the tribes of Israel to Abel, to Beth Maacah, and all the Berites. They were gathered together, and went also after him. [15] They came and besieged him in Abel of Beth Maacah, and they cast up a mound against the city, and it stood against the rampart; and all the people who were with Joab battered the wall to throw it down. [16] Then a wise woman cried out of the city, “Hear, hear! Please say to Joab, ‘Come near here, that I may speak with you.’” [17] He came near to her; and the woman said, “Are you Joab?” He answered, “I am.” Then she said to him, “Hear the words of your servant.” He answered, “I’m listening.” [18] Then she spoke, saying, “They used to say in old times, ‘They shall surely ask counsel at Abel,’ and so they settled a matter. [19] I am amongst those who are peaceable and faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up YHWH’s inheritance?” [20] Joab answered, “Far be it, far be it from me, that I should swallow up or destroy. [21] The matter is not so. But a man of the hill country of Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, even against David. Just deliver him, and I will depart from the city.” The woman said to Joab, “Behold, his head will be thrown to you over the wall.” [22] Then the woman went to all the people in her wisdom. They cut off the head of Sheba the son of Bichri, and threw it out to Joab. He blew the trumpet, and they were dispersed from the city, every man to his tent. Then Joab returned to Jerusalem to the king. [23] Now Joab was over all the army of Israel, Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites, [24] Adoram was over the men subject to forced labour, Jehoshaphat the son of Ahilud was the recorder, [25] Sheva was scribe, Zadok and Abiathar were priests, [26] and Ira the Jairite was chief minister to David.

Chapter 21

[1] There was a famine in the days of David for three years, year after year; and David sought the face of YHWH. YHWH said, “It is for Saul, and for his bloody house, because he put the Gibeonites to death.” [2] The king called the Gibeonites and said to them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn to them; and Saul sought to kill them in his zeal for the children of Israel and Judah); [3] and David said to the Gibeonites, “What should I do for you? And with what should I make atonement, that you may bless YHWH’s inheritance?” [4] The Gibeonites said to him, “It is no matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel.” He said, “I will do for you whatever you say.” [5] They said to the king, “The man who consumed us and who plotted against us, that we should be destroyed from remaining in any of the borders of Israel, [6] let seven men of his sons be delivered to us, and we will hang them up to YHWH in Gibeah of Saul, the chosen of YHWH.” The king said, “I will give them.” [7] But the king spared Mephibosheth the son of Jonathan the son of Saul, because of YHWH’s oath that was between them, between David and Jonathan the son of Saul. [8] But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Merab the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite. [9] He delivered them into the hands of the Gibeonites; and they hanged them on the mountain before YHWH, and all seven of them fell together. They were put to death in the days of harvest, in the first days, at the beginning of barley harvest. [10] Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest

until water poured on them from the sky. She allowed neither the birds of the sky to rest on them by day, nor the animals of the field by night. [11] David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. [12] So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the street of Beth Shan, where the Philistines had hanged them in the day that the Philistines killed Saul in Gilboa; [13] and he brought up from there the bones of Saul and the bones of Jonathan his son. They also gathered the bones of those who were hanged. [14] They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father; and they performed all that the king commanded. After that, Elohim answered prayer for the land. [15] The Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. David grew faint; [16] and Ishbibenob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of bronze in weight, he being armed with a new sword, thought he would kill David. [17] But Abishai the son of Zeruiah helped him, and struck the Philistine and killed him. Then the men of David swore to him, saying, “Don’t go out with us to battle any more, so that you don’t quench the lamp of Israel.” [18] After this, there was again war with the Philistines at Gob. Then Sibbecai the Hushathite killed Saph, who was of the sons of the giant. [19] There was again war with the Philistines at Gob, and Elhanan the son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite’s brother, the staff of whose spear was like a weaver’s beam. [20] There was again war at Gath, where there was a man of great stature, who had six fingers on every hand and six toes on every foot, twenty-four in number, and he also was born to the giant. [21] When he defied Israel, Jonathan the son of Shimei, David’s brother, killed him. [22] These four were born to the giant in Gath; and they fell by the hand of David and by the hand of his servants.

Chapter 22

[1] David spoke to YHWH the words of this song in the day that YHWH delivered him out of the hand of all his enemies, and out of the hand of Saul, [2] and he said: “YHWH is my rock, my fortress, and my deliverer, even mine; [3] Elohim is my rock in whom I take refuge; my shield, and the horn of my salvation, my high tower, and my refuge. My saviour, you save me from violence. [4] I call on YHWH, who is worthy to be praised; So shall I be saved from my enemies. [5] For the waves of death surrounded me. The floods of ungodliness made me afraid. [6] The cords of Sheol were around me. The snares of death caught me. [7] In my distress, I called on YHWH. Yes, I called to my Elohim. He heard my voice out of his temple. My cry came into his ears. [8] Then the earth shook and trembled. The foundations of heaven quaked and were shaken, because he was angry. [9] Smoke went up out of his nostrils. Consuming fire came out of his mouth. Coals were kindled by it. [10] He bowed the heavens also, and came down. Thick darkness was under his feet. [11] He rode on a cherub, and flew. Yes, he was seen on the wings of the wind. [12] He made darkness a shelter around himself, gathering of waters, and thick clouds of the skies. [13] At the brightness before him, coals of fire were kindled. [14] YHWH thundered from heaven. The Elyon uttered his voice. [15] He sent out arrows and scattered them, lightning and confused them. [16] Then the channels of the sea appeared. The foundations of the world were laid bare by YHWH’s rebuke, at the blast of the breath of his nostrils. [17] He sent from on high and he took me. He drew me out of many waters. [18] He delivered me from my strong enemy, from those who hated me, for they were too mighty for me. [19] They came on me in the day of my calamity, but YHWH was my support. [20] He also brought me out into a large place. He delivered me, because he delighted in me. [21] YHWH rewarded me according to my righteousness. He rewarded me according to the cleanness of my hands. [22] For I have kept YHWH’s ways, and have not wickedly departed from my Elohim. [23] For all his ordinances were before me. As for his statutes, I didn’t depart from them. [24] I was also perfect towards him. I kept myself from my iniquity. [25] Therefore YHWH has rewarded me according to my righteousness, According to my cleanness in his eyesight. [26] With the merciful you will show yourself merciful. With the perfect man you will show yourself perfect. [27] With the pure you will show yourself pure. With the crooked you will show yourself shrewd. [28] You will save the afflicted people, but your eyes are on the arrogant, that you may bring them down. [29] For you are my lamp, YHWH. YHWH will light up my darkness. [30] For by you, I

run against a troop. By my Elohim, I leap over a wall. [31] As for Elohim, his way is perfect. YHWH's word is tested. He is a shield to all those who take refuge in him. [32] For who is Elohim, besides YHWH? Who is a rock, besides our Elohim? [33] Elohim is my strong fortress. He makes my way perfect. [34] He makes his feet like hinds' feet, and sets me on my high places. [35] He teaches my hands to war, so that my arms bend a bow of bronze. [36] You have also given me the shield of your salvation. Your gentleness has made me great. [37] You have enlarged my steps under me. My feet have not slipped. [38] I have pursued my enemies and destroyed them. I didn't turn again until they were consumed. [39] I have consumed them, and struck them through, so that they can't arise. Yes, they have fallen under my feet. [40] For you have armed me with strength for the battle. You have subdued under me those who rose up against me. [41] You have also made my enemies turn their backs to me, that I might cut off those who hate me. [42] They looked, but there was no one to save; even to YHWH, but he didn't answer them. [43] Then I beat them as small as the dust of the earth. I crushed them as the mire of the streets, and spread them abroad. [44] You also have delivered me from the strivings of my people. You have kept me to be the head of the nations. A people whom I have not known will serve me. [45] The foreigners will submit themselves to me. As soon as they hear of me, they will obey me. [46] The foreigners will fade away, and will come trembling out of their close places. [47] YHWH lives! Blessed be my rock! Exalted be Elohim, the rock of my salvation, [48] even the Elohim who executes vengeance for me, who brings down peoples under me, [49] who brings me away from my enemies. Yes, you lift me up above those who rise up against me. You deliver me from the violent man. [50] Therefore I will give thanks to you, YHWH, amongst the nations, and will sing praises to your name. [51] He gives great deliverance to his king, and shows chesed to his anointed, to David and to his offspring, forever more."

Chapter 23

[1] Now these are the last words of David. David the son of Jesse says, the man who was raised on high says, the anointed of the Elohim of Jacob, the sweet psalmist of Israel: [2] "YHWH's Ruach spoke by me. His word was on my tongue. [3] The Elohim of Israel said, the Rock of Israel spoke to me, 'One who rules over men righteously, who rules in the fear of Elohim, [4] shall be as the light of the morning when the sun rises, a morning without clouds, when the tender grass springs out of the earth, through clear shining after rain.' [5] Isn't my house so with Elohim? Yet he has made with me an everlasting covenant, ordered in all things, and sure, for it is all my salvation and all my desire. Won't he make it grow? [6] But all the ungodly will be as thorns to be thrust away, because they can't be taken with the hand. [7] The man who touches them must be armed with iron and the staff of a spear. They will be utterly burnt with fire in their place." [8] These are the names of the mighty men whom David had: Josheb Basshebeth a Tahchemonite, chief of the captains; he was called Adino the Eznite, who killed eight hundred at one time. [9] After him was Eleazar the son of Dodai the son of an Ahohite, one of the three mighty men with David when they defied the Philistines who were there gathered together to battle, and the men of Israel had gone away. [10] He arose and struck the Philistines until his hand was weary, and his hand froze to the sword; and YHWH worked a great victory that day; and the people returned after him only to take plunder. [11] After him was Shammah the son of Agee a Hararite. The Philistines had gathered together into a troop where there was a plot of ground full of lentils; and the people fled from the Philistines. [12] But he stood in the middle of the plot and defended it, and killed the Philistines; and YHWH worked a great victory. [13] Three of the thirty chief men went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. [14] David was then in the stronghold; and the garrison of the Philistines was then in Bethlehem. [15] David said longingly, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!" [16] The three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem that was by the gate and took it and brought it to David; but he would not drink of it, but poured it out to YHWH. [17] He said, "Be it far from me, YHWH, that I should do this! Isn't this the blood of the men who risked their lives to go?" Therefore he would not drink it. The three mighty men did these things. [18] Abishai, the brother of Joab, the son of Zeruiah, was chief of the three. He lifted up his spear against three hundred and killed them, and had a name amongst the three. [19] Wasn't he most

honourable of the three? Therefore he was made their captain. However he wasn't included as one of the three. [20] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit in a time of snow. [21] He killed a huge Egyptian, and the Egyptian had a spear in his hand; but he went down to him with a staff and plucked the spear out of the Egyptian's hand, and killed him with his own spear. [22] Benaiah the son of Jehoiada did these things, and had a name amongst the three mighty men. [23] He was more honourable than the thirty, but he didn't attain to the three. David set him over his guard. [24] Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem, [25] Shammah the Harodite, Elika the Harodite, [26] Helez the Paltite, Ira the son of Ikkesh the Tekoite, [27] Abiezer the Anathothite, Mebunnai the Hushathite, [28] Zalmon the Ahohite, Maharai the Netophathite, [29] Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin, [30] Benaiah a Pirathonite, Hiddai of the brooks of Gaash. [31] Abialbon the Arbathite, Azmaveth the Barhumite, [32] Eliahba the Shaalbonite, the sons of Jashen, Jonathan, [33] Shammah the Hararite, Ahiam the son of Sharar the Ararite, [34] Eliphelet the son of Ahasbai, the son of the Maacathite, Eliam the son of Ahithophel the Gilonite, [35] Hezro the Carmelite, Paarai the Arbite, [36] Igal the son of Nathan of Zobah, Bani the Gadite, [37] Zelek the Ammonite, Naharai the Beerothite, armour bearers to Joab the son of Zeruiah, [38] Ira the Ithrite, Gareb the Ithrite, [39] and Uriah the Hittite: thirty-seven in all.

Chapter 24

[1] Again YHWH's anger burnt against Israel, and he moved David against them, saying, "Go, count Israel and Judah." [2] The king said to Joab the captain of the army, who was with him, "Now go back and forth through all the tribes of Israel, from Dan even to Beersheba, and count the people, that I may know the sum of the people." [3] Joab said to the king, "Now may YHWH your Elohim add to the people, however many they may be, one hundred times; and may the eyes of my adonai the king see it. But why does my adonai the king delight in this thing?" [4] Notwithstanding, the king's word prevailed against Joab and against the captains of the army. Joab and the captains of the army went out from the presence of the king to count the people of Israel. [5] They passed over the Jordan and encamped in Aroer, on the right side of the city that is in the middle of the valley of Gad, and to Jazer; [6] then they came to Gilead and to the land of Tahtim Hodshi; and they came to Dan Jaan and around to Sidon, [7] and came to the stronghold of Tyre, and to all the cities of the Hivites and of the Canaanites; and they went out to the south of Judah, at Beersheba. [8] So when they had gone back and forth through all the land, they came to Jerusalem at the end of nine months and twenty days. [9] Joab gave up the sum of the counting of the people to the king; and there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men. [10] David's heart struck him after he had counted the people. David said to YHWH, "I have sinned greatly in that which I have done. But now, YHWH, put away, I beg you, the iniquity of your servant; for I have done very foolishly." [11] When David rose up in the morning, YHWH's word came to the prophet Gad, David's seer, saying, [12] "Go and speak to David, 'YHWH says, "I offer you three things. Choose one of them, that I may do it to you."'" [13] So Gad came to David, and told him, saying, "Shall seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now answer, and consider what answer I shall return to him who sent me." [14] David said to Gad, "I am in distress. Let us fall now into YHWH's hand, for his mercies are great. Let me not fall into man's hand." [15] So YHWH sent a pestilence on Israel from the morning even to the appointed time; and seventy thousand men died of the people from Dan even to Beersheba. [16] When the malak stretched out his hand towards Jerusalem to destroy it, YHWH relented of the disaster, and said to the malak who destroyed the people, "It is enough. Now withdraw your hand." YHWH's malak was by the threshing floor of Araunah the Jebusite. [17] David spoke to YHWH when he saw the malak who struck the people, and said, "Behold, I have sinned, and I have done perversely; but these sheep, what have they done? Please let your hand be against me, and against my father's house." [18] Gad came that day to David and said to him, "Go up, build an altar to YHWH on the threshing floor of Araunah the Jebusite." [19] David went

up according to the saying of Gad, as YHWH commanded. [20] Araunah looked out, and saw the king and his servants coming on towards him. Then Araunah went out and bowed himself before the king with his face to the ground. [21] Araunah said, “Why has my adonai the king come to his servant?” David said, “To buy your threshing floor, to build an altar to YHWH, that the plague may be stopped from afflicting the people.” [22] Araunah said to David, “Let my adonai the king take and offer up what seems good to him. Behold, the cattle for the burnt offering, and the threshing sledges and the yokes of the oxen for the wood. [23] All this, O king, does Araunah give to the king.” Araunah said to the king, “May YHWH your Elohim accept you.” [24] The king said to Araunah, “No, but I will most certainly buy it from you for a price. I will not offer burnt offerings to YHWH my Elohim which cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver. [25] David built an altar to YHWH there, and offered burnt offerings and peace offerings. So YHWH was entreated for the land, and the plague was removed from Israel.

Melachim Alef

Chapter 1

[1] Now King David was old and advanced in years; and they covered him with clothes, but he couldn't keep warm. [2] Therefore his servants said to him, "Let a young virgin be sought for my adonai the king. Let her stand before the king, and cherish him; and let her lie in your bosom, that my adonai the king may keep warm." [3] So they sought for a beautiful young lady throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king. [4] The young lady was very beautiful; and she cherished the king, and served him; but the king didn't know her intimately. [5] Then Adonijah the son of Haggith exalted himself, saying, "I will be king." Then he prepared him chariots and horsemen, and fifty men to run before him. [6] His father had not displeased him at any time in saying, "Why have you done so?" and he was also a very handsome man; and he was born after Absalom. [7] He conferred with Joab the son of Zeruiah and with Abiathar the priest; and they followed Adonijah and helped him. [8] But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah. [9] Adonijah killed sheep, cattle, and fatlings by the stone of Zoheleth, which is beside En Rogel; and he called all his brothers, the king's sons, and all the men of Judah, the king's servants; [10] but he didn't call Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother. [11] Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Haven't you heard that Adonijah the son of Haggith reigns, and David our adonai doesn't know it? [12] Now therefore come, please let me give you counsel, that you may save your own life and your son Solomon's life. [13] Go in to King David, and tell him, 'Didn't you, my adonai the king, swear to your servant, saying, "Assuredly Solomon your son shall reign after me, and he shall sit on my throne"? Why then does Adonijah reign?' [14] Behold, while you are still talking there with the king, I will also come in after you and confirm your words." [15] Bathsheba went in to the king in his room. The king was very old; and Abishag the Shunammite was serving the king. [16] Bathsheba bowed and showed respect to the king. The king said, "What would you like?" [17] She said to him, "My adonai, you swore by YHWH your Elohim to your servant, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.' [18] Now, behold, Adonijah reigns; and you, my adonai the king, don't know it. [19] He has slain cattle and fatlings and sheep in abundance, and has called all the sons of the king, Abiathar the priest, and Joab the captain of the army; but he hasn't called Solomon your servant. [20] You, my adonai the king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my adonai the king after him. [21] Otherwise it will happen, when my adonai the king sleeps with his fathers, that I and my son Solomon will be considered criminals." [22] Behold, while she was still talking with the king, Nathan the prophet came in. [23] They told the king, saying, "Behold, Nathan the prophet!" When he had come in before the king, he bowed himself before the king with his face to the ground. [24] Nathan said, "My adonai, King, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'? [25] For he has gone down today, and has slain cattle, fatlings, and sheep in abundance, and has called all the king's sons, the captains of the army, and Abiathar the priest. Behold, they are eating and drinking before him, and saying, 'Long live King Adonijah!' [26] But he hasn't called me, even me your servant, Zadok the priest, Benaiah the son of Jehoiada, and your servant Solomon. [27] Was this thing done by my adonai the king, and you haven't shown to your servants who should sit on the throne of my adonai the king after him?" [28] Then King David answered, "Call Bathsheba in to me." She came into the king's presence and stood before the king. [29] The king vowed and said, "As YHWH lives, who has redeemed my soul out of all adversity, [30] most certainly as I swore to you by YHWH, the Elohim of Israel, saying, 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne in my place;' I will most certainly do this today." [31] Then Bathsheba bowed with her face to the earth and showed respect to the king, and said, "Let my adonai King David live forever!" [32] King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." They came before the king. [33] The king said to them, "Take with you the servants of your adonai, and cause Solomon my son to ride on my own mule, and bring him down to Gihon. [34] Let Zadok the priest and Nathan the prophet anoint him there king over Israel. Blow the trumpet, and

say, ‘Long live King Solomon!’ [35] Then come up after him, and he shall come and sit on my throne; for he shall be king in my place. I have appointed him to be prince over Israel and over Judah.” [36] Benaiah the son of Jehoiada answered the king, and said, “Amen. May YHWH, the Elohim of my adonai the king, say so. [37] As YHWH has been with my adonai the king, even so may he be with Solomon, and make his throne greater than the throne of my adonai King David.” [38] So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David’s mule, and brought him to Gihon. [39] Zadok the priest took the horn of oil from the Tent, and anointed Solomon. They blew the trumpet; and all the people said, “Long live King Solomon!” [40] All the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth shook with their sound. [41] Adonijah and all the guests who were with him heard it as they had finished eating. When Joab heard the sound of the trumpet, he said, “Why is this noise of the city being in an uproar?” [42] While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said, “Come in; for you are a worthy man, and bring good news.” [43] Jonathan answered Adonijah, “Most certainly our adonai King David has made Solomon king. [44] The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the Cherethites and the Pelethites; and they have caused him to ride on the king’s mule. [45] Zadok the priest and Nathan the prophet have anointed him king in Gihon. They have come up from there rejoicing, so that the city rang again. This is the noise that you have heard. [46] Also, Solomon sits on the throne of the kingdom. [47] Moreover the king’s servants came to bless our adonai King David, saying, ‘May your Elohim make the name of Solomon better than your name, and make his throne greater than your throne;’ and the king bowed himself on the bed. [48] Also thus said the king, ‘Blessed be YHWH, the Elohim of Israel, who has given one to sit on my throne today, my eyes even seeing it.’” [49] All the guests of Adonijah were afraid, and rose up, and each man went his way. [50] Adonijah was afraid because of Solomon; and he arose, and went, and hung onto the horns of the altar. [51] Solomon was told, “Behold, Adonijah fears King Solomon; for, behold, he is hanging onto the horns of the altar, saying, ‘Let King Solomon swear to me first that he will not kill his servant with the sword.’” [52] Solomon said, “If he shows himself a worthy man, not a hair of his shall fall to the earth; but if wickedness is found in him, he shall die.” [53] So King Solomon sent, and they brought him down from the altar. He came and bowed down to King Solomon; and Solomon said to him, “Go to your house.”

Chapter 2

[1] Now the days of David came near that he should die; and he commanded Solomon his son, saying, [2] “I am going the way of all the earth. You be strong therefore, and show yourself a man; [3] and keep the instruction of YHWH your Elohim, to walk in his ways, to keep his statutes, his mitzvot, his ordinances, and his testimonies, according to that which is written in the law of Moses, that you may prosper in all that you do and wherever you turn yourself. [4] Then YHWH may establish his word which he spoke concerning me, saying, ‘If your children are careful of their way, to walk before me in truth with all their heart and with all their soul, there shall not fail you,’ he said, ‘a man on the throne of Israel.’ [5] “Moreover you know also what Joab the son of Zeruiah did to me, even what he did to the two captains of the armies of Israel, to Abner the son of Ner and to Amasa the son of Jether, whom he killed, and shed the blood of war in peace, and put the blood of war on his sash that was around his waist and in his sandals that were on his feet. [6] Do therefore according to your wisdom, and don’t let his grey head go down to Sheol in peace. [7] But show kindness to the sons of Barzillai the Gileadite, and let them be amongst those who eat at your table; for so they came to me when I fled from Absalom your brother. [8] “Behold, there is with you Shimei the son of Gera, the Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by YHWH, saying, ‘I will not put you to death with the sword.’ [9] Now therefore don’t hold him guiltless, for you are a wise man; and you will know what you ought to do to him, and you shall bring his grey head down to Sheol with blood.” [10] David slept with his fathers, and was buried in David’s city. [11] The days that David reigned over Israel were forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. [12] Solomon

sat on David his father's throne; and his kingdom was firmly established. 13 Then Adonijah the son of Haggith
came to Bathsheba the mother of Solomon. She said, "Do you come peaceably?" He said, "Peaceably. 14 He
said moreover, I have something to tell you." She said, "Say on." 15 He said, "You know that the kingdom was
mine, and that all Israel set their faces on me, that I should reign. However, the kingdom is turned around, and
has become my brother's; for it was his from YHWH. 16 Now I ask one petition of you. Don't deny me." She said
to him, "Say on." 17 He said, "Please speak to Solomon the king (for he will not tell you 'no'), that he give me
Abishag the Shunammite as wife." 18 Bathsheba said, "All right. I will speak for you to the king." 19 Bathsheba
therefore went to King Solomon, to speak to him for Adonijah. The king rose up to meet her and bowed himself
to her, and sat down on his throne and caused a throne to be set for the king's mother; and she sat on his right
hand. 20 Then she said, "I ask one small petition of you; don't deny me." The king said to her, "Ask on, my
mother, for I will not deny you." 21 She said, "Let Abishag the Shunammite be given to Adonijah your brother as
wife." 22 King Solomon answered his mother, "Why do you ask Abishag the Shunammite for Adonijah? Ask for
him the kingdom also, for he is my elder brother; even for him, and for Abiathar the priest, and for Joab the son
of Zeruiah." 23 Then King Solomon swore by YHWH, saying, "Elohim do so to me, and more also, if Adonijah
has not spoken this word against his own life. 24 Now therefore as YHWH lives, who has established me and set
me on my father David's throne, and who has made me a house as he promised, surely Adonijah shall be put to
death today." 25 King Solomon sent Benaiah the son of Jehoiada; and he fell on him, so that he died. 26 To
Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you are worthy of death. But I will not at
this time put you to death, because you bore Adonai YHWH's ark before David my father, and because you
were afflicted in all in which my father was afflicted." 27 So Solomon thrust Abiathar out from being priest to
YHWH, that he might fulfil YHWH's word which he spoke concerning the house of Eli in Shiloh. 28 This news
came to Joab; for Joab had followed Adonijah, although he didn't follow Absalom. Joab fled to YHWH's Tent,
and held onto the horns of the altar. 29 King Solomon was told, "Joab has fled to YHWH's Tent; and behold, he
is by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, fall on him." 30 Benaiah came to
YHWH's Tent, and said to him, "The king says, 'Come out!'" He said, "No; but I will die here." Benaiah brought
the king word again, saying, "This is what Joab said, and this is how he answered me." 31 The king said to him,
"Do as he has said, and fall on him, and bury him, that you may take away the blood, which Joab shed without
cause, from me and from my father's house. 32 YHWH will return his blood on his own head, because he fell on
two men more righteous and better than he, and killed them with the sword, and my father David didn't know it:
Abner the son of Ner, captain of the army of Israel, and Amasa the son of Jether, captain of the army of Judah.
33 So their blood will return on the head of Joab and on the head of his offspring forever. But for David, for his
offspring, for his house, and for his throne, there will be peace forever from YHWH." 34 Then Benaiah the son of
Jehoiada went up and fell on him, and killed him; and he was buried in his own house in the wilderness. 35 The
king put Benaiah the son of Jehoiada in his place over the army; and the king put Zadok the priest in the place
of Abiathar. 36 The king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem, and
live there, and don't go anywhere else. 37 For on the day you go out and pass over the brook Kidron, know for
certain that you will surely die. Your blood will be on your own head." 38 Shimei said to the king, "What you say
is good. As my adonai the king has said, so will your servant do." Shimei lived in Jerusalem many days. 39 At the
end of three years, two of Shimei's slaves ran away to Achish, son of Maacah, king of Gath. They told Shimei,
saying, "Behold, your slaves are in Gath." 40 Shimei arose, saddled his donkey, and went to Gath to Achish to
seek his slaves; and Shimei went and brought his slaves from Gath. 41 Solomon was told that Shimei had gone
from Jerusalem to Gath, and had come again. 42 The king sent and called for Shimei, and said to him, "Didn't I
adjure you by YHWH and warn you, saying, 'Know for certain that on the day you go out and walk anywhere
else, you shall surely die'? You said to me, 'The saying that I have heard is good.' 43 Why then have you not
kept the oath of YHWH and the mitzvah that I have instructed you with?" 44 The king said moreover to Shimei,
"You know in your heart all the wickedness that you did to David my father. Therefore YHWH will return your
wickedness on your own head. 45 But King Solomon will be blessed, and David's throne will be established
before YHWH forever." 46 So the king commanded Benaiah the son of Jehoiada; and he went out, and fell on

him, so that he died. The kingdom was established in the hand of Solomon.

Chapter 3

[1] Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into David's city until he had finished building his own house, YHWH's house, and the wall around Jerusalem. [2] However, the people sacrificed in the high places, because there was not yet a house built for YHWH's name. [3] Solomon loved YHWH, walking in the statutes of David his father, except that he sacrificed and burnt incense in the high places. [4] The king went to Gibeon to sacrifice there, for that was the great high place. Solomon offered a thousand burnt offerings on that altar. [5] In Gibeon, YHWH appeared to Solomon in a dream by night; and Elohim said, "Ask for what I should give you." [6] Solomon said, "You have shown to your servant David my father great chesed, because he walked before you in truth, in righteousness, and in uprightness of heart with you. You have kept for him this great chesed, that you have given him a son to sit on his throne, as it is today. [7] Now, YHWH my Elohim, you have made your servant king instead of David my father. I am just a little child. I don't know how to go out or come in. [8] Your servant is amongst your people which you have chosen, a great people, that can't be numbered or counted for multitude. [9] Give your servant therefore an understanding heart to judge your people, that I may discern between good and evil; for who is able to judge this great people of yours?" [10] This request pleased Adonai, that Solomon had asked this thing. [11] Elohim said to him, "Because you have asked this thing, and have not asked for yourself long life, nor have you asked for riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself understanding to discern justice, [12] behold, I have done according to your word. Behold, I have given you a wise and understanding heart, so that there has been no one like you before you, and after you none will arise like you. [13] I have also given you that which you have not asked, both riches and honour, so that there will not be any amongst the kings like you for all your days. [14] If you will walk in my ways, to keep my statutes and my mitzvot, as your father David walked, then I will lengthen your days." [15] Solomon awoke; and behold, it was a dream. Then he came to Jerusalem and stood before the ark of YHWH's covenant, and offered up burnt offerings, offered peace offerings, and made a feast for all his servants. [16] Then two women who were prostitutes came to the king, and stood before him. [17] The one woman said, "Oh, my adonai, I and this woman dwell in one house. I delivered a child with her in the house. [18] The third day after I delivered, this woman delivered also. We were together. There was no stranger with us in the house, just us two in the house. [19] This woman's child died in the night, because she lay on it. [20] She arose at midnight, and took my son from beside me while your servant slept, and laid it in her bosom, and laid her dead child in my bosom. [21] When I rose in the morning to nurse my child, behold, he was dead; but when I had looked at him in the morning, behold, it was not my son whom I bore." [22] The other woman said, "No! But the living one is my son, and the dead one is your son." The first one said, "No! But the dead one is your son, and the living one is my son." They argued like this before the king. [23] Then the king said, "One says, 'This is my son who lives, and your son is the dead one;' and the other says, 'No! But your son is the dead one, and my son is the living one.'" [24] The king said, "Get me a sword." So they brought a sword before the king. [25] The king said, "Divide the living child in two, and give half to the one, and half to the other." [26] Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, "Oh, my adonai, give her the living child, and in no way kill him!" But the other said, "He shall be neither mine nor yours. Divide him." [27] Then the king answered, "Give the first woman the living child, and definitely do not kill him. She is his mother." [28] All Israel heard of the judgement which the king had judged; and they feared the king, for they saw that the wisdom of Elohim was in him to do justice.

Chapter 4

[1] King Solomon was king over all Israel. [2] These were the princes whom he had: Azariah the son of Zadok, the priest; [3] Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder; [4] Benaiah the son of Jehoiada was over the army; Zadok and Abiathar were priests; [5] Azariah the son of Nathan

was over the officers; Zabud the son of Nathan was chief minister, the king's friend; [6] Ahishar was over the household; and Adoniram the son of Abda was over the men subject to forced labour. [7] Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for a month in the year. [8] These are their names: Ben Hur, in the hill country of Ephraim; [9] Ben Deker, in Makaz, in Shaalbim, Beth Shemesh, and Elon Beth Hanan; [10] Ben Hesed, in Arubboth (Socoh and all the land of Hepher belonged to him); [11] Ben Abinadab, in all the height of Dor (he had Taphath, Solomon's daughter, as wife); [12] Baana the son of Ahilud, in Taanach and Megiddo, and all Beth Shean which is beside Zarethan, beneath Jezreel, from Beth Shean to Abel Meholah, as far as beyond Jokmeam; [13] Ben Geber, in Ramoth Gilead (the towns of Jair the son of Manasseh, which are in Gilead, belonged to him; and the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars, belonged to him); [14] Ahinadab the son of Iddo, in Mahanaim; [15] Ahimaaz, in Naphtali (he also took Basemath the daughter of Solomon as wife); [16] Baana the son of Hushai, in Asher and Bealoth; [17] Jehoshaphat the son of Paruah, in Issachar; [18] Shimei the son of Ela, in Benjamin; [19] Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; and he was the only officer who was in the land. [20] Judah and Israel were numerous as the sand which is by the sea in multitude, eating and drinking and making merry. [21] Solomon ruled over all the kingdoms from the River to the land of the Philistines, and to the border of Egypt. They brought tribute and served Solomon all the days of his life. [22] Solomon's provision for one day was thirty cors of fine flour, sixty measures of meal, [23] ten head of fat cattle, twenty head of cattle out of the pastures, and one hundred sheep, in addition to deer, gazelles, roebucks, and fattened fowl. [24] For he had dominion over all on this side of the River, from Tiphsah even to Gaza, over all the kings on this side of the River; and he had peace on all sides around him. [25] Judah and Israel lived safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. [26] Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. [27] Those officers provided food for King Solomon, and for all who came to King Solomon's table, every man in his month. They let nothing be lacking. [28] They also brought barley and straw for the horses and swift steeds to the place where the officers were, each man according to his duty. [29] Elohim gave Solomon abundant wisdom, understanding, and breadth of mind like the sand that is on the seashore. [30] Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt. [31] For he was wiser than all men—wiser than Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol; and his fame was in all the nations all around. [32] He spoke three thousand proverbs, and his songs numbered one thousand and five. [33] He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows out of the wall; he also spoke of animals, of birds, of creeping things, and of fish. [34] People of all nations came to hear the wisdom of Solomon, sent by all kings of the earth who had heard of his wisdom.

Chapter 5

[1] Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in the place of his father, and Hiram had always loved David. [2] Solomon sent to Hiram, saying, [3] "You know that David my father could not build a house for the name of YHWH his Elohim because of the wars which were around him on every side, until YHWH put his enemies under the soles of his feet. [4] But now YHWH my Elohim has given me rest on every side. There is no enemy and no evil occurrence. [5] Behold, I intend to build a house for the name of YHWH my Elohim, as YHWH spoke to David my father, saying, 'Your son, whom I will set on your throne in your place shall build the house for my name.' [6] Now therefore command that cedar trees be cut for me out of Lebanon. My servants will be with your servants; and I will give you wages for your servants according to all that you say. For you know that there is nobody amongst us who knows how to cut timber like the Sidonians." [7] When Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed is YHWH today, who has given to David a wise son to rule over this great people." [8] Hiram sent to Solomon, saying, "I have heard the message which you have sent to me. I will do all your desire concerning timber of cedar, and concerning cypress timber. [9] My servants will bring them down from Lebanon to the sea. I will make them into

rafts to go by sea to the place that you specify to me, and will cause them to be broken up there, and you will receive them. You will accomplish my desire, in giving food for my household." [10] So Hiram gave Solomon cedar timber and cypress timber according to all his desire. [11] Solomon gave Hiram twenty thousand cors of wheat for food to his household, and twenty cors of pure oil. Solomon gave this to Hiram year by year. [12] YHWH gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a treaty together. [13] King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. [14] He sent them to Lebanon, ten thousand a month by courses: for a month they were in Lebanon, and two months at home; and Adoniram was over the men subject to forced labour. [15] Solomon had seventy thousand who bore burdens, and eighty thousand who were stone cutters in the mountains, [16] besides Solomon's chief officers who were over the work: three thousand and three hundred who ruled over the people who laboured in the work. [17] The king commanded, and they cut out large stones, costly stones, to lay the foundation of the house with worked stone. [18] Solomon's builders and Hiram's builders and the Gebalites cut them, and prepared the timber and the stones to build the house.

Chapter 6

[1] In the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, he began to build YHWH's house. [2] The house which King Solomon built for YHWH had a length of sixty cubits, and its width twenty, and its height thirty cubits. [3] The porch in front of the temple of the house had a length of twenty cubits, which was along the width of the house. Ten cubits was its width in front of the house. [4] He made windows of fixed lattice work for the house. [5] Against the wall of the house, he built floors all around, against the walls of the house all around, both of the temple and of the inner sanctuary; and he made side rooms all around. [6] The lowest floor was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide; for on the outside he made offsets in the wall of the house all around, that the beams should not be inserted into the walls of the house. [7] The house, when it was under construction, was built of stone prepared at the quarry; and no hammer or axe or any tool of iron was heard in the house while it was under construction. [8] The door for the middle side rooms was in the right side of the house. They went up by winding stairs into the middle floor, and out of the middle into the third. [9] So he built the house and finished it; and he covered the house with beams and planks of cedar. [10] He built the floors all along the house, each five cubits high; and they rested on the house with timbers of cedar. [11] YHWH's word came to Solomon, saying, [12] "Concerning this house which you are building, if you will walk in my statutes, and execute my ordinances, and keep all my mitzvot to walk in them, then I will establish my word with you, which I spoke to David your father. [13] I will dwell amongst the children of Israel, and will not forsake my people Israel." [14] So Solomon built the house and finished it. [15] He built the walls of the house within with boards of cedar; from the floor of the house to the walls of the ceiling, he covered them on the inside with wood. He covered the floor of the house with cypress boards. [16] He built twenty cubits of the back part of the house with boards of cedar from the floor to the ceiling. He built this within, for an inner sanctuary, even for the most kodesh place. [17] In front of the temple sanctuary was forty cubits long. [18] There was cedar on the house within, carved with buds and open flowers. All was cedar. No stone was visible. [19] He prepared an inner sanctuary in the middle of the house within, to set the ark of YHWH's covenant there. [20] Within the inner sanctuary was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height. He overlaid it with pure gold. He covered the altar with cedar. [21] So Solomon overlaid the house within with pure gold. He drew chains of gold across before the inner sanctuary, and he overlaid it with gold. [22] He overlaid the whole house with gold, until all the house was finished. He also overlaid the whole altar that belonged to the inner sanctuary with gold. [23] In the inner sanctuary he made two cherubim of olive wood, each ten cubits high. [24] Five cubits was the length of one wing of the cherub, and five cubits was the length of the other wing of the cherub. From the tip of one wing to the tip of the other was ten cubits. [25] The other cherub was ten cubits. Both the cherubim were of one measure and one form. [26] One cherub was ten cubits high, and so

was the other cherub. [27] He set the cherubim within the inner house. The wings of the cherubim were stretched out, so that the wing of the one touched the one wall and the wing of the other cherub touched the other wall; and their wings touched one another in the middle of the house. [28] He overlaid the cherubim with gold. [29] He carved all the walls of the house around with carved figures of cherubim, palm trees, and open flowers, inside and outside. [30] He overlaid the floor of the house with gold, inside and outside. [31] For the entrance of the inner sanctuary, he made doors of olive wood. The lintel and door posts were a fifth part of the wall. [32] So he made two doors of olive wood; and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold. He spread the gold on the cherubim and on the palm trees. [33] He also made the entrance of the temple door posts of olive wood, out of a fourth part of the wall, [34] and two doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding. [35] He carved cherubim, palm trees, and open flowers; and he overlaid them with gold fitted on the engraved work. [36] He built the inner court with three courses of cut stone and a course of cedar beams. [37] The foundation of YHWH's house was laid in the fourth year, in the month Ziv. [38] In the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts and according to all its specifications. So he spent seven years building it.

Chapter 7

[1] Solomon was building his own house thirteen years, and he finished all his house. [2] For he built the House of the Forest of Lebanon. Its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, on four rows of cedar pillars, with cedar beams on the pillars. [3] It was covered with cedar above over the forty-five beams that were on the pillars, fifteen in a row. [4] There were beams in three rows, and window was facing window in three ranks. [5] All the doors and posts were made square with beams; and window was facing window in three ranks. [6] He made the hall of pillars. Its length was fifty cubits and its width thirty cubits, with a porch before them, and pillars and a threshold before them. [7] He made the porch of the throne where he was to judge, even the porch of judgement; and it was covered with cedar from floor to floor. [8] His house where he was to dwell, the other court within the porch, was of the same construction. He made also a house for Pharaoh's daughter (whom Solomon had taken as wife), like this porch. [9] All these were of costly stones, even of stone cut according to measure, sawed with saws, inside and outside, even from the foundation to the coping, and so on the outside to the great court. [10] The foundation was of costly stones, even great stones, stones of ten cubits and stones of eight cubits. [11] Above were costly stones, even cut stone, according to measure, and cedar wood. [12] The great court around had three courses of cut stone with a course of cedar beams, like the inner court of YHWH's house and the porch of the house. [13] King Solomon sent and brought Hiram out of Tyre. [14] He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill to work all works in bronze. He came to King Solomon and performed all his work. [15] For he fashioned the two pillars of bronze, eighteen cubits high apiece; and a line of twelve cubits encircled either of them. [16] He made two capitals of molten bronze to set on the tops of the pillars. The height of the one capital was five cubits, and the height of the other capital was five cubits. [17] There were nets of checker work and wreaths of chain work for the capitals which were on the top of the pillars: seven for the one capital, and seven for the other capital. [18] So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were on the top of the pillars; and he did so for the other capital. [19] The capitals that were on the top of the pillars in the porch were of lily work, four cubits. [20] There were capitals above also on the two pillars, close by the belly which was beside the network. There were two hundred pomegranates in rows around the other capital. [21] He set up the pillars at the porch of the temple. He set up the right pillar and called its name Jachin; and he set up the left pillar and called its name Boaz. [22] On the tops of the pillars was lily work. So the work of the pillars was finished. [23] He made the molten sea ten cubits from brim to brim, round in shape. Its height was five cubits; and a line of thirty cubits encircled it. [24] Under its brim around there were buds which encircled it for ten cubits, encircling the sea. The buds were in two rows, cast when it

was cast. [25] It stood on twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east; and the sea was set on them above, and all their hindquarters were inward. [26] It was a hand width thick. Its brim was worked like the brim of a cup, like the flower of a lily. It held two thousand baths. [27] He made the ten bases of bronze. The length of one base was four cubits, four cubits its width, and three cubits its height. [28] The work of the bases was like this: they had panels; and there were panels between the ledges; [29] and on the panels that were between the ledges were lions, oxen, and cherubim; and on the ledges there was a pedestal above; and beneath the lions and oxen were wreaths of hanging work. [30] Every base had four bronze wheels and axles of bronze; and its four feet had supports. The supports were cast beneath the basin, with wreaths at the side of each. [31] Its opening within the capital and above was a cubit. Its opening was round like the work of a pedestal, a cubit and a half; and also on its opening were engravings, and their panels were square, not round. [32] The four wheels were underneath the panels; and the axles of the wheels were in the base. The height of a wheel was a cubit and half a cubit. [33] The work of the wheels was like the work of a chariot wheel. Their axles, their rims, their spokes, and their hubs were all of cast metal. [34] There were four supports at the four corners of each base. Its supports were of the base itself. [35] In the top of the base there was a round band half a cubit high; and on the top of the base its supports and its panels were the same. [36] On the plates of its supports and on its panels, he engraved cherubim, lions, and palm trees, each in its space, with wreaths all around. [37] He made the ten bases in this way: all of them had one casting, one measure, and one form. [38] He made ten basins of bronze. One basin contained forty baths. Every basin measured four cubits. One basin was on every one of the ten bases. [39] He set the bases, five on the right side of the house and five on the left side of the house. He set the sea on the right side of the house eastward and towards the south. [40] Hiram made the pots, the shovels, and the basins. So Hiram finished doing all the work that he worked for King Solomon in YHWH's house: [41] the two pillars; the two bowls of the capitals that were on the top of the pillars; the two networks to cover the two bowls of the capitals that were on the top of the pillars; [42] the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars; [43] the ten bases; the ten basins on the bases; [44] the one sea; the twelve oxen under the sea; [45] the pots; the shovels; and the basins. All of these vessels, which Hiram made for King Solomon for YHWH's house, were of burnished bronze. [46] The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zarethan. [47] Solomon left all the vessels unweighed, because there were so many of them. The weight of the bronze could not be determined. [48] Solomon made all the vessels that were in YHWH's house: the golden altar and the table that the show bread was on, of gold; [49] and the lamp stands, five on the right side and five on the left, in front of the inner sanctuary, of pure gold; and the flowers, the lamps, and the tongs, of gold; [50] the cups, the snuffers, the basins, the spoons, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most kodesh place, and for the doors of the house, of the temple, of gold. [51] Thus all the work that King Solomon did in YHWH's house was finished. Solomon brought in the things which David his father had dedicated—the silver, the gold, and the vessels—and put them in the treasuries of YHWH's house.

Chapter 8

[1] Then Solomon assembled the elders of Israel with all the heads of the tribes, the princes of the fathers' households of the children of Israel, to King Solomon in Jerusalem, to bring up the ark of YHWH's covenant out of David's city, which is Zion. [2] All the men of Israel assembled themselves to King Solomon at the feast in the month Ethanim, which is the seventh month. [3] All the elders of Israel came, and the priests picked up the ark. [4] They brought up YHWH's ark, the Tent of Meeting, and all the kodesh vessels that were in the Tent. The priests and the Levites brought these up. [5] King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. [6] The priests brought in the ark of YHWH's covenant to its place, into the inner sanctuary of the house, to the most kodesh place, even under the cherubim's wings. [7] For the cherubim spread their wings out

over the place of the ark, and the cherubim covered the ark and its poles above. [8] The poles were so long that the ends of the poles were seen from the kodesh place before the inner sanctuary, but they were not seen outside. They are there to this day. [9] There was nothing in the ark except the two stone tablets which Moses put there at Horeb, when YHWH made a covenant with the children of Israel, when they came out of the land of Egypt. [10] It came to pass, when the priests had come out of the kodesh place, that the cloud filled YHWH's house, [11] so that the priests could not stand to minister by reason of the cloud; for YHWH's glory filled YHWH's house. [12] Then Solomon said, "YHWH has said that he would dwell in the thick darkness. [13] I have surely built you a house of habitation, a place for you to dwell in forever." [14] The king turned his face around and blessed all the assembly of Israel; and all the assembly of Israel stood. [15] He said, "Blessed is YHWH, the Elohim of Israel, who spoke with his mouth to David your father, and has with his hand fulfilled it, saying, [16] 'Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel.' [17] "Now it was in the heart of David my father to build a house for the name of YHWH, the Elohim of Israel. [18] But YHWH said to David my father, 'Whereas it was in your heart to build a house for my name, you did well that it was in your heart. [19] Nevertheless, you shall not build the house; but your son who shall come out of your body, he shall build the house for my name.' [20] YHWH has established his word that he spoke; for I have risen up in the place of David my father, and I sit on the throne of Israel, as YHWH promised, and have built the house for the name of YHWH, the Elohim of Israel. [21] There I have set a place for the ark, in which is YHWH's covenant, which he made with our fathers when he brought them out of the land of Egypt." [22] Solomon stood before YHWH's altar in the presence of all the assembly of Israel, and spread out his hands towards heaven; [23] and he said, "YHWH, the Elohim of Israel, there is no Elohim like you, in heaven above, or on earth beneath; who keeps covenant and chesed with your servants who walk before you with all their heart; [24] who has kept with your servant David my father that which you promised him. Yes, you spoke with your mouth, and have fulfilled it with your hand, as it is today. [25] Now therefore, may YHWH, the Elohim of Israel, keep with your servant David my father that which you have promised him, saying, 'There shall not fail from you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk before me as you have walked before me.' [26] "Now therefore, Elohim of Israel, please let your word be verified, which you spoke to your servant David my father. [27] But will Elohim in very deed dwell on the earth? Behold, heaven and the heaven of heavens can't contain you; how much less this house that I have built! [28] Yet have respect for the prayer of your servant and for his supplication, YHWH my Elohim, to listen to the cry and to the prayer which your servant prays before you today; [29] that your eyes may be open towards this house night and day, even towards the place of which you have said, 'My name shall be there;' to listen to the prayer which your servant prays towards this place. [30] Listen to the supplication of your servant, and of your people Israel, when they pray towards this place. Yes, hear in heaven, your dwelling place; and when you hear, forgive. [31] "If a man sins against his neighbour, and an oath is laid on him to cause him to swear, and he comes and swears before your altar in this house, [32] then hear in heaven, and act, and judge your servants, condemning the wicked, to bring his way on his own head, and justifying the righteous, to give him according to his righteousness. [33] "When your people Israel are struck down before the enemy because they have sinned against you, if they turn again to you and confess your name, and pray and make supplication to you in this house, [34] then hear in heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to their fathers. [35] "When the sky is shut up and there is no rain because they have sinned against you, if they pray towards this place and confess your name, and turn from their sin when you afflict them, [36] then hear in heaven, and forgive the sin of your servants, and of your people Israel, when you teach them the good way in which they should walk; and send rain on your land which you have given to your people for an inheritance. [37] "If there is famine in the land, if there is pestilence, if there is blight, mildew, locust or caterpillar; if their enemy besieges them in the land of their cities, whatever plague, whatever sickness there is, [38] whatever prayer and supplication is made by any man, or by all your people Israel, who shall each know the plague of his own heart, and spread out his hands towards this house, [39] then hear in heaven, your dwelling place, and forgive, and act, and give to every man according to all his ways, whose heart

you know (for you, even you only, know the hearts of all the children of men); [40] that they may fear you all the days that they live in the land which you gave to our fathers. [41] “Moreover, concerning the foreigner, who is not of your people Israel, when he comes out of a far country for your name’s sake [42] (for they shall hear of your great name and of your mighty hand and of your outstretched arm), when he comes and prays towards this house, [43] hear in heaven, your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name, to fear you, as do your people Israel, and that they may know that this house which I have built is called by your name. [44] “If your people go out to battle against their enemy, by whatever way you shall send them, and they pray to YHWH towards the city which you have chosen, and towards the house which I have built for your name, [45] then hear in heaven their prayer and their supplication, and maintain their cause. [46] If they sin against you (for there is no man who doesn’t sin), and you are angry with them and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near; [47] yet if they repent in the land where they are carried captive, and turn again, and make supplication to you in the land of those who carried them captive, saying, ‘We have sinned and have done perversely; we have dealt wickedly,’ [48] if they return to you with all their heart and with all their soul in the land of their enemies who carried them captive, and pray to you towards their land which you gave to their fathers, the city which you have chosen and the house which I have built for your name, [49] then hear their prayer and their supplication in heaven, your dwelling place, and maintain their cause; [50] and forgive your people who have sinned against you, and all their transgressions in which they have transgressed against you; and give them compassion before those who carried them captive, that they may have compassion on them [51] (for they are your people and your inheritance, which you brought out of Egypt, from the middle of the iron furnace); [52] that your eyes may be open to the supplication of your servant and to the supplication of your people Israel, to listen to them whenever they cry to you. [53] For you separated them from amongst all the peoples of the earth to be your inheritance, as you spoke by Moses your servant, when you brought our fathers out of Egypt, Adonai YHWH.” [54] It was so, that when Solomon had finished praying all this prayer and supplication to YHWH, he arose from before YHWH’s altar, from kneeling on his knees with his hands spread out towards heaven. [55] He stood and blessed all the assembly of Israel with a loud voice, saying, [56] “Blessed be YHWH, who has given rest to his people Israel, according to all that he promised. There has not failed one word of all his good promise, which he promised by Moses his servant. [57] May YHWH our Elohim be with us as he was with our fathers. Let him not leave us or forsake us, [58] that he may incline our hearts to him, to walk in all his ways, and to keep his mitzvot, his statutes, and his ordinances, which he commanded our fathers. [59] Let these my words, with which I have made supplication before YHWH, be near to YHWH our Elohim day and night, that he may maintain the cause of his servant and the cause of his people Israel, as every day requires; [60] that all the peoples of the earth may know that YHWH himself is Elohim. There is no one else. [61] “Let your heart therefore be perfect with YHWH our Elohim, to walk in his statutes, and to keep his mitzvot, as it is today.” [62] The king, and all Israel with him, offered sacrifice before YHWH. [63] Solomon offered for the sacrifice of peace offerings, which he offered to YHWH, twenty two thousand head of cattle and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated YHWH’s house. [64] The same day the king made the middle of the court kodesh that was before YHWH’s house; for there he offered the burnt offering, the meal offering, and the fat of the peace offerings, because the bronze altar that was before YHWH was too little to receive the burnt offering, the meal offering, and the fat of the peace offerings. [65] So Solomon held the feast at that time, and all Israel with him, a great assembly, from the entrance of Hamath to the brook of Egypt, before YHWH our Elohim, seven days and seven more days, even fourteen days. [66] On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad in their hearts for all the goodness that YHWH had shown to David his servant, and to Israel his people.

Chapter 9

[1] When Solomon had finished the building of YHWH's house, the king's house, and all Solomon's desire which he was pleased to do, [2] YHWH appeared to Solomon the second time, as he had appeared to him at Gibeon. [3] YHWH said to him, "I have heard your prayer and your supplication that you have made before me. I have made this house kodesh, which you have built, to put my name there forever; and my eyes and my heart shall be there perpetually. [4] As for you, if you will walk before me as David your father walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, and will keep my statutes and my ordinances, [5] then I will establish the throne of your kingdom over Israel forever, as I promised to David your father, saying, 'There shall not fail from you a man on the throne of Israel.' [6] But if you turn away from following me, you or your children, and not keep my mitzvot and my statutes which I have set before you, but go and serve other gods and worship them, [7] then I will cut off Israel out of the land which I have given them; and I will cast this house, which I have made kodesh for my name, out of my sight; and Israel will be a proverb and a byword amongst all peoples. [8] Though this house is so high, yet everyone who passes by it will be astonished and hiss; and they will say, 'Why has YHWH done this to this land and to this house?' [9] and they will answer, 'Because they abandoned YHWH their Elohim, who brought their fathers out of the land of Egypt, and embraced other gods, and worshipped them, and served them. Therefore YHWH has brought all this evil on them.'" [10] At the end of twenty years, in which Solomon had built the two houses, YHWH's house and the king's house [11] (now Hiram the king of Tyre had furnished Solomon with cedar trees and cypress trees, and with gold, according to all his desire), King Solomon gave Hiram twenty cities in the land of Galilee. [12] Hiram came out of Tyre to see the cities which Solomon had given him; and they didn't please him. [13] He said, "What cities are these which you have given me, my brother?" He called them the land of Cabul to this day. [14] Hiram sent to the king one hundred and twenty talents of gold. [15] This is the reason of the forced labour which King Solomon conscripted: to build YHWH's house, his own house, Millo, Jerusalem's wall, Hazor, Megiddo, and Gezer. [16] Pharaoh king of Egypt had gone up, taken Gezer, burnt it with fire, killed the Canaanites who lived in the city, and given it for a wedding gift to his daughter, Solomon's wife. [17] Solomon built in the land Gezer, Beth Horon the lower, [18] Baalath, Tamar in the wilderness, [19] all the storage cities that Solomon had, the cities for his chariots, the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion. [20] As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel— [21] their children who were left after them in the land, whom the children of Israel were not able utterly to destroy—of them Solomon raised a levy of bondservants to this day. [22] But of the children of Israel Solomon made no bondservants; but they were the men of war, his servants, his princes, his captains, and rulers of his chariots and of his horsemen. [23] These were the five hundred and fifty chief officers who were over Solomon's work, who ruled over the people who laboured in the work. [24] But Pharaoh's daughter came up out of David's city to her house which Solomon had built for her. Then he built Millo. [25] Solomon offered burnt offerings and peace offerings on the altar which he built to YHWH three times per year, burning incense with them on the altar that was before YHWH. So he finished the house. [26] King Solomon made a fleet of ships in Ezion Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. [27] Hiram sent in the fleet his servants, sailors who had knowledge of the sea, with the servants of Solomon. [28] They came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to King Solomon.

Chapter 10

[1] When the queen of Sheba heard of the fame of Solomon concerning YHWH's name, she came to test him with hard questions. [2] She came to Jerusalem with a very great caravan, with camels that bore spices, very much gold, and precious stones; and when she had come to Solomon, she talked with him about all that was in her heart. [3] Solomon answered all her questions. There wasn't anything hidden from the king which he didn't tell her. [4] When the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, [5] the food of his table, the sitting of his servants, the attendance of his officials, their clothing, his cup bearers, and his ascent

by which he went up to YHWH's house, there was no more spirit in her. [6] She said to the king, "It was a true report that I heard in my own land of your acts and of your wisdom. [7] However, I didn't believe the words until I came and my eyes had seen it. Behold, not even half was told me! Your wisdom and prosperity exceed the fame which I heard. [8] Happy are your men, happy are these your servants who stand continually before you, who hear your wisdom. [9] Blessed is YHWH your Elohim, who delighted in you, to set you on the throne of Israel. Because YHWH loved Israel forever, therefore he made you king, to do justice and righteousness." [10] She gave the king one hundred and twenty talents of gold, and a very great quantity of spices, and precious stones. Never again was there such an abundance of spices as these which the queen of Sheba gave to King Solomon. [11] The fleet of Hiram that brought gold from Ophir also brought in from Ophir great quantities of almug trees and precious stones. [12] The king made of the almug trees pillars for YHWH's house and for the king's house, harps also and stringed instruments for the singers; no such almug trees came or were seen to this day. [13] King Solomon gave to the queen of Sheba all her desire, whatever she asked, in addition to that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants. [14] Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, [15] in addition to that which the traders brought, and the traffic of the merchants, and of all the kings of the mixed people, and of the governors of the country. [16] King Solomon made two hundred bucklers of beaten gold; six hundred shekels of gold went to one buckler. [17] He made three hundred shields of beaten gold; three minas of gold went to one shield; and the king put them in the House of the Forest of Lebanon. [18] Moreover the king made a great throne of ivory, and overlaid it with the finest gold. [19] There were six steps to the throne, and the top of the throne was round behind; and there were armrests on either side by the place of the seat, and two lions standing beside the armrests. [20] Twelve lions stood there on the one side and on the other on the six steps. Nothing like it was made in any kingdom. [21] All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver, because it was considered of little value in the days of Solomon. [22] For the king had a fleet of ships of Tarshish at sea with Hiram's fleet. Once every three years the fleet of Tarshish came bringing gold, silver, ivory, apes, and peacocks. [23] So King Solomon exceeded all the kings of the earth in riches and in wisdom. [24] All the earth sought the presence of Solomon to hear his wisdom which Elohim had put in his heart. [25] Year after year, every man brought his tribute, vessels of silver, vessels of gold, clothing, armour, spices, horses, and mules. [26] Solomon gathered together chariots and horsemen. He had one thousand and four hundred chariots and twelve thousand horsemen. He kept them in the chariot cities and with the king at Jerusalem. [27] The king made silver as common as stones in Jerusalem, and cedars as common as the sycamore trees that are in the lowland. [28] The horses which Solomon had were brought out of Egypt. The king's merchants received them in droves, each drove at a price. [29] A chariot was imported from Egypt for six hundred shekels of silver, and a horse for one hundred and fifty shekels; and so they exported them to all the kings of the Hittites and to the kings of Syria.

Chapter 11

[1] Now King Solomon loved many foreign women, together with the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, [2] of the nations concerning which YHWH said to the children of Israel, "You shall not go amongst them, neither shall they come amongst you, for surely they will turn away your heart after their gods." Solomon joined to these in love. [3] He had seven hundred wives, princesses, and three hundred concubines. His wives turned his heart away. [4] When Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with YHWH his Elohim, as the heart of David his father was. [5] For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. [6] Solomon did that which was evil in YHWH's sight, and didn't go fully after YHWH, as David his father did. [7] Then Solomon built a high place for Chemosh the abomination of Moab, on the mountain that is before Jerusalem, and for Molech the abomination of the children of Ammon. [8] So he did for all his foreign

wives, who burnt incense and sacrificed to their gods. [9] YHWH was angry with Solomon, because his heart was turned away from YHWH, the Elohim of Israel, who had appeared to him twice, [10] and had commanded him concerning this thing, that he should not go after other gods; but he didn't keep that which YHWH commanded. [11] Therefore YHWH said to Solomon, "Because this is done by you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant. [12] Nevertheless, I will not do it in your days, for David your father's sake; but I will tear it out of your son's hand. [13] However, I will not tear away all the kingdom; but I will give one tribe to your son, for David my servant's sake, and for Jerusalem's sake which I have chosen." [14] YHWH raised up an adversary to Solomon: Hadad the Edomite. He was one of the king's offspring in Edom. [15] For when David was in Edom, and Joab the captain of the army had gone up to bury the slain, and had struck every male in Edom [16] (for Joab and all Israel remained there six months, until he had cut off every male in Edom), [17] Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, when Hadad was still a little child. [18] They arose out of Midian and came to Paran; and they took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt, who gave him a house, and appointed him food, and gave him land. [19] Hadad found great favour in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, the sister of Tahpenes the queen. [20] The sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house amongst the sons of Pharaoh. [21] When Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country." [22] Then Pharaoh said to him, "But what have you lacked with me, that behold, you seek to go to your own country?" He answered, "Nothing, however only let me depart." [23] Elohim raised up an adversary to him, Rezon the son of Eliada, who had fled from his adonai, Hadadezer king of Zobah. [24] He gathered men to himself, and became captain over a troop, when David killed them of Zobah. They went to Damascus and lived there, and reigned in Damascus. [25] He was an adversary to Israel all the days of Solomon, in addition to the mischief of Hadad. He abhorred Israel, and reigned over Syria. [26] Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. [27] This was the reason why he lifted up his hand against the king: Solomon built Millo, and repaired the breach of his father David's city. [28] The man Jeroboam was a mighty man of valour; and Solomon saw that the young man was industrious, and he put him in charge of all the labour of the house of Joseph. [29] At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the way. Now Ahijah had clad himself with a new garment; and the two of them were alone in the field. [30] Ahijah took the new garment that was on him, and tore it in twelve pieces. [31] He said to Jeroboam, "Take ten pieces; for YHWH, the Elohim of Israel, says, 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you [32] (but he shall have one tribe, for my servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel), [33] because they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon. They have not walked in my ways, to do that which is right in my eyes, and to keep my statutes and my ordinances, as David his father did. [34] "'However, I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life for David my servant's sake whom I chose, who kept my mitzvot and my statutes, [35] but I will take the kingdom out of his son's hand and will give it to you, even ten tribes. [36] I will give one tribe to his son, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen for myself to put my name there. [37] I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel. [38] It shall be, if you will listen to all that I command you, and will walk in my ways, and do that which is right in my eyes, to keep my statutes and my mitzvot, as David my servant did, that I will be with you, and will build you a sure house, as I built for David, and will give Israel to you. [39] I will afflict the offspring of David for this, but not forever.'" [40] Therefore Solomon sought to kill Jeroboam, but Jeroboam arose and fled into Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon. [41] Now the rest of the acts of Solomon, and all that he did, and his wisdom, aren't they written in the book of the acts of Solomon? [42] The time that Solomon reigned in Jerusalem over all Israel was forty years. [43] Solomon slept with his fathers, and was buried in his

father David's city; and Rehoboam his son reigned in his place.

Chapter 12

1 Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. 2 When Jeroboam the son
of Nebat heard of it (for he was yet in Egypt, where he had fled from the presence of King Solomon, and
Jeroboam lived in Egypt; 3 and they sent and called him), Jeroboam and all the assembly of Israel came, and
spoke to Rehoboam, saying, 4 "Your father made our yoke difficult. Now therefore make the hard service of your
father, and his heavy yoke which he put on us, lighter, and we will serve you." 5 He said to them, "Depart for
three days, then come back to me." So the people departed. 6 King Rehoboam took counsel with the old men
who had stood before Solomon his father while he yet lived, saying, "What counsel do you give me to answer
these people?" 7 They replied, "If you will be a servant to this people today, and will serve them, and answer
them with good words, then they will be your servants forever." 8 But he abandoned the counsel of the old men
which they had given him, and took counsel with the young men who had grown up with him, who stood before
him. 9 He said to them, "What counsel do you give, that we may answer these people who have spoken to me,
saying, 'Make the yoke that your father put on us lighter'?" 10 The young men who had grown up with him said to
him, "Tell these people who spoke to you, saying, 'Your father made our yoke heavy, but make it lighter to
us'—tell them, 'My little finger is thicker than my father's waist. 11 Now my father burdened you with a heavy
yoke, but I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.'" 12
So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, "Come to me
again the third day." 13 The king answered the people roughly, and abandoned the counsel of the old men which
they had given him, 14 and spoke to them according to the counsel of the young men, saying, "My father made
your yoke heavy, but I will add to your yoke. My father chastised you with whips, but I will chastise you with
scorpions." 15 So the king didn't listen to the people; for it was a thing brought about from YHWH, that he might
establish his word, which YHWH spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 When all Israel
saw that the king didn't listen to them, the people answered the king, saying, "What portion have we in David?
We don't have an inheritance in the son of Jesse. To your tents, Israel! Now see to your own house, David." So
Israel departed to their tents. 17 But as for the children of Israel who lived in the cities of Judah, Rehoboam
reigned over them. 18 Then King Rehoboam sent Adoram, who was over the men subject to forced labour; and
all Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to
Jerusalem. 19 So Israel rebelled against David's house to this day. 20 When all Israel heard that Jeroboam had
returned, they sent and called him to the congregation, and made him king over all Israel. There was no one
who followed David's house, except for the tribe of Judah only. 21 When Rehoboam had come to Jerusalem, he
assembled all the house of Judah and the tribe of Benjamin, a hundred and eighty thousand chosen men who
were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
22 But the word of Elohim came to Shemaiah the man of Elohim, saying, 23 "Speak to Rehoboam the son of
Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, 24
'YHWH says, "You shall not go up or fight against your brothers, the children of Israel. Everyone return to his
house; for this thing is from me."'" So they listened to YHWH's word, and returned and went their way,
according to YHWH's word. 25 Then Jeroboam built Shechem in the hill country of Ephraim, and lived in it; and
he went out from there and built Penuel. 26 Jeroboam said in his heart, "Now the kingdom will return to David's
house. 27 If this people goes up to offer sacrifices in YHWH's house at Jerusalem, then the heart of this people
will turn again to their adonai, even to Rehoboam king of Judah; and they will kill me, and return to Rehoboam
king of Judah." 28 So the king took counsel, and made two calves of gold; and he said to them, "It is too much for
you to go up to Jerusalem. Look and behold your gods, Israel, which brought you up out of the land of Egypt!" 29
He set the one in Bethel, and the other he put in Dan. 30 This thing became a sin, for the people went even as
far as Dan to worship before the one there. 31 He made houses of high places, and made priests from amongst
all the people, who were not of the sons of Levi. 32 Jeroboam ordained a feast in the eighth month, on the

fifteenth day of the month, like the feast that is in Judah, and he went up to the altar. He did so in Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places that he had made. [33] He went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart; and he ordained a feast for the children of Israel, and went up to the altar to burn incense.

Chapter 13

[1] Behold, a man of Elohim came out of Judah by YHWH's word to Bethel; and Jeroboam was standing by the altar to burn incense. [2] He cried against the altar by YHWH's word, and said, "Altar! Altar! YHWH says: 'Behold, a son will be born to David's house, Josiah by name. On you he will sacrifice the priests of the high places who burn incense on you, and they will burn men's bones on you.'" [3] He gave a sign the same day, saying, "This is the sign which YHWH has spoken: Behold, the altar will be split apart, and the ashes that are on it will be poured out." [4] When the king heard the saying of the man of Elohim, which he cried against the altar in Bethel, Jeroboam put out his hand from the altar, saying, "Seize him!" His hand, which he put out against him, dried up, so that he could not draw it back again to himself. [5] The altar was also split apart, and the ashes poured out from the altar, according to the sign which the man of Elohim had given by YHWH's word. [6] The king answered the man of Elohim, "Now intercede for the favour of YHWH your Elohim, and pray for me, that my hand may be restored to me." The man of Elohim interceded with YHWH, and the king's hand was restored to him, and became as it was before. [7] The king said to the man of Elohim, "Come home with me and refresh yourself, and I will give you a reward." [8] The man of Elohim said to the king, "Even if you gave me half of your house, I would not go in with you, neither would I eat bread nor drink water in this place; [9] for so was it commanded me by YHWH's word, saying, 'You shall eat no bread, drink no water, and don't return by the way that you came.'" [10] So he went another way, and didn't return by the way that he came to Bethel. [11] Now an old prophet lived in Bethel, and one of his sons came and told him all the works that the man of Elohim had done that day in Bethel. They also told their father the words which he had spoken to the king. [12] Their father said to them, "Which way did he go?" Now his sons had seen which way the man of Elohim went, who came from Judah. [13] He said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it. [14] He went after the man of Elohim, and found him sitting under an oak. He said to him, "Are you the man of Elohim who came from Judah?" He said, "I am." [15] Then he said to him, "Come home with me and eat bread." [16] He said, "I may not return with you, nor go in with you. I will not eat bread or drink water with you in this place. [17] For it was said to me by YHWH's word, 'You shall eat no bread or drink water there, and don't turn again to go by the way that you came.'" [18] He said to him, "I also am a prophet as you are; and a malak spoke to me by YHWH's word, saying, 'Bring him back with you into your house, that he may eat bread and drink water.'" He lied to him. [19] So he went back with him, ate bread in his house, and drank water. [20] As they sat at the table, YHWH's word came to the prophet who brought him back; [21] and he cried out to the man of Elohim who came from Judah, saying, "YHWH says, 'Because you have been disobedient to YHWH's word, and have not kept the mitzvah which YHWH your Elohim commanded you, [22] but came back, and have eaten bread and drank water in the place of which he said to you, "Eat no bread, and drink no water," your body will not come to the tomb of your fathers.'" [23] After he had eaten bread and after he drank, he saddled the donkey for the prophet whom he had brought back. [24] When he had gone, a lion met him by the way and killed him. His body was thrown on the path, and the donkey stood by it. The lion also stood by the body. [25] Behold, men passed by and saw the body thrown on the path, and the lion standing by the body; and they came and told it in the city where the old prophet lived. [26] When the prophet who brought him back from the way heard of it, he said, "It is the man of Elohim who was disobedient to YHWH's word. Therefore YHWH has delivered him to the lion, which has mauled him and slain him, according to YHWH's word which he spoke to him." [27] He said to his sons, saying, "Saddle the donkey for me," and they saddled it. [28] He went and found his body thrown on the path, and the donkey and the lion standing by the body. The lion had not eaten the body nor mauled the donkey. [29] The prophet took up the body

of the man of Elohim, and laid it on the donkey, and brought it back. He came to the city of the old prophet to mourn, and to bury him. 30 He laid his body in his own grave; and they mourned over him, saying, “Alas, my brother!” 31 After he had buried him, he spoke to his sons, saying, “When I am dead, bury me in the tomb in which the man of Elohim is buried. Lay my bones beside his bones. 32 For the saying which he cried by YHWH’s word against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, will surely happen.” 33 After this thing, Jeroboam didn’t turn from his evil way, but again made priests of the high places from amongst all the people. Whoever wanted to, he consecrated him, that there might be priests of the high places. 34 This thing became sin to the house of Jeroboam, even to cut it off and to destroy it from off the surface of the earth.

Chapter 14

1 At that time Abijah the son of Jeroboam became sick. 2 Jeroboam said to his wife, “Please get up and disguise yourself, so that you won’t be recognised as Jeroboam’s wife. Go to Shiloh. Behold, Ahijah the prophet is there, who said that I would be king over this people. 3 Take with you ten loaves of bread, some cakes, and a jar of honey, and go to him. He will tell you what will become of the child.” 4 Jeroboam’s wife did so, and arose and went to Shiloh, and came to Ahijah’s house. Now Ahijah could not see, for his eyes were set by reason of his age. 5 YHWH said to Ahijah, “Behold, Jeroboam’s wife is coming to enquire of you concerning her son, for he is sick. Tell her such and such; for it will be, when she comes in, that she will pretend to be another woman.” 6 So when Ahijah heard the sound of her feet as she came in at the door, he said, “Come in, Jeroboam’s wife! Why do you pretend to be another? For I am sent to you with heavy news. 7 Go, tell Jeroboam, ‘YHWH, the Elohim of Israel, says: “Because I exalted you from amongst the people, and made you prince over my people Israel, 8 and tore the kingdom away from David’s house, and gave it to you; and yet you have not been as my servant David, who kept my mitzvot, and who followed me with all his heart, to do that only which was right in my eyes, 9 but have done evil above all who were before you, and have gone and made for yourself other gods, molten images, to provoke me to anger, and have cast me behind your back, 10 therefore, behold, I will bring evil on the house of Jeroboam, and will cut off from Jeroboam everyone who urinates on a wall, he who is shut up and he who is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweeps away dung until it is all gone. 11 The dogs will eat whoever belongs to Jeroboam who dies in the city; and the birds of the sky will eat whoever dies in the field, for YHWH has spoken it.”’ 12 Arise therefore, and go to your house. When your feet enter into the city, the child will die. 13 All Israel will mourn for him and bury him; for he only of Jeroboam will come to the grave, because in him there is found some good thing towards YHWH, the Elohim of Israel, in the house of Jeroboam. 14 Moreover YHWH will raise up a king for himself over Israel who will cut off the house of Jeroboam. This is the day! What? Even now. 15 For YHWH will strike Israel, as a reed is shaken in the water; and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the River, because they have made their Asherah poles, provoking YHWH to anger. 16 He will give Israel up because of the sins of Jeroboam, which he has sinned, and with which he has made Israel to sin.” 17 Jeroboam’s wife arose and departed, and came to Tirzah. As she came to the threshold of the house, the child died. 18 All Israel buried him and mourned for him, according to YHWH’s word, which he spoke by his servant Ahijah the prophet. 19 The rest of the acts of Jeroboam, how he fought and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. 20 The days which Jeroboam reigned were twenty two years; then he slept with his fathers, and Nadab his son reigned in his place. 21 Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which YHWH had chosen out of all the tribes of Israel, to put his name there. His mother’s name was Naamah the Ammonitess. 22 Judah did that which was evil in YHWH’s sight, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. 23 For they also built for themselves high places, sacred pillars, and Asherah poles on every high hill and under every green tree. 24 There were also sodomites in the land. They did according to all the abominations of the nations which YHWH

drove out before the children of Israel. [25] In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem; [26] and he took away the treasures of YHWH's house and the treasures of the king's house. He even took away all of it, including all the gold shields which Solomon had made. [27] King Rehoboam made shields of bronze in their place, and committed them to the hands of the captains of the guard, who guarded the door of the king's house. [28] It was so, that as often as the king went into YHWH's house, the guard bore them, and brought them back into the guard room. [29] Now the rest of the acts of Rehoboam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [30] There was war between Rehoboam and Jeroboam continually. [31] Rehoboam slept with his fathers, and was buried with his fathers in David's city. His mother's name was Naamah the Ammonitess. Abijam his son reigned in his place.

Chapter 15

[1] Now in the eighteenth year of King Jeroboam the son of Nebat, Abijam began to reign over Judah. [2] He reigned three years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. [3] He walked in all the sins of his father, which he had done before him; and his heart was not perfect with YHWH his Elohim, as the heart of David his father. [4] Nevertheless for David's sake, YHWH his Elohim gave him a lamp in Jerusalem, to set up his son after him and to establish Jerusalem; [5] because David did that which was right in YHWH's eyes, and didn't turn away from anything that he commanded him all the days of his life, except only in the matter of Uriah the Hittite. [6] Now there was war between Rehoboam and Jeroboam all the days of his life. [7] The rest of the acts of Abijam, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? There was war between Abijam and Jeroboam. [8] Abijam slept with his fathers, and they buried him in David's city; and Asa his son reigned in his place. [9] In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah. [10] He reigned forty-one years in Jerusalem. His mother's name was Maacah the daughter of Abishalom. [11] Asa did that which was right in YHWH's eyes, as David his father did. [12] He put away the sodomites out of the land, and removed all the idols that his fathers had made. [13] He also removed Maacah his mother from being queen, because she had made an abominable image for an Asherah. Asa cut down her image and burnt it at the brook Kidron. [14] But the high places were not taken away. Nevertheless the heart of Asa was perfect with YHWH all his days. [15] He brought into YHWH's house the things that his father had dedicated, and the things that he himself had dedicated: silver, gold, and utensils. [16] There was war between Asa and Baasha king of Israel all their days. [17] Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. [18] Then Asa took all the silver and the gold that was left in the treasures of YHWH's house, and the treasures of the king's house, and delivered it into the hand of his servants. Then King Asa sent them to Ben Hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who lived at Damascus, saying, [19] "Let there be a treaty between me and you, like that between my father and your father. Behold, I have sent to you a present of silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me." [20] Ben Hadad listened to King Asa, and sent the captains of his armies against the cities of Israel, and struck Ijon, and Dan, and Abel Beth Maacah, and all Chinneroth, with all the land of Naphtali. [21] When Baasha heard of it, he stopped building Ramah, and lived in Tirzah. [22] Then King Asa made a proclamation to all Judah. No one was exempted. They carried away the stones of Ramah, and its timber, with which Baasha had built; and King Asa used it to build Geba of Benjamin, and Mizpah. [23] Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, aren't they written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet. [24] Asa slept with his fathers, and was buried with his fathers in his father David's city; and Jehoshaphat his son reigned in his place. [25] Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two years. [26] He did that which was evil in YHWH's sight, and walked in the way of his father, and in his sin with which he made Israel to sin. [27] Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha struck him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were besieging Gibbethon. [28] Even in the third year of Asa king of Judah, Baasha killed him

and reigned in his place. [29] As soon as he was king, he struck all the house of Jeroboam. He didn't leave to Jeroboam any who breathed, until he had destroyed him, according to the saying of YHWH, which he spoke by his servant Ahijah the Shilonite; [30] for the sins of Jeroboam which he sinned, and with which he made Israel to sin, because of his provocation with which he provoked YHWH, the Elohim of Israel, to anger. [31] Now the rest of the acts of Nadab, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? [32] There was war between Asa and Baasha king of Israel all their days. [33] In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah for twenty-four years. [34] He did that which was evil in YHWH's sight, and walked in the way of Jeroboam, and in his sin with which he made Israel to sin.

Chapter 16

[1] YHWH's word came to Jehu the son of Hanani against Baasha, saying, [2] "Because I exalted you out of the dust and made you prince over my people Israel, and you have walked in the way of Jeroboam and have made my people Israel to sin, to provoke me to anger with their sins, [3] behold, I will utterly sweep away Baasha and his house; and I will make your house like the house of Jeroboam the son of Nebat. [4] The dogs will eat Baasha's descendants who die in the city; and he who dies of his in the field, the birds of the sky will eat." [5] Now the rest of the acts of Baasha, and what he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? [6] Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his place. [7] Moreover YHWH's word came by the prophet Jehu the son of Hanani against Baasha and against his house, both because of all the evil that he did in YHWH's sight, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he struck him. [8] In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah for two years. [9] His servant Zimri, captain of half his chariots, conspired against him. Now he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah; [10] and Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place. [11] When he began to reign, as soon as he sat on his throne, he attacked all the house of Baasha. He didn't leave him a single one who urinates on a wall amongst his relatives or his friends. [12] Thus Zimri destroyed all the house of Baasha, according to YHWH's word which he spoke against Baasha by Jehu the prophet, [13] for all the sins of Baasha, and the sins of Elah his son, which they sinned and with which they made Israel to sin, to provoke YHWH, the Elohim of Israel, to anger with their vanities. [14] Now the rest of the acts of Elah, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? [15] In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines. [16] The people who were encamped heard that Zimri had conspired, and had also killed the king. Therefore all Israel made Omri, the captain of the army, king over Israel that day in the camp. [17] Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. [18] When Zimri saw that the city was taken, he went into the fortified part of the king's house and burnt the king's house over him with fire, and died, [19] for his sins which he sinned in doing that which was evil in YHWH's sight, in walking in the way of Jeroboam, and in his sin which he did to make Israel to sin. [20] Now the rest of the acts of Zimri, and his treason that he committed, aren't they written in the book of the chronicles of the kings of Israel? [21] Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri. [22] But the people who followed Omri prevailed against the people who followed Tibni the son of Ginath; so Tibni died, and Omri reigned. [23] In the thirty-first year of Asa king of Judah, Omri began to reign over Israel for twelve years. He reigned six years in Tirzah. [24] He bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, the owner of the hill. [25] Omri did that which was evil in YHWH's sight, and dealt wickedly above all who were before him. [26] For he walked in all the way of Jeroboam the son of Nebat, and in his sins with which he made Israel to sin, to provoke YHWH, the Elohim of Israel, to anger with their vanities. [27] Now the rest of the acts of Omri which he did, and his might that he showed, aren't they written in the book of the chronicles of the kings of Israel? [28] So Omri slept with his fathers,

and was buried in Samaria; and Ahab his son reigned in his place. [29] In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel. Ahab the son of Omri reigned over Israel in Samaria twenty-two years. [30] Ahab the son of Omri did that which was evil in YHWH's sight above all that were before him. [31] As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal and worshipped him. [32] He raised up an altar for Baal in the house of Baal, which he had built in Samaria. [33] Ahab made the Asherah; and Ahab did more yet to provoke YHWH, the Elohim of Israel, to anger than all the kings of Israel who were before him. [34] In his days Hiel the Bethelite built Jericho. He laid its foundation with the loss of Abiram his firstborn, and set up its gates with the loss of his youngest son Segub, according to YHWH's word, which he spoke by Joshua the son of Nun.

Chapter 17

[1] Elijah the Tishbite, who was one of the settlers of Gilead, said to Ahab, "As YHWH, the Elohim of Israel, lives, before whom I stand, there shall not be dew nor rain these years, but according to my word." [2] Then YHWH's word came to him, saying, [3] "Go away from here, turn eastward, and hide yourself by the brook Cherith, that is before the Jordan. [4] You shall drink from the brook. I have commanded the ravens to feed you there." [5] So he went and did according to YHWH's word, for he went and lived by the brook Cherith that is before the Jordan. [6] The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook. [7] After a while, the brook dried up, because there was no rain in the land. [8] YHWH's word came to him, saying, [9] "Arise, go to Zarephath, which belongs to Sidon, and stay there. Behold, I have commanded a widow there to sustain you." [10] So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks. He called to her and said, "Please get me a little water in a jar, that I may drink." [11] As she was going to get it, he called to her and said, "Please bring me a morsel of bread in your hand." [12] She said, "As YHWH your Elohim lives, I don't have anything baked, but only a handful of meal in a jar and a little oil in a jar. Behold, I am gathering two sticks, that I may go in and bake it for me and my son, that we may eat it, and die." [13] Elijah said to her, "Don't be afraid. Go and do as you have said; but make me a little cake from it first, and bring it out to me, and afterward make some for you and for your son. [14] For YHWH, the Elohim of Israel, says, 'The jar of meal will not run out, and the jar of oil will not fail, until the day that YHWH sends rain on the earth.'" [15] She went and did according to the saying of Elijah; and she, he, and her household ate many days. [16] The jar of meal didn't run out and the jar of oil didn't fail, according to YHWH's word, which he spoke by Elijah. [17] After these things, the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him. [18] She said to Elijah, "What have I to do with you, you man of Elohim? You have come to me to bring my sin to memory, and to kill my son!" [19] He said to her, "Give me your son." He took him out of her bosom, and carried him up into the room where he stayed, and laid him on his own bed. [20] He cried to YHWH and said, "YHWH my Elohim, have you also brought evil on the widow with whom I am staying, by killing her son?" [21] He stretched himself on the child three times, and cried to YHWH and said, "YHWH my Elohim, please let this child's soul come into him again." [22] YHWH listened to the voice of Elijah; and the soul of the child came into him again, and he revived. [23] Elijah took the child and brought him down out of the room into the house, and delivered him to his mother; and Elijah said, "Behold, your son lives." [24] The woman said to Elijah, "Now I know that you are a man of Elohim, and that YHWH's word in your mouth is truth."

Chapter 18

[1] After many days, YHWH's word came to Elijah, in the third year, saying, "Go, show yourself to Ahab; and I will send rain on the earth." [2] Elijah went to show himself to Ahab. The famine was severe in Samaria. [3] Ahab called Obadiah, who was over the household. (Now Obadiah feared YHWH greatly; [4] for when Jezebel cut off YHWH's prophets, Obadiah took one hundred prophets, and hid them fifty to a cave, and fed them with bread and water.) [5] Ahab said to Obadiah, "Go through the land, to all the springs of water, and to all the brooks.

Perhaps we may find grass and save the horses and mules alive, that we not lose all the animals." [6] So they
divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another
way by himself. [7] As Obadiah was on the way, behold, Elijah met him. He recognised him, and fell on his face,
and said, "Is it you, my adonai Elijah?" [8] He answered him, "It is I. Go, tell your adonai, 'Behold, Elijah is here!'" [9]
He said, "How have I sinned, that you would deliver your servant into the hand of Ahab, to kill me? [10] As YHWH
your Elohim lives, there is no nation or kingdom where my adonai has not sent to seek you. When they said,
'He is not here,' he took an oath of the kingdom and nation that they didn't find you. [11] Now you say, 'Go, tell
your adonai, "Behold, Elijah is here."' [12] It will happen, as soon as I leave you, that YHWH's Ruach will carry you
I don't know where; and so when I come and tell Ahab, and he can't find you, he will kill me. But I, your servant,
have feared YHWH from my youth. [13] Wasn't it told my adonai what I did when Jezebel killed YHWH's prophets,
how I hid one hundred men of YHWH's prophets with fifty to a cave, and fed them with bread and water? [14] Now
you say, 'Go, tell your adonai, "Behold, Elijah is here".' He will kill me." [15] Elijah said, "As YHWH Tzeva'ot lives,
before whom I stand, I will surely show myself to him today." [16] So Obadiah went to meet Ahab, and told him;
and Ahab went to meet Elijah. [17] When Ahab saw Elijah, Ahab said to him, "Is that you, you troubler of Israel?" [18]
He answered, "I have not troubled Israel, but you and your father's house, in that you have forsaken YHWH's
mitzvot and you have followed the Baals. [19] Now therefore send, and gather to me all Israel to Mount Carmel,
and four hundred and fifty of the prophets of Baal, and four hundred of the prophets of the Asherah, who eat at
Jezebel's table." [20] So Ahab sent to all the children of Israel, and gathered the prophets together to Mount
Carmel. [21] Elijah came near to all the people, and said, "How long will you waver between the two sides? If
YHWH is Elohim, follow him; but if Baal, then follow him." The people didn't say a word. [22] Then Elijah said to
the people, "I, even I only, am left as a prophet of YHWH; but Baal's prophets are four hundred and fifty men. [23]
Let them therefore give us two bulls; and let them choose one bull for themselves, and cut it in pieces, and lay it
on the wood, and put no fire under; and I will dress the other bull, and lay it on the wood, and put no fire under
it. [24] You call on the name of your god, and I will call on YHWH's name. The Elohim who answers by fire, let him
be Elohim." All the people answered, "What you say is good." [25] Elijah said to the prophets of Baal, "Choose one
bull for yourselves, and dress it first, for you are many; and call on the name of your god, but put no fire under
it." [26] They took the bull which was given them, and they dressed it, and called on the name of Baal from
morning even until noon, saying, "Baal, hear us!" But there was no voice, and nobody answered. They leapt
about the altar which was made. [27] At noon, Elijah mocked them, and said, "Cry aloud, for he is a god. Either he
is deep in thought, or he has gone somewhere, or he is on a journey, or perhaps he sleeps and must be
awakened." [28] They cried aloud, and cut themselves in their way with knives and lances until the blood gushed
out on them. [29] When midday was past, they prophesied until the time of the evening offering; but there was no
voice, no answer, and nobody paid attention. [30] Elijah said to all the people, "Come near to me!"; and all the
people came near to him. He repaired YHWH's altar that had been thrown down. [31] Elijah took twelve stones,
according to the number of the tribes of the sons of Jacob, to whom YHWH's word came, saying, "Israel shall
be your name." [32] With the stones he built an altar in YHWH's name. He made a trench around the altar large
enough to contain two seahs of seed. [33] He put the wood in order, and cut the bull in pieces and laid it on the
wood. He said, "Fill four jars with water, and pour it on the burnt offering and on the wood." [34] He said, "Do it a
second time;" and they did it the second time. He said, "Do it a third time;" and they did it the third time. [35] The
water ran around the altar; and he also filled the trench with water. [36] At the time of the evening offering, Elijah
the prophet came near and said, "YHWH, the Elohim of Abraham, of Isaac, and of Israel, let it be known today
that you are Elohim in Israel and that I am your servant, and that I have done all these things at your word. [37]
Hear me, YHWH, hear me, that this people may know that you, YHWH, are Elohim, and that you have turned
their heart back again." [38] Then YHWH's fire fell and consumed the burnt offering, the wood, the stones, and the
dust; and it licked up the water that was in the trench. [39] When all the people saw it, they fell on their faces. They
said, "YHWH, he is Elohim! YHWH, he is Elohim!" [40] Elijah said to them, "Seize the prophets of Baal! Don't let
one of them escape!" They seized them; and Elijah brought them down to the brook Kishon, and killed them
there. [41] Elijah said to Ahab, "Get up, eat and drink; for there is the sound of abundance of rain." [42] So Ahab

went up to eat and to drink. Elijah went up to the top of Carmel; and he bowed himself down on the earth, and put his face between his knees. 43 He said to his servant, “Go up now and look towards the sea.” He went up and looked, then said, “There is nothing.” He said, “Go again” seven times. 44 On the seventh time, he said, “Behold, a small cloud, like a man’s hand, is rising out of the sea.” He said, “Go up, tell Ahab, ‘Get ready and go down, so that the rain doesn’t stop you.’” 45 In a little while, the sky grew black with clouds and wind, and there was a great rain. Ahab rode, and went to Jezreel. 46 YHWH’s hand was on Elijah; and he tucked his cloak into his belt and ran before Ahab to the entrance of Jezreel.

Chapter 19

1 Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, “So let the gods do to me, and more also, if I don’t make your life as the life of one of them by tomorrow about this time!” 3 When he saw that, he arose and ran for his life, and came to Beersheba, which belongs to Judah, and left his servant there. 4 But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree. Then he requested for himself that he might die, and said, “It is enough. Now, O YHWH, take away my life; for I am not better than my fathers.” 5 He lay down and slept under a juniper tree; and behold, a malak touched him, and said to him, “Arise and eat!” 6 He looked, and behold, there was at his head a cake baked on the coals, and a jar of water. He ate and drank, and lay down again. 7 YHWH’s malak came again the second time, and touched him, and said, “Arise and eat, because the journey is too great for you.” 8 He arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, Elohim’s Mountain. 9 He came to a cave there, and camped there; and behold, YHWH’s word came to him, and he said to him, “What are you doing here, Elijah?” 10 He said, “I have been very jealous for YHWH, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away.” 11 He said, “Go out and stand on the mountain before YHWH.” Behold, YHWH passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before YHWH; but YHWH was not in the wind. After the wind there was an earthquake; but YHWH was not in the earthquake. 12 After the earthquake a fire passed; but YHWH was not in the fire. After the fire, there was a still small voice. 13 When Elijah heard it, he wrapped his face in his mantle, went out, and stood in the entrance of the cave. Behold, a voice came to him, and said, “What are you doing here, Elijah?” 14 He said, “I have been very jealous for YHWH, the God of Armies; for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I, even I only, am left; and they seek my life, to take it away.” 15 YHWH said to him, “Go, return on your way to the wilderness of Damascus. When you arrive, anoint Hazael to be king over Syria. 16 Anoint Jehu the son of Nimshi to be king over Israel; and anoint Elisha the son of Shaphat of Abel Meholah to be prophet in your place. 17 He who escapes from the sword of Hazael, Jehu will kill; and he who escapes from the sword of Jehu, Elisha will kill. 18 Yet I reserved seven thousand in Israel, all the knees of which have not bowed to Baal, and every mouth that has not kissed him.” 19 So he departed from there and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth. Elijah went over to him and put his mantle on him. 20 Elisha left the oxen and ran after Elijah, and said, “Let me please kiss my father and my mother, and then I will follow you.” He said to him, “Go back again; for what have I done to you?” 21 He returned from following him, and took the yoke of oxen, killed them, and boiled their meat with the oxen’s equipment, and gave to the people; and they ate. Then he arose, and went after Elijah, and served him.

Chapter 20

1 Ben Hadad the king of Syria gathered all his army together; and there were thirty-two kings with him, with horses and chariots. He went up and besieged Samaria, and fought against it. 2 He sent messengers into the city to Ahab king of Israel and said to him, “Ben Hadad says, 3 ‘Your silver and your gold are mine. Your wives also and your children, even the best, are mine.’” 4 The king of Israel answered, “It is according to your saying,

my adonai, O king. I am yours, and all that I have." [5] The messengers came again and said, "Ben Hadad says, 'I sent indeed to you, saying, "You shall deliver me your silver, your gold, your wives, and your children; [6] but I will send my servants to you tomorrow about this time, and they will search your house and the houses of your servants. Whatever is pleasant in your eyes, they will put it in their hand, and take it away."'" [7] Then the king of Israel called all the elders of the land, and said, "Please notice how this man seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I didn't deny him." [8] All the elders and all the people said to him, "Don't listen, and don't consent." [9] Therefore he said to the messengers of Ben Hadad, "Tell my adonai the king, 'All that you sent for to your servant at the first I will do, but this thing I cannot do.'" The messengers departed and brought him back the message. [10] Ben Hadad sent to him, and said, "The gods do so to me, and more also, if the dust of Samaria will be enough for handfuls for all the people who follow me." [11] The king of Israel answered, "Tell him, 'Don't let him who puts on his armour brag like he who takes it off.'" [12] When Ben Hadad heard this message as he was drinking, he and the kings in the pavilions, he said to his servants, "Prepare to attack!" So they prepared to attack the city. [13] Behold, a prophet came near to Ahab king of Israel, and said, "YHWH says, 'Have you seen all this great multitude? Behold, I will deliver it into your hand today. Then you will know that I am YHWH.'" [14] Ahab said, "By whom?" He said, "YHWH says, 'By the young men of the princes of the provinces.'" Then he said, "Who shall begin the battle?" He answered, "You." [15] Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two. After them, he mustered all the people, even all the children of Israel, being seven thousand. [16] They went out at noon. But Ben Hadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who helped him. [17] The young men of the princes of the provinces went out first; and Ben Hadad sent out, and they told him, saying, "Men are coming out from Samaria." [18] He said, "If they have come out for peace, take them alive; or if they have come out for war, take them alive." [19] So these went out of the city, the young men of the princes of the provinces, and the army which followed them. [20] They each killed his man. The Syrians fled, and Israel pursued them. Ben Hadad the king of Syria escaped on a horse with horsemen. [21] The king of Israel went out and struck the horses and chariots, and killed the Syrians with a great slaughter. [22] The prophet came near to the king of Israel and said to him, "Go, strengthen yourself, and plan what you must do, for at the return of the year, the king of Syria will come up against you." [23] The servants of the king of Syria said to him, "Their god is a god of the hills; therefore they were stronger than we. But let's fight against them in the plain, and surely we will be stronger than they. [24] Do this thing: take the kings away, every man out of his place, and put captains in their place. [25] Muster an army like the army that you have lost, horse for horse and chariot for chariot. We will fight against them in the plain, and surely we will be stronger than they are." He listened to their voice and did so. [26] At the return of the year, Ben Hadad mustered the Syrians and went up to Aphek to fight against Israel. [27] The children of Israel were mustered and given provisions, and went against them. The children of Israel encamped before them like two little flocks of young goats, but the Syrians filled the country. [28] A man of Elohim came near and spoke to the king of Israel, and said, "YHWH says, 'Because the Syrians have said, "YHWH is a god of the hills, but he is not a god of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I am YHWH.'" [29] They encamped opposite each other for seven days. Then on the seventh day the battle was joined; and the children of Israel killed one hundred thousand footmen of the Syrians in one day. [30] But the rest fled to Aphek, into the city; and the wall fell on twenty-seven thousand men who were left. Ben Hadad fled and came into the city, into an inner room. [31] His servants said to him, "See now, we have heard that the kings of the house of Israel are merciful kings. Please let us put sackcloth on our bodies and ropes on our heads, and go out to the king of Israel. Maybe he will save your life." [32] So they put sackcloth on their bodies and ropes on their heads, and came to the king of Israel, and said, "Your servant Ben Hadad says, 'Please let me live.'" He said, "Is he still alive? He is my brother." [33] Now the men observed diligently and hurried to take this phrase; and they said, "Your brother Ben Hadad." Then he said, "Go, bring him." Then Ben Hadad came out to him; and he caused him to come up into the chariot. [34] Ben Hadad said to him, "The cities which my father took from your father I will restore. You shall make streets for yourself in Damascus, as my father made in Samaria." "I", said Ahab, "will let you go with this covenant." So he made a covenant with him and let him go. [35]

A certain man of the sons of the prophets said to his fellow by YHWH's word, "Please strike me!" The man refused to strike him. 36 Then he said to him, "Because you have not obeyed YHWH's voice, behold, as soon as you have departed from me, a lion will kill you." As soon as he had departed from him, a lion found him and killed him. 37 Then he found another man, and said, "Please strike me." The man struck him and wounded him. 38 So the prophet departed and waited for the king by the way, and disguised himself with his headband over his eyes. 39 As the king passed by, he cried to the king, and he said, "Your servant went out into the middle of the battle; and behold, a man came over and brought a man to me, and said, 'Guard this man! If by any means he is missing, then your life shall be for his life, or else you shall pay a talent of silver.' 40 As your servant was busy here and there, he was gone." The king of Israel said to him, "So shall your judgement be. You yourself have decided it." 41 He hurried, and took the headband away from his eyes; and the king of Israel recognised that he was one of the prophets. 42 He said to him, "YHWH says, 'Because you have let go out of your hand the man whom I had devoted to destruction, therefore your life will take the place of his life, and your people take the place of his people.'" 43 The king of Israel went to his house sullen and angry, and came to Samaria.

Chapter 21

1 After these things, Naboth the Jezreelite had a vineyard which was in Jezreel, next to the palace of Ahab king of Samaria. 2 Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a garden of herbs, because it is near my house; and I will give you for it a better vineyard than it. Or, if it seems good to you, I will give you its worth in money." 3 Naboth said to Ahab, "May YHWH forbid me, that I should give the inheritance of my fathers to you!" 4 Ahab came into his house sullen and angry because of the word which Naboth the Jezreelite had spoken to him, for he had said, "I will not give you the inheritance of my fathers." He laid himself down on his bed, and turned away his face, and would eat no bread. 5 But Jezebel his wife came to him, and said to him, "Why is your spirit so sad that you eat no bread?" 6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it.' He answered, 'I will not give you my vineyard.'" 7 Jezebel his wife said to him, "Do you now govern the kingdom of Israel? Arise, and eat bread, and let your heart be merry. I will give you the vineyard of Naboth the Jezreelite." 8 So she wrote letters in Ahab's name and sealed them with his seal, and sent the letters to the elders and to the nobles who were in his city, who lived with Naboth. 9 She wrote in the letters, saying, "Proclaim a fast, and set Naboth on high amongst the people. 10 Set two men, wicked fellows, before him, and let them testify against him, saying, 'You cursed Elohim and the king!' Then carry him out, and stone him to death." 11 The men of his city, even the elders and the nobles who lived in his city, did as Jezebel had instructed them in the letters which she had written and sent to them. 12 They proclaimed a fast, and set Naboth on high amongst the people. 13 The two men, the wicked fellows, came in and sat before him. The wicked fellows testified against him, even against Naboth, in the presence of the people, saying, "Naboth cursed Elohim and the king!" Then they carried him out of the city and stoned him to death with stones. 14 Then they sent to Jezebel, saying, "Naboth has been stoned and is dead." 15 When Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead." 16 When Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. 17 YHWH's word came to Elijah the Tishbite, saying, 18 "Arise, go down to meet Ahab king of Israel, who dwells in Samaria. Behold, he is in the vineyard of Naboth, where he has gone down to take possession of it. 19 You shall speak to him, saying, 'YHWH says, "Have you killed and also taken possession?"' You shall speak to him, saying, 'YHWH says, "In the place where dogs licked the blood of Naboth, dogs will lick your blood, even yours."'" 20 Ahab said to Elijah, "Have you found me, my enemy?" He answered, "I have found you, because you have sold yourself to do that which is evil in YHWH's sight. 21 Behold, I will bring evil on you, and will utterly sweep you away and will cut off from Ahab everyone who urinates against a wall, and him who is shut up and him who is left at large in Israel. 22 I will make your house like the house of Jeroboam the son of Nebat, and like the house

of Baasha the son of Ahijah, for the provocation with which you have provoked me to anger, and have made Israel to sin." [23] YHWH also spoke of Jezebel, saying, "The dogs will eat Jezebel by the rampart of Jezreel. [24] The dogs will eat whoever dies of Ahab in the city; and the birds of the sky will eat whoever dies in the field." [25] But there was no one like Ahab, who sold himself to do that which was evil in YHWH's sight, whom Jezebel his wife stirred up. [26] He did very abominably in following idols, according to all that the Amorites did, whom YHWH cast out before the children of Israel. [27] When Ahab heard those words, he tore his clothes, put sackcloth on his body, fasted, lay in sackcloth, and went about despondently. [28] YHWH's word came to Elijah the Tishbite, saying, [29] "See how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the evil in his days; but I will bring the evil on his house in his son's day."

Chapter 22

[1] They continued three years without war between Syria and Israel. [2] In the third year, Jehoshaphat the king of Judah came down to the king of Israel. [3] The king of Israel said to his servants, "You know that Ramoth Gilead is ours, and we do nothing, and don't take it out of the hand of the king of Syria?" [4] He said to Jehoshaphat, "Will you go with me to battle to Ramoth Gilead?" Jehoshaphat said to the king of Israel, "I am as you are, my people as your people, my horses as your horses." [5] Jehoshaphat said to the king of Israel, "Please enquire first for YHWH's word." [6] Then the king of Israel gathered the prophets together, about four hundred men, and said to them, "Should I go against Ramoth Gilead to battle, or should I refrain?" They said, "Go up; for Adonai will deliver it into the hand of the king." [7] But Jehoshaphat said, "Isn't there here a prophet of YHWH, that we may enquire of him?" [8] The king of Israel said to Jehoshaphat, "There is yet one man by whom we may enquire of YHWH, Micaiah the son of Imlah; but I hate him, for he does not prophesy good concerning me, but evil." Jehoshaphat said, "Don't let the king say so." [9] Then the king of Israel called an officer, and said, "Quickly get Micaiah the son of Imlah." [10] Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. [11] Zedekiah the son of Chenaanah made himself horns of iron, and said, "YHWH says, 'With these you will push the Syrians, until they are consumed.'" [12] All the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper; for YHWH will deliver it into the hand of the king." [13] The messenger who went to call Micaiah spoke to him, saying, "See now, the prophets declare good to the king with one mouth. Please let your word be like the word of one of them, and speak good." [14] Micaiah said, "As YHWH lives, what YHWH says to me, that I will speak." [15] When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall we forbear?" He answered him, "Go up and prosper; and YHWH will deliver it into the hand of the king." [16] The king said to him, "How many times do I have to adjure you that you speak to me nothing but the truth in YHWH's name?" [17] He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. YHWH said, 'These have no master. Let them each return to his house in peace.'" [18] The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?" [19] Micaiah said, "Therefore hear YHWH's word. I saw YHWH sitting on his throne, and all the army of heaven standing by him on his right hand and on his left. [20] YHWH said, 'Who will entice Ahab, that he may go up and fall at Ramoth Gilead?' One said one thing, and another said another. [21] A spirit came out and stood before YHWH, and said, 'I will entice him.' [22] YHWH said to him, 'How?' He said, 'I will go out and will be a lying spirit in the mouth of all his prophets.' He said, 'You will entice him, and will also prevail. Go out and do so.' [23] Now therefore, behold, YHWH has put a lying spirit in the mouth of all these your prophets; and YHWH has spoken evil concerning you." [24] Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek, and said, "Which way did YHWH's Ruach go from me to speak to you?" [25] Micaiah said, "Behold, you will see on that day when you go into an inner room to hide yourself." [26] The king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city and to Joash the king's son. [27] Say, 'The king says, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."'" [28] Micaiah said, "If you return at all in peace, YHWH has not spoken by me." He said, "Listen,

all you people!” [29] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. [30] The king of Israel said to Jehoshaphat, “I will disguise myself and go into the battle, but you put on your robes.” The king of Israel disguised himself and went into the battle. [31] Now the king of Syria had commanded the thirty-two captains of his chariots, saying, “Don’t fight with small nor great, except only with the king of Israel.” [32] When the captains of the chariots saw Jehoshaphat, they said, “Surely that is the king of Israel!” and they came over to fight against him. Jehoshaphat cried out. [33] When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [34] A certain man drew his bow at random, and struck the king of Israel between the joints of the armour. Therefore he said to the driver of his chariot, “Turn around, and carry me out of the battle, for I am severely wounded.” [35] The battle increased that day. The king was propped up in his chariot facing the Syrians, and died at evening. The blood ran out of the wound into the bottom of the chariot. [36] A cry went throughout the army about the going down of the sun, saying, “Every man to his city, and every man to his country!” [37] So the king died, and was brought to Samaria; and they buried the king in Samaria. [38] They washed the chariot by the pool of Samaria; and the dogs licked up his blood where the prostitutes washed themselves, according to YHWH’s word which he spoke. [39] Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, aren’t they written in the book of the chronicles of the kings of Israel? [40] So Ahab slept with his fathers; and Ahaziah his son reigned in his place. [41] Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. [42] Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. His mother’s name was Azubah the daughter of Shilhi. [43] He walked in all the way of Asa his father. He didn’t turn away from it, doing that which was right in YHWH’s eyes. However, the high places were not taken away. The people still sacrificed and burnt incense on the high places. [44] Jehoshaphat made peace with the king of Israel. [45] Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he fought, aren’t they written in the book of the chronicles of the kings of Judah? [46] The remnant of the sodomites, that remained in the days of his father Asa, he put away out of the land. [47] There was no king in Edom. A deputy ruled. [48] Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they didn’t go, for the ships wrecked at Ezion Geber. [49] Then Ahaziah the son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships.” But Jehoshaphat would not. [50] Jehoshaphat slept with his fathers, and was buried with his fathers in his father David’s city. Jehoram his son reigned in his place. [51] Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. [52] He did that which was evil in YHWH’s sight, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, in which he made Israel to sin. [53] He served Baal and worshipped him, and provoked YHWH, the Elohim of Israel, to anger in all the ways that his father had done so.

Melachim Bet

Chapter 1

1 Moab rebelled against Israel after the death of Ahab. 2 Ahaziah fell down through the lattice in his upper room
that was in Samaria, and was sick. So he sent messengers, and said to them, “Go, enquire of Baal Zebub, the
god of Ekron, whether I will recover of this sickness.” 3 But YHWH’s malak said to Elijah the Tishbite, “Arise, go
up to meet the messengers of the king of Samaria, and tell them, ‘Is it because there is no Elohim in Israel that
you go to enquire of Baal Zebub, the god of Ekron? 4 Now therefore YHWH says, “You will not come down from
the bed where you have gone up, but you will surely die.”’” Then Elijah departed. 5 The messengers returned to
him, and he said to them, “Why is it that you have returned?” 6 They said to him, “A man came up to meet us,
and said to us, ‘Go, return to the king who sent you, and tell him, “YHWH says, ‘Is it because there is no Elohim
in Israel that you send to enquire of Baal Zebub, the god of Ekron? Therefore you will not come down from the
bed where you have gone up, but you will surely die.’”’” 7 He said to them, “What kind of man was he who came
up to meet you and told you these words?” 8 They answered him, “He was a hairy man, and wearing a leather
belt around his waist.” He said, “It’s Elijah the Tishbite.” 9 Then the king sent a captain of fifty with his fifty to him.
He went up to him; and behold, he was sitting on the top of the hill. He said to him, “Man of Elohim, the king has
said, ‘Come down!’” 10 Elijah answered to the captain of fifty, “If I am a man of Elohim, then let fire come down
from the sky and consume you and your fifty!” Then fire came down from the sky, and consumed him and his
fifty. 11 Again he sent to him another captain of fifty with his fifty. He answered him, “Man of Elohim, the king has
said, ‘Come down quickly!’” 12 Elijah answered them, “If I am a man of Elohim, then let fire come down from the
sky and consume you and your fifty!” Then Elohim’s fire came down from the sky, and consumed him and his
fifty. 13 Again he sent the captain of a third fifty with his fifty. The third captain of fifty went up, and came and fell
on his knees before Elijah, and begged him, and said to him, “Man of Elohim, please let my life and the life of
these fifty of your servants be precious in your sight. 14 Behold, fire came down from the sky and consumed the
last two captains of fifty with their fifties. But now let my life be precious in your sight.” 15 YHWH’s malak said to
Elijah, “Go down with him. Don’t be afraid of him.” Then he arose and went down with him to the king. 16 He said
to him, “YHWH says, ‘Because you have sent messengers to enquire of Baal Zebub, the god of Ekron, is it
because there is no Elohim in Israel to enquire of his word? Therefore you will not come down from the bed
where you have gone up, but you will surely die.’” 17 So he died according to YHWH’s word which Elijah had
spoken. Jehoram began to reign in his place in the second year of Jehoram the son of Jehoshaphat king of
Judah, because he had no son. 18 Now the rest of the acts of Ahaziah which he did, aren’t they written in the
book of the chronicles of the kings of Israel?

Chapter 2

1 When YHWH was about to take Elijah up by a whirlwind into heaven, Elijah went with Elisha from Gilgal. 2
Elijah said to Elisha, “Please wait here, for YHWH has sent me as far as Bethel.” Elisha said, “As YHWH lives,
and as your soul lives, I will not leave you.” So they went down to Bethel. 3 The sons of the prophets who were
at Bethel came out to Elisha, and said to him, “Do you know that YHWH will take away your master from over
you today?” He said, “Yes, I know it. Hold your peace.” 4 Elijah said to him, “Elisha, please wait here, for YHWH
has sent me to Jericho.” He said, “As YHWH lives, and as your soul lives, I will not leave you.” So they came to
Jericho. 5 The sons of the prophets who were at Jericho came near to Elisha, and said to him, “Do you know
that YHWH will take away your master from over you today?” He answered, “Yes, I know it. Hold your peace.” 6
Elijah said to him, “Please wait here, for YHWH has sent me to the Jordan.” He said, “As YHWH lives, and as
your soul lives, I will not leave you.” Then they both went on. 7 Fifty men of the sons of the prophets went and
stood opposite them at a distance; and they both stood by the Jordan. 8 Elijah took his mantle, and rolled it up,
and struck the waters; and they were divided here and there, so that they both went over on dry ground. 9 When
they had gone over, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” Elisha said,

“Please let a double portion of your spirit be on me.” [10] He said, “You have asked a hard thing. If you see me when I am taken from you, it will be so for you; but if not, it will not be so.” [11] As they continued on and talked, behold, a chariot of fire and horses of fire separated them; and Elijah went up by a whirlwind into heaven. [12] Elisha saw it, and he cried, “My father, my father, the chariots of Israel and its horsemen!” He saw him no more. Then he took hold of his own clothes and tore them in two pieces. [13] He also took up Elijah’s mantle that fell from him, and went back and stood by the bank of the Jordan. [14] He took Elijah’s mantle that fell from him, and struck the waters, and said, “Where is YHWH, the Elohim of Elijah?” When he also had struck the waters, they were divided apart, and Elisha went over. [15] When the sons of the prophets who were at Jericho facing him saw him, they said, “The spirit of Elijah rests on Elisha.” They came to meet him, and bowed themselves to the ground before him. [16] They said to him, “See now, there are with your servants fifty strong men. Please let them go and seek your master. Perhaps YHWH’s Ruach has taken him up, and put him on some mountain or into some valley.” He said, “Don’t send them.” [17] When they urged him until he was ashamed, he said, “Send them.” Therefore they sent fifty men; and they searched for three days, but didn’t find him. [18] They came back to him while he stayed at Jericho; and he said to them, “Didn’t I tell you, ‘Don’t go’?” [19] The men of the city said to Elisha, “Behold, please, the situation of this city is pleasant, as my adonai sees; but the water is bad, and the land is barren.” [20] He said, “Bring me a new jar, and put salt in it.” Then they brought it to him. [21] He went out to the spring of the waters, and threw salt into it, and said, “YHWH says, ‘I have healed these waters. There shall not be from there any more death or barren wasteland.’” [22] So the waters were healed to this day, according to Elisha’s word which he spoke. [23] He went up from there to Bethel. As he was going up by the way, some youths came out of the city and mocked him, and said to him, “Go up, you baldy! Go up, you baldy!” [24] He looked behind him and saw them, and cursed them in YHWH’s name. Then two female bears came out of the woods and mauled forty-two of those youths. [25] He went from there to Mount Carmel, and from there he returned to Samaria.

Chapter 3

[1] Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. [2] He did that which was evil in YHWH’s sight, but not like his father and like his mother, for he put away the pillar of Baal that his father had made. [3] Nevertheless he held to the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn’t depart from them. [4] Now Mesha king of Moab was a sheep breeder; and he supplied the king of Israel with one hundred thousand lambs and the wool of one hundred thousand rams. [5] But when Ahab was dead, the king of Moab rebelled against the king of Israel. [6] King Jehoram went out of Samaria at that time, and mustered all Israel. [7] He went and sent to Jehoshaphat the king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me against Moab to battle?” He said, “I will go up. I am as you are, my people as your people, my horses as your horses.” [8] Then he said, “Which way shall we go up?” Jehoram answered, “The way of the wilderness of Edom.” [9] So the king of Israel went with the king of Judah and the king of Edom, and they marched for seven days along a circuitous route. There was no water for the army or for the animals that followed them. [10] The king of Israel said, “Alas! For YHWH has called these three kings together to deliver them into the hand of Moab.” [11] But Jehoshaphat said, “Isn’t there a prophet of YHWH here, that we may enquire of YHWH by him?” One of the king of Israel’s servants answered, “Elisha the son of Shaphat, who poured water on the hands of Elijah, is here.” [12] Jehoshaphat said, “YHWH’s word is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him. [13] Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father, and to the prophets of your mother.” The king of Israel said to him, “No, for YHWH has called these three kings together to deliver them into the hand of Moab.” [14] Elisha said, “As YHWH Tzeva'ot lives, before whom I stand, surely, were it not that I respect the presence of Jehoshaphat the king of Judah, I would not look towards you, nor see you. [15] But now bring me a musician.” When the musician played, YHWH’s hand came on him. [16] He said, “YHWH says, ‘Make this valley full of trenches.’ [17] For YHWH says, ‘You will not see wind, neither will

you see rain, yet that valley will be filled with water, and you will drink, both you and your livestock and your other animals. 18 This is an easy thing in YHWH's sight. He will also deliver the Moabites into your hand. 19 You shall strike every fortified city and every choice city, and shall fell every good tree, and stop all springs of water, and mar every good piece of land with stones.'" 20 In the morning, about the time of offering the sacrifice, behold, water came by the way of Edom, and the country was filled with water. 21 Now when all the Moabites heard that the kings had come up to fight against them, they gathered themselves together, all who were able to put on armour, young and old, and stood on the border. 22 They rose up early in the morning, and the sun shone on the water, and the Moabites saw the water opposite them as red as blood. 23 They said, "This is blood. The kings are surely destroyed, and they have struck each other. Now therefore, Moab, to the plunder!" 24 When they came to the camp of Israel, the Israelites rose up and struck the Moabites, so that they fled before them; and they went forward into the land attacking the Moabites. 25 They beat down the cities; and on every good piece of land each man cast his stone, and filled it. They also stopped all the springs of water and cut down all the good trees, until in Kir Hareseth all they left was its stones; however the men armed with slings went around it and attacked it. 26 When the king of Moab saw that the battle was too severe for him, he took with him seven hundred men who drew a sword, to break through to the king of Edom; but they could not. 27 Then he took his oldest son who would have reigned in his place, and offered him for a burnt offering on the wall. There was great wrath against Israel; and they departed from him, and returned to their own land.

Chapter 4

1 Now a certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead. You know that your servant feared YHWH. Now the creditor has come to take for himself my two children to be slaves." 2 Elisha said to her, "What should I do for you? Tell me, what do you have in the house?" She said, "Your servant has nothing in the house, except a pot of oil." 3 Then he said, "Go, borrow empty containers from all your neighbours. Don't borrow just a few containers. 4 Go in and shut the door on you and on your sons, and pour oil into all those containers; and set aside those which are full." 5 So she went from him, and shut the door on herself and on her sons. They brought the containers to her, and she poured oil. 6 When the containers were full, she said to her son, "Bring me another container." He said to her, "There isn't another container." Then the oil stopped flowing. 7 Then she came and told the man of Elohim. He said, "Go, sell the oil, and pay your debt; and you and your sons live on the rest." 8 One day Elisha went to Shunem, where there was a prominent woman; and she persuaded him to eat bread. So it was, that as often as he passed by, he turned in there to eat bread. 9 She said to her husband, "See now, I perceive that this is a kodesh man of Elohim who passes by us continually. 10 Please, let's make a little room on the roof. Let's set a bed, a table, a chair, and a lamp stand for him there. When he comes to us, he can stay there." 11 One day he came there, and he went to the room and lay there. 12 He said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. 13 He said to him, "Say now to her, 'Behold, you have cared for us with all this care. What is to be done for you? Would you like to be spoken for to the king, or to the captain of the army?'" She answered, "I dwell amongst my own people." 14 He said, "What then is to be done for her?" Gehazi answered, "Most certainly she has no son, and her husband is old." 15 He said, "Call her." When he had called her, she stood in the door. 16 He said, "At this season next year, you will embrace a son." She said, "No, my adonai, you man of Elohim, do not lie to your servant." 17 The woman conceived, and bore a son at that season when the time came around, as Elisha had said to her. 18 When the child was grown, one day he went out to his father to the reapers. 19 He said to his father, "My head! My head!" He said to his servant, "Carry him to his mother." 20 When he had taken him and brought him to his mother, he sat on her knees until noon, and then died. 21 She went up and laid him on the man of Elohim's bed, and shut the door on him, and went out. 22 She called to her husband and said, "Please send me one of the servants, and one of the donkeys, that I may run to the man of Elohim and come again." 23 He said, "Why would you want to go to him today? It is not a new moon or a Shabbat." She said, "It's all right." 24 Then she saddled a donkey, and said to her servant, "Drive, and go

forward! Don't slow down for me, unless I ask you to." [25] So she went, and came to the man of Elohim to Mount Carmel. When the man of Elohim saw her afar off, he said to Gehazi his servant, "Behold, there is the Shunammite. [26] Please run now to meet her, and ask her, 'Is it well with you? Is it well with your husband? Is it well with your child?'" She answered, "It is well." [27] When she came to the man of Elohim to the hill, she caught hold of his feet. Gehazi came near to thrust her away; but the man of Elohim said, "Leave her alone, for her soul is troubled within her; and YHWH has hidden it from me, and has not told me." [28] Then she said, "Did I ask you for a son, my adonai? Didn't I say, 'Do not deceive me'?" [29] Then he said to Gehazi, "Tuck your cloak into your belt, take my staff in your hand, and go your way. If you meet any man, don't greet him; and if anyone greets you, don't answer him again. Then lay my staff on the child's face." [30] The child's mother said, "As YHWH lives, and as your soul lives, I will not leave you." So he arose, and followed her. [31] Gehazi went ahead of them, and laid the staff on the child's face; but there was no voice and no hearing. Therefore he returned to meet him, and told him, "The child has not awakened." [32] When Elisha had come into the house, behold, the child was dead, and lying on his bed. [33] He went in therefore, and shut the door on them both, and prayed to YHWH. [34] He went up and lay on the child, and put his mouth on his mouth, and his eyes on his eyes, and his hands on his hands. He stretched himself on him; and the child's flesh grew warm. [35] Then he returned, and walked in the house once back and forth, then went up and stretched himself out on him. Then the child sneezed seven times, and the child opened his eyes. [36] He called Gehazi, and said, "Call this Shunammite!" So he called her. When she had come in to him, he said, "Take up your son." [37] Then she went in, fell at his feet, and bowed herself to the ground; then she picked up her son, and went out. [38] Elisha came again to Gilgal. There was a famine in the land; and the sons of the prophets were sitting before him; and he said to his servant, "Get the large pot, and boil stew for the sons of the prophets." [39] One went out into the field to gather herbs, and found a wild vine, and gathered a lap full of wild gourds from it, and came and cut them up into the pot of stew; for they didn't recognise them. [40] So they poured out for the men to eat. As they were eating some of the stew, they cried out and said, "Man of Elohim, there is death in the pot!" And they could not eat it. [41] But he said, "Then bring meal." He threw it into the pot; and he said, "Serve it to the people, that they may eat." And there was nothing harmful in the pot. [42] A man from Baal Shalishah came, and brought the man of Elohim some bread of the first fruits: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, "Give to the people, that they may eat." [43] His servant said, "What, should I set this before a hundred men?" But he said, "Give it to the people, that they may eat; for YHWH says, 'They will eat, and will have some left over.'" [44] So he set it before them and they ate and had some left over, according to YHWH's word.

Chapter 5

[1] Now Naaman, captain of the army of the king of Syria, was a great man with his master, and honourable, because by him YHWH had given victory to Syria; he was also a mighty man of valour, but he was a leper. [2] The Syrians had gone out in bands, and had brought away captive out of the land of Israel a little girl, and she waited on Naaman's wife. [3] She said to her mistress, "I wish that my adonai were with the prophet who is in Samaria! Then he would heal him of his leprosy." [4] Someone went in and told his adonai, saying, "The girl who is from the land of Israel said this." [5] The king of Syria said, "Go now, and I will send a letter to the king of Israel." He departed, and took with him ten talents of silver, six thousand pieces of gold, and ten changes of clothing. [6] He brought the letter to the king of Israel, saying, "Now when this letter has come to you, behold, I have sent Naaman my servant to you, that you may heal him of his leprosy." [7] When the king of Israel had read the letter, he tore his clothes and said, "Am I Elohim, to kill and to make alive, that this man sends to me to heal a man of his leprosy? But please consider and see how he seeks a quarrel against me." [8] It was so, when Elisha the man of Elohim heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, and he shall know that there is a prophet in Israel." [9] So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. [10] Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall come again to you,

and you shall be clean." [11] But Naaman was angry, and went away and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of YHWH his Elohim, and wave his hand over the place, and heal the leper.' [12] Aren't Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Couldn't I wash in them and be clean?" So he turned and went away in a rage. [13] His servants came near and spoke to him, and said, "My father, if the prophet had asked you do some great thing, wouldn't you have done it? How much rather then, when he says to you, 'Wash, and be clean'?" [14] Then went he down and dipped himself seven times in the Jordan, according to the saying of the man of Elohim; and his flesh was restored like the flesh of a little child, and he was clean. [15] He returned to the man of Elohim, he and all his company, and came, and stood before him; and he said, "See now, I know that there is no Elohim in all the earth, but in Israel. Now therefore, please take a gift from your servant." [16] But he said, "As YHWH lives, before whom I stand, I will receive none." He urged him to take it; but he refused. [17] Naaman said, "If not, then, please let two mules' load of earth be given to your servant; for your servant will from now on offer neither burnt offering nor sacrifice to other gods, but to YHWH. [18] In this thing may YHWH pardon your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon. When I bow myself in the house of Rimmon, may YHWH pardon your servant in this thing." [19] He said to him, "Go in peace." So he departed from him a little way. [20] But Gehazi the servant of Elisha the man of Elohim, said, "Behold, my master has spared this Naaman the Syrian, in not receiving at his hands that which he brought. As YHWH lives, I will run after him, and take something from him." [21] So Gehazi followed after Naaman. When Naaman saw one running after him, he came down from the chariot to meet him, and said, "Is all well?" [22] He said, "All is well. My master has sent me, saying, 'Behold, even now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothing.'" [23] Naaman said, "Be pleased to take two talents." He urged him, and bound two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants; and they carried them before him. [24] When he came to the hill, he took them from their hand, and stored them in the house. Then he let the men go, and they departed. [25] But he went in, and stood before his master. Elisha said to him, "Where did you come from, Gehazi?" He said, "Your servant went nowhere." [26] He said to him, "Didn't my heart go with you when the man turned from his chariot to meet you? Is it a time to receive money, and to receive garments, and olive groves and vineyards, and sheep and cattle, and male servants and female servants? [27] Therefore the leprosy of Naaman will cling to you and to your offspring forever." He went out from his presence a leper, as white as snow.

Chapter 6

[1] The sons of the prophets said to Elisha, "See now, the place where we live and meet with you is too small for us. [2] Please let us go to the Jordan, and each man take a beam from there, and let's make us a place there, where we may live." He answered, "Go!" [3] One said, "Please be pleased to go with your servants." He answered, "I will go." [4] So he went with them. When they came to the Jordan, they cut down wood. [5] But as one was cutting down a tree, the axe head fell into the water. Then he cried out and said, "Alas, my master! For it was borrowed." [6] The man of Elohim asked, "Where did it fall?" He showed him the place. He cut down a stick, threw it in there, and made the iron float. [7] He said, "Take it." So he put out his hand and took it. [8] Now the king of Syria was at war against Israel; and he took counsel with his servants, saying, "My camp will be in such and such a place." [9] The man of Elohim sent to the king of Israel, saying, "Beware that you not pass this place, for the Syrians are coming down there." [10] The king of Israel sent to the place which the man of Elohim told him and warned him of; and he saved himself there, not once or twice. [11] The king of Syria's heart was very troubled about this. He called his servants, and said to them, "Won't you show me which of us is for the king of Israel?" [12] One of his servants said, "No, my adonai, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom." [13] He said, "Go and see where he is, that I may send and get him." He was told, "Behold, he is in Dothan." [14] Therefore he sent horses, chariots, and a great army there. They

came by night and surrounded the city. [15] When the servant of the man of Elohim had risen early and gone out, behold, an army with horses and chariots was around the city. His servant said to him, “Alas, my master! What shall we do?” [16] He answered, “Don’t be afraid, for those who are with us are more than those who are with them.” [17] Elisha prayed, and said, “YHWH, please open his eyes, that he may see.” YHWH opened the young man’s eyes, and he saw; and behold, the mountain was full of horses and chariots of fire around Elisha. [18] When they came down to him, Elisha prayed to YHWH, and said, “Please strike this people with blindness.” He struck them with blindness according to Elisha’s word. [19] Elisha said to them, “This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you seek.” He led them to Samaria. [20] When they had come into Samaria, Elisha said, “YHWH, open these men’s eyes, that they may see.” YHWH opened their eyes, and they saw; and behold, they were in the middle of Samaria. [21] The king of Israel said to Elisha, when he saw them, “My father, shall I strike them? Shall I strike them?” [22] He answered, “You shall not strike them. Would you strike those whom you have taken captive with your sword and with your bow? Set bread and water before them, that they may eat and drink, then go to their master.” [23] He prepared a great feast for them. After they ate and drank, he sent them away and they went to their master. So the bands of Syria stopped raiding the land of Israel. [24] After this, Benhadad king of Syria gathered all his army, and went up and besieged Samaria. [25] There was a great famine in Samaria. Behold, they besieged it until a donkey’s head was sold for eighty pieces of silver, and the fourth part of a kab of dove’s dung for five pieces of silver. [26] As the king of Israel was passing by on the wall, a woman cried to him, saying, “Help, my adonai, O king!” [27] He said, “If YHWH doesn’t help you, where could I get help for you? From the threshing floor, or from the wine press?” [28] Then the king asked her, “What is your problem?” She answered, “This woman said to me, ‘Give your son, that we may eat him today, and we will eat my son tomorrow.’ [29] So we boiled my son and ate him; and I said to her on the next day, ‘Give up your son, that we may eat him;’ and she has hidden her son.” [30] When the king heard the words of the woman, he tore his clothes. Now he was passing by on the wall, and the people looked, and behold, he had sackcloth underneath on his body. [31] Then he said, “Elohim do so to me, and more also, if the head of Elisha the son of Shaphat stays on him today.” [32] But Elisha was sitting in his house, and the elders were sitting with him. Then the king sent a man from before him; but before the messenger came to him, he said to the elders, “Do you see how this son of a murderer has sent to take away my head? Behold, when the messenger comes, shut the door, and hold the door shut against him. Isn’t the sound of his master’s feet behind him?” [33] While he was still talking with them, behold, the messenger came down to him. Then he said, “Behold, this evil is from YHWH. Why should I wait for YHWH any longer?”

Chapter 7

[1] Elisha said, “Hear YHWH’s word. YHWH says, ‘Tomorrow about this time a seah of fine flour will be sold for a shekel, and two seahs of barley for a shekel, in the gate of Samaria.’” [2] Then the captain on whose hand the king leaned answered the man of Elohim, and said, “Behold, if YHWH made windows in heaven, could this thing be?” He said, “Behold, you will see it with your eyes, but will not eat of it.” [3] Now there were four leprous men at the entrance of the gate. They said to one another, “Why do we sit here until we die? [4] If we say, ‘We will enter into the city,’ then the famine is in the city, and we will die there. If we sit still here, we also die. Now therefore come, and let’s surrender to the army of the Syrians. If they save us alive, we will live; and if they kill us, we will only die.” [5] They rose up in the twilight to go to the camp of the Syrians. When they had come to the outermost part of the camp of the Syrians, behold, no man was there. [6] For Adonai had made the army of the Syrians to hear the sound of chariots and the sound of horses, even the noise of a great army; and they said to one another, “Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us.” [7] Therefore they arose and fled in the twilight, and left their tents, their horses, and their donkeys, even the camp as it was, and fled for their life. [8] When these lepers came to the outermost part of the camp, they went into one tent, and ate and drank, then carried away silver, gold, and clothing and went and hid it. Then they came back, and entered into another tent and carried things from there also, and went and hid

them. [9] Then they said to one another, “We aren’t doing right. Today is a day of good news, and we keep silent. If we wait until the morning light, punishment will overtake us. Now therefore come, let’s go and tell the king’s household.” [10] So they came and called to the city gatekeepers; and they told them, “We came to the camp of the Syrians, and, behold, there was no man there, not even a man’s voice, but the horses tied, and the donkeys tied, and the tents as they were.” [11] Then the gatekeepers called out and told it to the king’s household within. [12] The king arose in the night, and said to his servants, “I will now show you what the Syrians have done to us. They know that we are hungry. Therefore they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall take them alive, and get into the city.’” [13] One of his servants answered, “Please let some people take five of the horses that remain, which are left in the city. Behold, they are like all the multitude of Israel who are left in it. Behold, they are like all the multitude of Israel who are consumed. Let’s send and see.” [14] Therefore they took two chariots with horses; and the king sent them out to the Syrian army, saying, “Go and see.” [15] They went after them to the Jordan; and behold, all the path was full of garments and equipment which the Syrians had cast away in their haste. The messengers returned and told the king. [16] The people went out and plundered the camp of the Syrians. So a seah of fine flour was sold for a shekel, and two measures of barley for a shekel, according to YHWH’s word. [17] The king had appointed the captain on whose hand he leaned to be in charge of the gate; and the people trampled over him in the gate, and he died as the man of Elohim had said, who spoke when the king came down to him. [18] It happened as the man of Elohim had spoken to the king, saying, “Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria;” [19] and that captain answered the man of Elohim, and said, “Now, behold, if YHWH made windows in heaven, might such a thing be?” and he said, “Behold, you will see it with your eyes, but will not eat of it.” [20] It happened like that to him, for the people trampled over him in the gate, and he died.

Chapter 8

[1] Now Elisha had spoken to the woman whose son he had restored to life, saying, “Arise, and go, you and your household, and stay for a while wherever you can; for YHWH has called for a famine. It will also come on the land for seven years.” [2] The woman arose, and did according to the man of Elohim’s word. She went with her household, and lived in the land of the Philistines for seven years. [3] At the end of seven years, the woman returned from the land of the Philistines. Then she went out to beg the king for her house and for her land. [4] Now the king was talking with Gehazi the servant of the man of Elohim, saying, “Please tell me all the great things that Elisha has done.” [5] As he was telling the king how he had restored to life him who was dead, behold, the woman whose son he had restored to life begged the king for her house and for her land. Gehazi said, “My adonai, O king, this is the woman, and this is her son, whom Elisha restored to life.” [6] When the king asked the woman, she told him. So the king appointed to her a certain officer, saying, “Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.” [7] Elisha came to Damascus; and Benhadad the king of Syria was sick. He was told, “The man of Elohim has come here.” [8] The king said to Hazael, “Take a present in your hand, and go meet the man of Elohim, and enquire of YHWH by him, saying, ‘Will I recover from this sickness?’” [9] So Hazael went to meet him and took a present with him, even of every good thing of Damascus, forty camels’ burden, and came and stood before him and said, “Your son Benhadad king of Syria has sent me to you, saying, ‘Will I recover from this sickness?’” [10] Elisha said to him, “Go, tell him, ‘You will surely recover;’ however YHWH has shown me that he will surely die.” [11] He settled his gaze steadfastly on him, until he was ashamed. Then the man of Elohim wept. [12] Hazael said, “Why do you weep, my adonai?” He answered, “Because I know the evil that you will do to the children of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash their little ones in pieces, and rip up their pregnant women.” [13] Hazael said, “But what is your servant, who is but a dog, that he could do this great thing?” Elisha answered, “YHWH has shown me that you will be king over Syria.” [14] Then he departed from Elisha, and came to his master, who said to him, “What did Elisha say to you?” He answered, “He told me

that you would surely recover.” [15] On the next day, he took a thick cloth, dipped it in water, and spread it on the king’s face, so that he died. Then Hazael reigned in his place. [16] In the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being king of Judah then, Jehoram the son of Jehoshaphat king of Judah began to reign. [17] He was thirty-two years old when he began to reign. He reigned eight years in Jerusalem. [18] He walked in the way of the kings of Israel, as did Ahab’s house, for he married Ahab’s daughter. He did that which was evil in YHWH’s sight. [19] However, YHWH would not destroy Judah, for David his servant’s sake, as he promised him to give to him a lamp for his children always. [20] In his days Edom revolted from under the hand of Judah, and made a king over themselves. [21] Then Joram crossed over to Zair, and all his chariots with him; and he rose up by night and struck the Edomites who surrounded him with the captains of the chariots; and the people fled to their tents. [22] So Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time. [23] The rest of the acts of Joram, and all that he did, aren’t they written in the book of the chronicles of the kings of Judah? [24] Joram slept with his fathers, and was buried with his fathers in David’s city; and Ahaziah his son reigned in his place. [25] In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign. [26] Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. His mother’s name was Athaliah the daughter of Omri king of Israel. [27] He walked in the way of Ahab’s house and did that which was evil in YHWH’s sight, as did Ahab’s house, for he was the son-in-law of Ahab’s house. [28] He went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead, and the Syrians wounded Joram. [29] King Joram returned to be healed in Jezreel from the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

Chapter 9

[1] Elisha the prophet called one of the sons of the prophets, and said to him, “Put your belt on your waist, take this vial of oil in your hand, and go to Ramoth Gilead. [2] When you come there, find Jehu the son of Jehoshaphat the son of Nimshi, and go in and make him rise up from amongst his brothers, and take him to an inner room. [3] Then take the vial of oil, and pour it on his head, and say, ‘YHWH says, “I have anointed you king over Israel.”’ Then open the door, flee, and don’t wait.” [4] So the young man, the young prophet, went to Ramoth Gilead. [5] When he came, behold, the captains of the army were sitting. Then he said, “I have a message for you, captain.” Jehu said, “To which one of us?” He said, “To you, O captain.” [6] He arose, and went into the house. Then he poured the oil on his head, and said to him, “YHWH, the Elohim of Israel, says, ‘I have anointed you king over the people of YHWH, even over Israel. [7] You must strike your master Ahab’s house, that I may avenge the blood of my servants the prophets, and the blood of all the servants of YHWH, at the hand of Jezebel. [8] For the whole house of Ahab will perish. I will cut off from Ahab everyone who urinates against a wall, both him who is shut up and him who is left at large in Israel. [9] I will make Ahab’s house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. [10] The dogs will eat Jezebel on the plot of ground of Jezreel, and there shall be no one to bury her.’” Then he opened the door and fled. [11] When Jehu came out to the servants of his adonai and one said to him, “Is all well? Why did this madman come to you?” He said to them, “You know the man and how he talks.” [12] They said, “That is a lie. Tell us now.” He said, “He said to me, ‘YHWH says, I have anointed you king over Israel.’” [13] Then they hurried, and each man took his cloak, and put it under him on the top of the stairs, and blew the trumpet, saying, “Jehu is king.” [14] So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram was defending Ramoth Gilead, he and all Israel, because of Hazael king of Syria; [15] but King Joram had returned to be healed in Jezreel of the wounds which the Syrians had given him when he fought with Hazael king of Syria.) Jehu said, “If this is your thinking, then let no one escape and go out of the city to go to tell it in Jezreel.” [16] So Jehu rode in a chariot and went to Jezreel, for Joram lay there. Ahaziah king of Judah had come down to see Joram. [17] Now the watchman was standing on the tower in Jezreel, and he spied the company of Jehu as he came, and said, “I see a company.” Joram said, “Take a horseman, and send to meet them, and let him say, ‘Is it peace?’” [18] So one

went on horseback to meet him, and said, “the king says, ‘Is it peace?’” Jehu said, “What do you have to do with peace? Fall in behind me!” The watchman said, “The messenger came to them, but he isn’t coming back.” 19 Then he sent out a second on horseback, who came to them and said, “The king says, ‘Is it peace?’” Jehu answered, “What do you have to do with peace? Fall in behind me!” 20 The watchman said, “He came to them, and isn’t coming back. The driving is like the driving of Jehu the son of Nimshi, for he drives furiously.” 21 Joram said, “Get ready!” They got his chariot ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and found him on Naboth the Jezreelite’s land. 22 When Joram saw Jehu, he said, “Is it peace, Jehu?” He answered, “What peace, so long as the prostitution of your mother Jezebel and her witchcraft abound?” 23 Joram turned his hands and fled, and said to Ahaziah, “This is treason, Ahaziah!” 24 Jehu drew his bow with his full strength, and struck Joram between his arms; and the arrow went out at his heart, and he sunk down in his chariot. 25 Then Jehu said to Bidkar his captain, “Pick him up, and throw him in the plot of the field of Naboth the Jezreelite; for remember how, when you and I rode together after Ahab his father, YHWH laid this burden on him: 26 ‘Surely I have seen yesterday the blood of Naboth, and the blood of his sons,’ says YHWH; ‘and I will repay you in this plot of ground,’ says YHWH. Now therefore take and cast him onto the plot of ground, according to YHWH’s word.” 27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. Jehu followed after him, and said, “Strike him also in the chariot!” They struck him at the ascent of Gur, which is by Ibleam. He fled to Megiddo, and died there. 28 His servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in David’s city. 29 In the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah. 30 When Jehu had come to Jezreel, Jezebel heard of it; and she painted her eyes, and adorned her head, and looked out at the window. 31 As Jehu entered in at the gate, she said, “Do you come in peace, Zimri, you murderer of your master?” 32 He lifted up his face to the window, and said, “Who is on my side? Who?” Two or three eunuchs looked out at him. 33 He said, “Throw her down!” So they threw her down; and some of her blood was sprinkled on the wall, and on the horses. Then he trampled her under foot. 34 When he had come in, he ate and drank. Then he said, “See now to this cursed woman, and bury her; for she is a king’s daughter.” 35 They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. 36 Therefore they came back, and told him. He said, “This is YHWH’s word, which he spoke by his servant Elijah the Tishbite, saying, ‘The dogs will eat the flesh of Jezebel on the plot of Jezreel, 37 and the body of Jezebel will be as dung on the surface of the field on Jezreel’s land, so that they won’t say, “This is Jezebel.”’”

Chapter 10

1 Now Ahab had seventy sons in Samaria. Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, even the elders, and to those who brought up Ahab’s sons, saying, 2 “Now as soon as this letter comes to you, since your master’s sons are with you, and you have chariots and horses, a fortified city also, and armour, 3 select the best and fittest of your master’s sons, set him on his father’s throne, and fight for your master’s house.” 4 But they were exceedingly afraid, and said, “Behold, the two kings didn’t stand before him! How then shall we stand?” 5 He who was over the household, and he who was over the city, the elders also, and those who raised the children, sent to Jehu, saying, “We are your servants, and will do all that you ask us. We will not make any man king. You do that which is good in your eyes.” 6 Then he wrote a letter the second time to them, saying, “If you are on my side, and if you will listen to my voice, take the heads of the men who are your master’s sons, and come to me to Jezreel by tomorrow this time.” Now the king’s sons, being seventy persons, were with the great men of the city, who brought them up. 7 When the letter came to them, they took the king’s sons and killed them, even seventy people, and put their heads in baskets, and sent them to him to Jezreel. 8 A messenger came and told him, “They have brought the heads of the king’s sons.” He said, “Lay them in two heaps at the entrance of the gate until the morning.” 9 In the morning, he went out and stood, and said to all the people, “You are righteous. Behold, I conspired against my master and killed him, but who killed all these? 10 Know now that nothing will fall to the earth of YHWH’s word, which YHWH spoke concerning Ahab’s house. For

YHWH has done that which he spoke by his servant Elijah.” [11] So Jehu struck all that remained of Ahab’s house in Jezreel, with all his great men, his familiar friends, and his priests, until he left him no one remaining. [12] He arose and departed, and went to Samaria. As he was at the shearing house of the shepherds on the way, [13] Jehu met with the brothers of Ahaziah king of Judah, and said, “Who are you?” They answered, “We are the brothers of Ahaziah. We are going down to greet the children of the king and the children of the queen.” [14] He said, “Take them alive!” They took them alive, and killed them at the pit of the shearing house, even forty-two men. He didn’t leave any of them. [15] When he had departed from there, he met Jehonadab the son of Rechab coming to meet him. He greeted him, and said to him, “Is your heart right, as my heart is with your heart?” Jehonadab answered, “It is.” “If it is, give me your hand.” He gave him his hand; and he took him up to him into the chariot. [16] He said, “Come with me, and see my zeal for YHWH.” So they made him ride in his chariot. [17] When he came to Samaria, he struck all who remained to Ahab in Samaria, until he had destroyed them, according to YHWH’s word which he spoke to Elijah. [18] Jehu gathered all the people together, and said to them, “Ahab served Baal a little, but Jehu will serve him much. [19] Now therefore call to me all the prophets of Baal, all of his worshippers, and all of his priests. Let no one be absent, for I have a great sacrifice to Baal. Whoever is absent, he shall not live.” But Jehu did deceptively, intending to destroy the worshippers of Baal. [20] Jehu said, “Sanctify a solemn assembly for Baal!” So they proclaimed it. [21] Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that didn’t come. They came into the house of Baal; and the house of Baal was filled from one end to another. [22] He said to him who kept the wardrobe, “Bring out robes for all the worshippers of Baal!” So he brought robes out to them. [23] Jehu went with Jehonadab the son of Rechab into the house of Baal. Then he said to the worshippers of Baal, “Search, and see that none of the servants of YHWH are here with you, but only the worshippers of Baal.” [24] So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men outside, and said, “If any of the men whom I bring into your hands escape, he who lets him go, his life shall be for the life of him.” [25] As soon as he had finished offering the burnt offering, Jehu said to the guard and to the captains, “Go in and kill them! Let no one escape.” So they struck them with the edge of the sword. The guard and the captains threw the bodies out, and went to the inner shrine of the house of Baal. [26] They brought out the pillars that were in the house of Baal and burnt them. [27] They broke down the pillar of Baal, and broke down the house of Baal, and made it a latrine, to this day. [28] Thus Jehu destroyed Baal out of Israel. [29] However, Jehu didn’t depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin—the golden calves that were in Bethel and that were in Dan. [30] YHWH said to Jehu, “Because you have done well in executing that which is right in my eyes, and have done to Ahab’s house according to all that was in my heart, your descendants shall sit on the throne of Israel to the fourth generation.” [31] But Jehu took no heed to walk in the law of YHWH, the Elohim of Israel, with all his heart. He didn’t depart from the sins of Jeroboam, with which he made Israel to sin. [32] In those days YHWH began to cut away parts of Israel; and Hazael struck them in all the borders of Israel [33] from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan. [34] Now the rest of the acts of Jehu, and all that he did, and all his might, aren’t they written in the book of the chronicles of the kings of Israel? [35] Jehu slept with his fathers; and they buried him in Samaria. Jehoahaz his son reigned in his place. [36] The time that Jehu reigned over Israel in Samaria was twenty-eight years.

Chapter 11

[1] Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring. [2] But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from amongst the king’s sons who were slain, even him and his nurse, and put them in the bedroom; and they hid him from Athaliah, so that he was not slain. [3] He was with her hidden in YHWH’s house six years while Athaliah reigned over the land. [4] In the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into YHWH’s house; and he made a

covenant with them, and made a covenant with them in YHWH's house, and showed them the king's son. [5] He commanded them, saying, "This is what you must do: a third of you, who come in on the Shabbat, shall be keepers of the watch of the king's house; [6] a third of you shall be at the gate Sur; and a third of you at the gate behind the guard. So you shall keep the watch of the house, and be a barrier. [7] The two companies of you, even all who go out on the Shabbat, shall keep the watch of YHWH's house around the king. [8] You shall surround the king, every man with his weapons in his hand; and he who comes within the ranks, let him be slain. Be with the king when he goes out, and when he comes in." [9] The captains over hundreds did according to all that Jehoiada the priest commanded; and they each took his men, those who were to come in on the Shabbat with those who were to go out on the Shabbat, and came to Jehoiada the priest. [10] The priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in YHWH's house. [11] The guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, around the king. [12] Then he brought out the king's son, and put the crown on him, and gave him the covenant; and they made him king and anointed him; and they clapped their hands, and said, "Long live the king!" [13] When Athaliah heard the noise of the guard and of the people, she came to the people into YHWH's house; [14] and she looked, and behold, the king stood by the pillar, as the tradition was, with the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah tore her clothes and cried, "Treason! Treason!" [15] Jehoiada the priest commanded the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks. Kill anyone who follows her with the sword." For the priest said, "Don't let her be slain in YHWH's house." [16] So they seized her; and she went by the way of the horses' entry to the king's house, and she was slain there. [17] Jehoiada made a covenant between YHWH and the king and the people, that they should be YHWH's people; also between the king and the people. [18] All the people of the land went to the house of Baal, and broke it down. They broke his altars and his images in pieces thoroughly, and killed Mattan the priest of Baal before the altars. The priest appointed officers over YHWH's house. [19] He took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from YHWH's house, and came by the way of the gate of the guard to the king's house. He sat on the throne of the kings. [20] So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword at the king's house. [21] Jehoash was seven years old when he began to reign.

Chapter 12

[1] Jehoash began to reign in the seventh year of Jehu, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beersheba. [2] Jehoash did that which was right in YHWH's eyes all his days in which Jehoiada the priest instructed him. [3] However, the high places were not taken away. The people still sacrificed and burnt incense in the high places. [4] Jehoash said to the priests, "All the money of the kodesh things that is brought into YHWH's house, in current money, the money of the people for whom each man is evaluated, and all the money that it comes into any man's heart to bring into YHWH's house, [5] let the priests take it to them, each man from his donor; and they shall repair the damage to the house, wherever any damage is found." [6] But it was so, that in the twenty-third year of King Jehoash the priests had not repaired the damage to the house. [7] Then King Jehoash called for Jehoiada the priest, and for the other priests, and said to them, "Why aren't you repairing the damage to the house? Now therefore take no more money from your treasurers, but deliver it for repair of the damage to the house." [8] The priests consented that they should take no more money from the people, and not repair the damage to the house. [9] But Jehoiada the priest took a chest and bored a hole in its lid, and set it beside the altar, on the right side as one comes into YHWH's house; and the priests who kept the threshold put all the money that was brought into YHWH's house into it. [10] When they saw that there was much money in the chest, the king's scribe and the high priest came up, and they put it in bags and counted the money that was found in YHWH's house. [11] They gave the money that was weighed out into the hands of those who did the work, who had the oversight of YHWH's house; and they paid it out to the carpenters and the

builders who worked on YHWH's house, [12] and to the masons and the stone cutters, and for buying timber and cut stone to repair the damage to YHWH's house, and for all that was laid out for the house to repair it. [13] But there were not made for YHWH's house cups of silver, snuffers, basins, trumpets, any vessels of gold or vessels of silver, of the money that was brought into YHWH's house; [14] for they gave that to those who did the work, and repaired YHWH's house with it. [15] Moreover they didn't demand an accounting from the men into whose hand they delivered the money to give to those who did the work; for they dealt faithfully. [16] The money for the trespass offerings and the money for the sin offerings was not brought into YHWH's house. It was the priests'. [17] Then Hazael king of Syria went up and fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. [18] Jehoash king of Judah took all the kodesh things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own kodesh things, and all the gold that was found in the treasures of YHWH's house, and of the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem. [19] Now the rest of the acts of Joash, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [20] His servants arose and made a conspiracy, and struck Joash at the house of Millo, on the way that goes down to Silla. [21] For Jozacar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died; and they buried him with his fathers in David's city; and Amaziah his son reigned in his place.

Chapter 13

[1] In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria for seventeen years. [2] He did that which was evil in YHWH's sight, and followed the sins of Jeroboam the son of Nebat, with which he made Israel to sin. He didn't depart from it. [3] YHWH's anger burnt against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, continually. [4] Jehoahaz begged YHWH, and YHWH listened to him; for he saw the oppression of Israel, how the king of Syria oppressed them. [5] (YHWH gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel lived in their tents as before. [6] Nevertheless they didn't depart from the sins of the house of Jeroboam, with which he made Israel to sin, but walked in them; and the Asherah also remained in Samaria.) [7] For he didn't leave to Jehoahaz of the people any more than fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them and made them like the dust in threshing. [8] Now the rest of the acts of Jehoahaz, and all that he did, and his might, aren't they written in the book of the chronicles of the kings of Israel? [9] Jehoahaz slept with his fathers; and they buried him in Samaria; and Joash his son reigned in his place. [10] In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz began to reign over Israel in Samaria for sixteen years. [11] He did that which was evil in YHWH's sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin; but he walked in them. [12] Now the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, aren't they written in the book of the chronicles of the kings of Israel? [13] Joash slept with his fathers; and Jeroboam sat on his throne. Joash was buried in Samaria with the kings of Israel. [14] Now Elisha became sick with the illness of which he died; and Joash the king of Israel came down to him, and wept over him, and said, "My father, my father, the chariots of Israel and its horsemen!" [15] Elisha said to him, "Take bow and arrows;" and he took bow and arrows for himself. [16] He said to the king of Israel, "Put your hand on the bow;" and he put his hand on it. Elisha laid his hands on the king's hands. [17] He said, "Open the window eastward;" and he opened it. Then Elisha said, "Shoot!" and he shot. He said, "YHWH's arrow of victory, even the arrow of victory over Syria; for you will strike the Syrians in Aphek until you have consumed them." [18] He said, "Take the arrows;" and he took them. He said to the king of Israel, "Strike the ground;" and he struck three times, and stopped. [19] The man of Elohim was angry with him, and said, "You should have struck five or six times. Then you would have struck Syria until you had consumed it, but now you will strike Syria just three times." [20] Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. [21] As they were burying a man, behold, they saw a band of raiders; and they threw the man into

Elisha's tomb. As soon as the man touched Elisha's bones, he revived, and stood up on his feet. [22] Hazael king of Syria oppressed Israel all the days of Jehoahaz. [23] But YHWH was gracious to them, and had compassion on them, and favoured them because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them and he didn't cast them from his presence as yet. [24] Hazael king of Syria died; and Benhadad his son reigned in his place. [25] Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Joash struck him three times, and recovered the cities of Israel.

Chapter 14

[1] In the second year of Joash, son of Joahaz, king of Israel, Amaziah the son of Joash king of Judah began to reign. [2] He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin of Jerusalem. [3] He did that which was right in YHWH's eyes, yet not like David his father. He did according to all that Joash his father had done. [4] However the high places were not taken away. The people still sacrificed and burnt incense in the high places. [5] As soon as the kingdom was established in his hand, he killed his servants who had slain the king his father, [6] but the children of the murderers he didn't put to death, according to that which is written in the book of the law of Moses, as YHWH commanded, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin." [7] He killed ten thousand Edomites in the Valley of Salt, and took Sela by war, and called its name Joktheel, to this day. [8] Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let's look one another in the face." [9] Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife.' Then a wild animal that was in Lebanon passed by, and trampled down the thistle. [10] You have indeed struck Edom, and your heart has lifted you up. Enjoy the glory of it, and stay at home; for why should you meddle to your harm, that you fall, even you, and Judah with you?" [11] But Amaziah would not listen. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth Shemesh, which belongs to Judah. [12] Judah was defeated by Israel; and each man fled to his tent. [13] Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth Shemesh and came to Jerusalem, then broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. [14] He took all the gold and silver and all the vessels that were found in YHWH's house and in the treasures of the king's house, the hostages also, and returned to Samaria. [15] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, aren't they written in the book of the chronicles of the kings of Israel? [16] Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his place. [17] Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz, king of Israel, fifteen years. [18] Now the rest of the acts of Amaziah, aren't they written in the book of the chronicles of the kings of Judah? [19] They made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there. [20] They brought him on horses, and he was buried at Jerusalem with his fathers in David's city. [21] All the people of Judah took Azariah, who was sixteen years old, and made him king in the place of his father Amaziah. [22] He built Elath and restored it to Judah. After that the king slept with his fathers. [23] In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria for forty-one years. [24] He did that which was evil in YHWH's sight. He didn't depart from all the sins of Jeroboam the son of Nebat, with which he made Israel to sin. [25] He restored the border of Israel from the entrance of Hamath to the sea of the Arabah, according to YHWH, the Elohim of Israel's word, which he spoke by his servant Jonah the son of Amittai, the prophet, who was from Gath Hepher. [26] For YHWH saw the affliction of Israel, that it was very bitter for all, slave and free; and there was no helper for Israel. [27] YHWH didn't say that he would blot out the name of Israel from under the sky; but he saved them by the hand of Jeroboam the son of Joash. [28] Now the rest of the acts of Jeroboam, and all that he did, and his might, how he fought, and how he

recovered Damascus, and Hamath, which had belonged to Judah, for Israel, aren't they written in the book of the chronicles of the kings of Israel? [29] Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his place.

Chapter 15

[1] In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. [2] He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem. [3] He did that which was right in YHWH's eyes, according to all that his father Amaziah had done. [4] However, the high places were not taken away. The people still sacrificed and burnt incense in the high places. [5] YHWH struck the king, so that he was a leper to the day of his death, and lived in a separate house. Jotham, the king's son, was over the household, judging the people of the land. [6] Now the rest of the acts of Azariah, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [7] Azariah slept with his fathers; and they buried him with his fathers in David's city; and Jotham his son reigned in his place. [8] In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months. [9] He did that which was evil in YHWH's sight, as his fathers had done. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. [10] Shallum the son of Jabesh conspired against him, and struck him before the people and killed him, and reigned in his place. [11] Now the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. [12] This was YHWH's word which he spoke to Jehu, saying, "Your sons to the fourth generation shall sit on the throne of Israel." So it came to pass. [13] Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned for a month in Samaria. [14] Menahem the son of Gadi went up from Tirzah, came to Samaria, struck Shallum the son of Jabesh in Samaria, killed him, and reigned in his place. [15] Now the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel. [16] Then Menahem attacked Tiphsah and all who were in it and its border areas, from Tirzah. He attacked it because they didn't open their gates to him, and he ripped up all their women who were with child. [17] In the thirty ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel for ten years in Samaria. [18] He did that which was evil in YHWH's sight. He didn't depart all his days from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. [19] Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. [20] Menahem exacted the money from Israel, even from all the mighty men of wealth, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and didn't stay there in the land. [21] Now the rest of the acts of Menahem, and all that he did, aren't they written in the book of the chronicles of the kings of Israel? [22] Menahem slept with his fathers, and Pekahiah his son reigned in his place. [23] In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria for two years. [24] He did that which was evil in YHWH's sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. [25] Pekah the son of Remaliah, his captain, conspired against him and attacked him in Samaria, in the fortress of the king's house, with Argob and Arieh; and with him were fifty men of the Gileadites. He killed him, and reigned in his place. [26] Now the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. [27] In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria for twenty years. [28] He did that which was evil in YHWH's sight. He didn't depart from the sins of Jeroboam the son of Nebat, with which he made Israel to sin. [29] In the days of Pekah king of Israel, Tiglath Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria. [30] Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, attacked him, killed him, and reigned in his place, in the twentieth year of Jotham the son of Uzziah. [31] Now the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. [32] In the second year of Pekah the son of Remaliah king of

Israel, Jotham the son of Uzziah king of Judah began to reign. [33] He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha the daughter of Zadok. [34] He did that which was right in YHWH's eyes. He did according to all that his father Uzziah had done. [35] However the high places were not taken away. The people still sacrificed and burnt incense in the high places. He built the upper gate of YHWH's house. [36] Now the rest of the acts of Jotham, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [37] In those days, YHWH began to send Rezin the king of Syria and Pekah the son of Remaliah against Judah. [38] Jotham slept with his fathers, and was buried with his fathers in his father David's city; and Ahaz his son reigned in his place.

Chapter 16

[1] In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. [2] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He didn't do that which was right in YHWH his Elohim's eyes, like David his father. [3] But he walked in the way of the kings of Israel, and even made his son to pass through the fire, according to the abominations of the nations whom YHWH cast out from before the children of Israel. [4] He sacrificed and burnt incense in the high places, on the hills, and under every green tree. [5] Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to wage war. They besieged Ahaz, but could not overcome him. [6] At that time Rezin king of Syria recovered Elath to Syria, and drove the Yehudim from Elath; and the Syrians came to Elath, and lived there to this day. [7] So Ahaz sent messengers to Tiglath Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel, who rise up against me." [8] Ahaz took the silver and gold that was found in YHWH's house, and in the treasures of the king's house, and sent it for a present to the king of Assyria. [9] The king of Assyria listened to him; and the king of Assyria went up against Damascus and took it, and carried its people captive to Kir, and killed Rezin. [10] King Ahaz went to Damascus to meet Tiglath Pileser king of Assyria, and saw the altar that was at Damascus; and King Ahaz sent to Urijah the priest a drawing of the altar and plans to build it. [11] Urijah the priest built an altar. According to all that King Ahaz had sent from Damascus, so Urijah the priest made it for the coming of King Ahaz from Damascus. [12] When the king had come from Damascus, the king saw the altar; and the king came near to the altar, and offered on it. [13] He burnt his burnt offering and his meal offering, poured his drink offering, and sprinkled the blood of his peace offerings on the altar. [14] The bronze altar, which was before YHWH, he brought from the front of the house, from between his altar and YHWH's house, and put it on the north side of his altar. [15] King Ahaz commanded Urijah the priest, saying, "On the great altar burn the morning burnt offering, the evening meal offering, the king's burnt offering and his meal offering, with the burnt offering of all the people of the land, their meal offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice; but the bronze altar will be for me to enquire by." [16] Urijah the priest did so, according to all that King Ahaz commanded. [17] King Ahaz cut off the panels of the bases, and removed the basin from off them, and took down the sea from off the bronze oxen that were under it, and put it on a pavement of stone. [18] He removed the covered way for the Shabbat that they had built in the house, and the king's outer entrance to YHWH's house, because of the king of Assyria. [19] Now the rest of the acts of Ahaz which he did, aren't they written in the book of the chronicles of the kings of Judah? [20] Ahaz slept with his fathers, and was buried with his fathers in David's city; and Hezekiah his son reigned in his place.

Chapter 17

[1] In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel for nine years. [2] He did that which was evil in YHWH's sight, yet not as the kings of Israel who were before him. [3] Shalmaneser king of Assyria came up against him; and Hoshea became his servant, and brought him tribute. [4] The king of Assyria discovered a conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria seized him,

and bound him in prison. [5] Then the king of Assyria came up throughout all the land, went up to Samaria, and besieged it three years. [6] In the ninth year of Hoshea the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. [7] It was so because the children of Israel had sinned against YHWH their Elohim, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, [8] and walked in the statutes of the nations whom YHWH cast out from before the children of Israel, and of the kings of Israel, which they made. [9] The children of Israel secretly did things that were not right against YHWH their Elohim; and they built high places for themselves in all their cities, from the tower of the watchmen to the fortified city; [10] and they set up for themselves pillars and Asherah poles on every high hill and under every green tree; [11] and there they burnt incense in all the high places, as the nations whom YHWH carried away before them did; and they did wicked things to provoke YHWH to anger; [12] and they served idols, of which YHWH had said to them, “You shall not do this thing.” [13] Yet YHWH testified to Israel and to Judah, by every prophet and every seer, saying, “Turn from your evil ways, and keep my mitzvot and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.” [14] Notwithstanding, they would not listen, but hardened their neck like the neck of their fathers who didn’t believe in YHWH their Elohim. [15] They rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified to them; and they followed vanity, and became vain, and followed the nations that were around them, concerning whom YHWH had commanded them that they should not do like them. [16] They abandoned all the mitzvot of YHWH their Elohim, and made molten images for themselves, even two calves, and made an Asherah, and worshipped all the army of the sky, and served Baal. [17] They caused their sons and their daughters to pass through the fire, used divination and enchantments, and sold themselves to do that which was evil in YHWH’s sight, to provoke him to anger. [18] Therefore YHWH was very angry with Israel, and removed them out of his sight. There was none left but the tribe of Judah only. [19] Also Judah didn’t keep the mitzvot of YHWH their Elohim, but walked in the statutes of Israel which they made. [20] YHWH rejected all the offspring of Israel, afflicted them, and delivered them into the hands of raiders, until he had cast them out of his sight. [21] For he tore Israel from David’s house; and they made Jeroboam the son of Nebat king; and Jeroboam drove Israel from following YHWH, and made them sin a great sin. [22] The children of Israel walked in all the sins of Jeroboam which he did; they didn’t depart from them [23] until YHWH removed Israel out of his sight, as he said by all his servants the prophets. So Israel was carried away out of their own land to Assyria to this day. [24] The king of Assyria brought people from Babylon, from Cuthah, from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and lived in its cities. [25] So it was, at the beginning of their dwelling there, that they didn’t fear YHWH. Therefore YHWH sent lions amongst them, which killed some of them. [26] Therefore they spoke to the king of Assyria, saying, “The nations which you have carried away and placed in the cities of Samaria don’t know the law of the god of the land. Therefore he has sent lions amongst them; and behold, they kill them, because they don’t know the law of the god of the land.” [27] Then the king of Assyria commanded, saying, “Carry there one of the priests whom you brought from there; and let him go and dwell there, and let him teach them the law of the god of the land.” [28] So one of the priests whom they had carried away from Samaria came and lived in Bethel, and taught them how they should fear YHWH. [29] However every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived. [30] The men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, [31] and the Avvites made Nibhaz and Tartak; and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim. [32] So they feared YHWH, and also made from amongst themselves priests of the high places for themselves, who sacrificed for them in the houses of the high places. [33] They feared YHWH, and also served their own gods, after the ways of the nations from amongst whom they had been carried away. [34] To this day they do what they did before. They don’t fear YHWH, and they do not follow the statutes, or the ordinances, or the law, or the mitzvah which YHWH commanded the children of Jacob, whom he named Israel; [35] with whom YHWH had made a covenant and commanded them, saying, “You shall

not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; [36] but you shall fear YHWH, who brought you up out of the land of Egypt with great power and with an outstretched arm, and you shall bow yourselves to him, and you shall sacrifice to him. [37] The statutes and the ordinances, and the law and the mitzvah which he wrote for you, you shall observe to do forever more. You shall not fear other gods. [38] You shall not forget the covenant that I have made with you. You shall not fear other gods. [39] But you shall fear YHWH your Elohim, and he will deliver you out of the hand of all your enemies." [40] However they didn't listen, but they did what they did before. [41] So these nations feared YHWH, and also served their engraved images. Their children did likewise, and so did their children's children. They do as their fathers did to this day.

Chapter 18

[1] Now in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah began to reign. [2] He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi the daughter of Zechariah. [3] He did that which was right in YHWH's eyes, according to all that David his father had done. [4] He removed the high places, broke the pillars, and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made, because in those days the children of Israel burnt incense to it; and he called it Nehushtan. [5] He trusted in YHWH, the Elohim of Israel, so that after him was no one like him amongst all the kings of Judah, nor amongst them that were before him. [6] For he joined with YHWH. He didn't depart from following him, but kept his mitzvot, which YHWH commanded Moses. [7] YHWH was with him. Wherever he went, he prospered. He rebelled against the king of Assyria, and didn't serve him. [8] He struck the Philistines to Gaza and its borders, from the tower of the watchmen to the fortified city. [9] In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. [10] At the end of three years they took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. [11] The king of Assyria carried Israel away to Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, [12] because they didn't obey YHWH their Elohim's voice, but transgressed his covenant, even all that Moses the servant of YHWH commanded, and would not hear it or do it. [13] Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. [14] Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have offended you. Withdraw from me. That which you put on me, I will bear." The king of Assyria appointed to Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. [15] Hezekiah gave him all the silver that was found in YHWH's house and in the treasures of the king's house. [16] At that time, Hezekiah cut off the gold from the doors of YHWH's temple, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. [17] The king of Assyria sent Tartan, Rabsaris, and Rabshakeh from Lachish to King Hezekiah with a great army to Jerusalem. They went up and came to Jerusalem. When they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. [18] When they had called to the king, Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder came out to them. [19] Rabshakeh said to them, "Say now to Hezekiah, 'The great king, the king of Assyria, says, "What confidence is this in which you trust? [20] You say (but they are but vain words), 'There is counsel and strength for war.' Now on whom do you trust, that you have rebelled against me? [21] Now, behold, you trust in the staff of this bruised reed, even in Egypt. If a man leans on it, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust on him. [22] But if you tell me, 'We trust in YHWH our Elohim,' isn't that he whose high places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem'? [23] Now therefore, please give pledges to my master the king of Assyria, and I will give you two thousand horses if you are able on your part to set riders on them. [24] How then can you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? [25] Have I now come up without YHWH against this place to destroy it? YHWH said to me, 'Go up against this land, and destroy it.'"" [26] Then Eliakim the son of Hilkiah,

Shebnah, and Joah, said to Rabshakeh, “Please speak to your servants in the Syrian language, for we understand it. Don’t speak with us in the Yehudim’s language, in the hearing of the people who are on the wall.” [27] But Rabshakeh said to them, “Has my master sent me to your master and to you, to speak these words? Hasn’t he sent me to the men who sit on the wall, to eat their own dung, and to drink their own urine with you?” [28] Then Rabshakeh stood and cried with a loud voice in the Yehudim’s language, and spoke, saying, “Hear the word of the great king, the king of Assyria. [29] The king says, ‘Don’t let Hezekiah deceive you, for he will not be able to deliver you out of his hand. [30] Don’t let Hezekiah make you trust in YHWH, saying, “YHWH will surely deliver us, and this city shall not be given into the hand of the king of Assyria.” [31] Don’t listen to Hezekiah.’ For the king of Assyria says, ‘Make your peace with me, and come out to me; and everyone of you eat from his own vine, and everyone from his own fig tree, and everyone drink water from his own cistern; [32] until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and of honey, that you may live and not die. Don’t listen to Hezekiah when he persuades you, saying, “YHWH will deliver us.” [33] Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? [34] Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, of Hena, and Ivvah? Have they delivered Samaria out of my hand? [35] Who are they amongst all the gods of the countries, that have delivered their country out of my hand, that YHWH should deliver Jerusalem out of my hand?’” [36] But the people stayed quiet, and answered him not a word; for the king’s commandment was, “Don’t answer him.” [37] Then Eliakim the son of Hilkiah, who was over the household, came with Shebna the scribe and Joah the son of Asaph the recorder to Hezekiah with their clothes torn, and told him Rabshakeh’s words.

Chapter 19

[1] When King Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into YHWH’s house. [2] He sent Eliakim, who was over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. [3] They said to him, “Hezekiah says, ‘Today is a day of trouble, of rebuke, and of rejection; for the children have come to the point of birth, and there is no strength to deliver them. [4] It may be YHWH your Elohim will hear all the words of Rabshakeh, whom the king of Assyria his master has sent to defy the living Elohim, and will rebuke the words which YHWH your Elohim has heard. Therefore lift up your prayer for the remnant that is left.’” [5] So the servants of King Hezekiah came to Isaiah. [6] Isaiah said to them, “Tell your master this: ‘YHWH says, “Don’t be afraid of the words that you have heard, with which the servants of the king of Assyria have blasphemed me. [7] Behold, I will put a spirit in him, and he will hear news, and will return to his own land. I will cause him to fall by the sword in his own land.”’” [8] So Rabshakeh returned and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish. [9] When he heard it said of Tirhakah king of Ethiopia, “Behold, he has come out to fight against you,” he sent messengers again to Hezekiah, saying, [10] “Tell Hezekiah king of Judah this: ‘Don’t let your Elohim in whom you trust deceive you, saying, Jerusalem will not be given into the hand of the king of Assyria. [11] Behold, you have heard what the kings of Assyria have done to all lands, by destroying them utterly. Will you be delivered? [12] Have the gods of the nations delivered them, which my fathers have destroyed—Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? [13] Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?’” [14] Hezekiah received the letter from the hand of the messengers and read it. Then Hezekiah went up to YHWH’s house, and spread it before YHWH. [15] Hezekiah prayed before YHWH, and said, “YHWH, the Elohim of Israel, who are enthroned above the cherubim, you are the Elohim, even you alone, of all the kingdoms of the earth. You have made heaven and earth. [16] Incline your ear, YHWH, and hear. Open your eyes, YHWH, and see. Hear the words of Sennacherib, which he has sent to defy the living Elohim. [17] Truly, YHWH, the kings of Assyria have laid waste the nations and their lands, [18] and have cast their gods into the fire; for they were no gods, but the work of men’s hands, wood and stone. Therefore they have destroyed them. [19] Now therefore, YHWH our Elohim, save us, I beg you, out of his hand, that all the kingdoms of the earth may know that you, YHWH, are Elohim alone.” [20] Then Isaiah

the son of Amoz sent to Hezekiah, saying, “YHWH, the Elohim of Israel, says ‘You have prayed to me against Sennacherib king of Assyria, and I have heard you. 21 This is the word that YHWH has spoken concerning him: ‘The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her head at you. 22 Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted up your eyes on high? Against the Kodesh One of Israel! 23 By your messengers, you have defied Adonai, and have said, “With the multitude of my chariots, I have come up to the height of the mountains, to the innermost parts of Lebanon, and I will cut down its tall cedars and its choice cypress trees; and I will enter into his farthest lodging place, the forest of his fruitful field. 24 I have dug and drunk strange waters, and I will dry up all the rivers of Egypt with the sole of my feet.” 25 Haven’t you heard how I have done it long ago, and formed it of ancient times? Now I have brought it to pass, that it should be yours to lay waste fortified cities into ruinous heaps. 26 Therefore their inhabitants had little power. They were dismayed and confounded. They were like the grass of the field and like the green herb, like the grass on the housetops and like grain blasted before it has grown up. 27 But I know your sitting down, your going out, your coming in, and your raging against me. 28 Because of your raging against me, and because your arrogance has come up into my ears, therefore I will put my hook in your nose, and my bridle in your lips, and I will turn you back by the way by which you came.’ 29 “This will be the sign to you: This year, you will eat that which grows of itself, and in the second year that which springs from that; and in the third year sow and reap, and plant vineyards and eat their fruit. 30 The remnant that has escaped of the house of Judah will again take root downward, and bear fruit upward. 31 For out of Jerusalem a remnant will go out, and out of Mount Zion those who shall escape. YHWH’s zeal will perform this. 32 “Therefore YHWH says concerning the king of Assyria, ‘He will not come to this city, nor shoot an arrow there. He will not come before it with shield, nor cast up a mound against it. 33 He will return the same way that he came, and he will not come to this city,’ says YHWH. 34 ‘For I will defend this city to save it, for my own sake and for my servant David’s sake.’” 35 That night, YHWH’s malak went out and struck one hundred and eighty-five thousand in the camp of the Assyrians. When men arose early in the morning, behold, these were all dead bodies. 36 So Sennacherib king of Assyria departed, went home, and lived at Nineveh. 37 As he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer struck him with the sword; and they escaped into the land of Ararat. Esar Haddon his son reigned in his place.

Chapter 20

1 In those days Hezekiah was sick and dying. Isaiah the prophet the son of Amoz came to him, and said to him, “YHWH says, ‘Set your house in order; for you will die, and not live.’” 2 Then he turned his face to the wall, and prayed to YHWH, saying, 3 “Remember now, YHWH, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight.” And Hezekiah wept bitterly. 4 Before Isaiah had gone out into the middle part of the city, YHWH’s word came to him, saying, 5 “Turn back, and tell Hezekiah the prince of my people, ‘YHWH, the Elohim of David your father, says, “I have heard your prayer. I have seen your tears. Behold, I will heal you. On the third day, you will go up to YHWH’s house. 6 I will add to your days fifteen years. I will deliver you and this city out of the hand of the king of Assyria. I will defend this city for my own sake, and for my servant David’s sake.”’” 7 Isaiah said, “Take a cake of figs.” They took and laid it on the boil, and he recovered. 8 Hezekiah said to Isaiah, “What will be the sign that YHWH will heal me, and that I will go up to YHWH’s house the third day?” 9 Isaiah said, “This will be the sign to you from YHWH, that YHWH will do the thing that he has spoken: should the shadow go forward ten steps, or go back ten steps?” 10 Hezekiah answered, “It is a light thing for the shadow to go forward ten steps. No, but let the shadow return backward ten steps.” 11 Isaiah the prophet cried to YHWH; and he brought the shadow ten steps backward, by which it had gone down on the sundial of Ahaz. 12 At that time Berodach Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick. 13 Hezekiah listened to them, and showed them all the storehouse of his precious things—the silver, the gold, the spices, and the precious oil, and the house of his armour, and all that was found in his treasures. There was nothing in his house, or in all

his dominion, that Hezekiah didn't show them. [14] Then Isaiah the prophet came to King Hezekiah, and said to him, "What did these men say? From where did they come to you?" Hezekiah said, "They have come from a far country, even from Babylon." [15] He said, "What have they seen in your house?" Hezekiah answered, "They have seen all that is in my house. There is nothing amongst my treasures that I have not shown them." [16] Isaiah said to Hezekiah, "Hear YHWH's word. [17] 'Behold, the days come that all that is in your house, and that which your fathers have laid up in store to this day, will be carried to Babylon. Nothing will be left,' says YHWH. [18] 'They will take away some of your sons who will issue from you, whom you will father; and they will be eunuchs in the palace of the king of Babylon.'" [19] Then Hezekiah said to Isaiah, "YHWH's word which you have spoken is good." He said moreover, "Isn't it so, if peace and truth will be in my days?" [20] Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, aren't they written in the book of the chronicles of the kings of Judah? [21] Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

Chapter 21

[1] Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. [2] He did that which was evil in YHWH's sight, after the abominations of the nations whom YHWH cast out before the children of Israel. [3] For he built again the high places which Hezekiah his father had destroyed; and he raised up altars for Baal, and made an Asherah, as Ahab king of Israel did, and worshipped all the army of the sky, and served them. [4] He built altars in YHWH's house, of which YHWH said, "I will put my name in Jerusalem." [5] He built altars for all the army of the sky in the two courts of YHWH's house. [6] He made his son to pass through the fire, practised sorcery, used enchantments, and dealt with those who had familiar spirits and with wizards. He did much evil in YHWH's sight, to provoke him to anger. [7] He set the engraved image of Asherah that he had made in the house of which YHWH said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever; [8] I will not cause the feet of Israel to wander any more out of the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." [9] But they didn't listen, and Manasseh seduced them to do that which is evil more than the nations did whom YHWH destroyed before the children of Israel. [10] YHWH spoke by his servants the prophets, saying, [11] "Because Manasseh king of Judah has done these abominations, and has done wickedly above all that the Amorites did, who were before him, and has also made Judah to sin with his idols; [12] therefore YHWH the Elohim of Israel says, 'Behold, I will bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle. [13] I will stretch over Jerusalem the line of Samaria, and the plumb line of Ahab's house; and I will wipe Jerusalem as a man wipes a dish, wiping it and turning it upside down. [14] I will cast off the remnant of my inheritance and deliver them into the hands of their enemies. They will become a prey and a plunder to all their enemies, [15] because they have done that which is evil in my sight, and have provoked me to anger since the day their fathers came out of Egypt, even to this day.'" [16] Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another; in addition to his sin with which he made Judah to sin, in doing that which was evil in YHWH's sight. [17] Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, aren't they written in the book of the chronicles of the kings of Judah? [18] Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his place. [19] Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem. His mother's name was Meshullemeth the daughter of Haruz of Jotbah. [20] He did that which was evil in YHWH's sight, as Manasseh his father did. [21] He walked in all the ways that his father walked in, and served the idols that his father served, and worshipped them; [22] and he abandoned YHWH, the Elohim of his fathers, and didn't walk in the way of YHWH. [23] The servants of Amon conspired against him, and put the king to death in his own house. [24] But the people of the land killed all those who had conspired against King Amon; and the people of the land made Josiah his son king in his place. [25] Now

the rest of the acts of Amon which he did, aren't they written in the book of the chronicles of the kings of Judah? 26 He was buried in his tomb in the garden of Uzza, and Josiah his son reigned in his place.

Chapter 22

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath. 2 He did that which was right in YHWH's eyes, and walked in all the ways of David his father, and didn't turn away to the right hand or to the left. 3 In the eighteenth year of King Josiah, the king sent Shaphan, the son of Azaliah the son of Meshullam, the scribe, to YHWH's house, saying, 4 "Go up to Hilkiah the high priest, that he may count the money which is brought into YHWH's house, which the keepers of the threshold have gathered of the people. 5 Let them deliver it into the hand of the workers who have the oversight of YHWH's house; and let them give it to the workers who are in YHWH's house, to repair the damage to the house, 6 to the carpenters, and to the builders, and to the masons, and for buying timber and cut stone to repair the house. 7 However, no accounting shall be asked of them for the money delivered into their hand, for they deal faithfully." 8 Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in YHWH's house." Hilkiah delivered the book to Shaphan, and he read it. 9 Shaphan the scribe came to the king, and brought the king word again, and said, "Your servants have emptied out the money that was found in the house, and have delivered it into the hands of the workmen who have the oversight of YHWH's house." 10 Shaphan the scribe told the king, saying, "Hilkiah the priest has delivered a book to me." Then Shaphan read it before the king. 11 When the king had heard the words of the book of the law, he tore his clothes. 12 The king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant, saying, 13 "Go enquire of YHWH for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is YHWH's wrath that is kindled against us, because our fathers have not listened to the words of this book, to do according to all that which is written concerning us." 14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the second quarter); and they talked with her. 15 She said to them, "YHWH the Elohim of Israel says, 'Tell the man who sent you to me, 16 "YHWH says, 'Behold, I will bring evil on this place and on its inhabitants, even all the words of the book which the king of Judah has read. 17 Because they have forsaken me and have burnt incense to other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it will not be quenched.'" 18 But to the king of Judah, who sent you to enquire of YHWH, tell him, "YHWH the Elohim of Israel says, 'Concerning the words which you have heard, 19 because your heart was tender, and you humbled yourself before YHWH when you heard what I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and have torn your clothes and wept before me, I also have heard you,' says YHWH. 20 'Therefore behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes will not see all the evil which I will bring on this place.'"" So they brought this message back to the king.

Chapter 23

1 The king sent, and they gathered to him all the elders of Judah and of Jerusalem. 2 The king went up to YHWH's house, and all the men of Judah and all the inhabitants of Jerusalem with him—with the priests, the prophets, and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in YHWH's house. 3 The king stood by the pillar and made a covenant before YHWH to walk after YHWH and to keep his mitzvot, his testimonies, and his statutes with all his heart and all his soul, to confirm the words of this covenant that were written in this book; and all the people agreed to the covenant. 4 The king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring out of YHWH's temple all the vessels that were made for Baal, for the Asherah, and for all the army of the sky; and he burnt them outside of Jerusalem in the fields of the Kidron, and carried their ashes

to Bethel. [5] He got rid of the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah and in the places around Jerusalem; those also who burnt incense to Baal, to the sun, to the moon, to the planets, and to all the army of the sky. [6] He brought out the Asherah from YHWH's house, outside of Jerusalem, to the brook Kidron, and burnt it at the brook Kidron, and beat it to dust, and cast its dust on the graves of the common people. [7] He broke down the houses of the male shrine prostitutes that were in YHWH's house, where the women wove hangings for the Asherah. [8] He brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beersheba; and he broke down the high places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. [9] Nevertheless the priests of the high places didn't come up to YHWH's altar in Jerusalem, but they ate unleavened bread amongst their brothers. [10] He defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. [11] He took away the horses that the kings of Judah had dedicated to the sun, at the entrance of YHWH's house, by the room of Nathan Melech the officer who was in the court; and he burnt the chariots of the sun with fire. [12] The king broke down the altars that were on the roof of the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of YHWH's house, and beat them down from there, and cast their dust into the brook Kidron. [13] The king defiled the high places that were before Jerusalem, which were on the right hand of the mountain of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Ammon. [14] He broke in pieces the pillars, cut down the Asherah poles, and filled their places with men's bones. [15] Moreover the altar that was at Bethel and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he broke down; and he burnt the high place and beat it to dust, and burnt the Asherah. [16] As Josiah turned himself, he spied the tombs that were there in the mountain; and he sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to YHWH's word which the man of Elohim proclaimed, who proclaimed these things. [17] Then he said, "What monument is that which I see?" The men of the city told him, "It is the tomb of the man of Elohim who came from Judah and proclaimed these things that you have done against the altar of Bethel." [18] He said, "Let him be! Let no one move his bones." So they let his bones alone, with the bones of the prophet who came out of Samaria. [19] All the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke YHWH to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. [20] He killed all the priests of the high places that were there, on the altars, and burnt men's bones on them; and he returned to Jerusalem. [21] The king commanded all the people, saying, "Keep the Pesach to YHWH your Elohim, as it is written in this book of the covenant." [22] Surely there was not kept such a Pesach from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; [23] but in the eighteenth year of King Josiah, this Pesach was kept to YHWH in Jerusalem. [24] Moreover, Josiah removed those who had familiar spirits, the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in YHWH's house. [25] There was no king like him before him, who turned to YHWH with all his heart, and with all his soul, and with all his might, according to all the law of Moses; and there was none like him who arose after him. [26] Notwithstanding, YHWH didn't turn from the fierceness of his great wrath, with which his anger burnt against Judah, because of all the provocation with which Manasseh had provoked him. [27] YHWH said, "I will also remove Judah out of my sight, as I have removed Israel; and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, 'My name shall be there.'" [28] Now the rest of the acts of Josiah, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [29] In his days Pharaoh Necoh king of Egypt went up against the king of Assyria to the river Euphrates; and King Josiah went against him, but Pharaoh Necoh killed him at Megiddo when he saw him. [30] His servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place. [31] Jehoahaz was

twenty-three years old when he began to reign; and he reigned three months in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [32] He did that which was evil in YHWH's sight, according to all that his fathers had done. [33] Pharaoh Necoh put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of one hundred talents of silver and a talent of gold. [34] Pharaoh Necoh made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim; but he took Jehoahaz away, and he came to Egypt and died there. [35] Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh. He exacted the silver and the gold of the people of the land, from everyone according to his assessment, to give it to Pharaoh Necoh. [36] Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah the daughter of Pedaiah of Rumah. [37] He did that which was evil in YHWH's sight, according to all that his fathers had done.

Chapter 24

[1] In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years. Then he turned and rebelled against him. [2] YHWH sent against him bands of the Chaldeans, bands of the Syrians, bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to YHWH's word which he spoke by his servants the prophets. [3] Surely at the mitzvah of YHWH this came on Judah, to remove them out of his sight for the sins of Manasseh, according to all that he did, [4] and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, and YHWH would not pardon. [5] Now the rest of the acts of Jehoiakim, and all that he did, aren't they written in the book of the chronicles of the kings of Judah? [6] So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his place. [7] The king of Egypt didn't come out of his land any more; for the king of Babylon had taken, from the brook of Egypt to the river Euphrates, all that belonged to the king of Egypt. [8] Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. [9] He did that which was evil in YHWH's sight, according to all that his father had done. [10] At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. [11] Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, [12] and Jehoiachin the king of Judah went out to the king of Babylon—he, his mother, his servants, his princes, and his officers; and the king of Babylon captured him in the eighth year of his reign. [13] He carried out from there all the treasures of YHWH's house and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in YHWH's temple, as YHWH had said. [14] He carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and the smiths. No one remained except the poorest people of the land. [15] He carried away Jehoiachin to Babylon, with the king's mother, the king's wives, his officers, and the chief men of the land. He carried them into captivity from Jerusalem to Babylon. [16] All the men of might, even seven thousand, and the craftsmen and the smiths one thousand, all of them strong and fit for war, even them the king of Babylon brought captive to Babylon. [17] The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah. [18] Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. [19] He did that which was evil in YHWH's sight, according to all that Jehoiakim had done. [20] For through the anger of YHWH, this happened in Jerusalem and Judah, until he had cast them out from his presence. Then Zedekiah rebelled against the king of Babylon.

Chapter 25

[1] In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it around it. [2] So the city was besieged until the eleventh year of King Zedekiah. [3] On the ninth day of the fourth

month, the famine was severe in the city, so that there was no bread for the people of the land. [4] Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city around it); and the king went by the way of the Arabah. [5] But the Chaldean army pursued the king, and overtook him in the plains of Jericho; and all his army was scattered from him. [6] Then they captured the king and carried him up to the king of Babylon to Riblah; and they passed judgement on him. [7] They killed Zedekiah's sons before his eyes, then put out Zedekiah's eyes, bound him in fetters, and carried him to Babylon. [8] Now in the fifth month, on the seventh day of the month, which was the nineteenth year of King Nebuchadnezzar king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. [9] He burnt YHWH's house, the king's house, and all the houses of Jerusalem. He burnt every great house with fire. [10] All the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem. [11] Nebuzaradan the captain of the guard carried away captive the rest of the people who were left in the city and those who had deserted to the king of Babylon—all the rest of the multitude. [12] But the captain of the guard left some of the poorest of the land to work the vineyards and fields. [13] The Chaldeans broke up the pillars of bronze that were in YHWH's house and the bases and the bronze sea that were in YHWH's house, and carried the bronze pieces to Babylon. [14] They took away the pots, the shovels, the snuffers, the spoons, and all the vessels of bronze with which they ministered. [15] The captain of the guard took away the fire pans, the basins, that which was of gold, for gold, and that which was of silver, for silver. [16] The two pillars, the one sea, and the bases, which Solomon had made for YHWH's house, the bronze of all these vessels was not weighed. [17] The height of the one pillar was eighteen cubits, and a capital of bronze was on it. The height of the capital was three cubits, with network and pomegranates on the capital around it, all of bronze; and the second pillar with its network was like these. [18] The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three keepers of the threshold; [19] and out of the city he took an officer who was set over the men of war; and five men of those who saw the king's face, who were found in the city; and the scribe, the captain of the army, who mustered the people of the land, and sixty men of the people of the land who were found in the city. [20] Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. [21] The king of Babylon attacked them and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. [22] As for the people who were left in the land of Judah whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor. [23] Now when all the captains of the forces, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, Johanan the son of Kareah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men. [24] Gedaliah swore to them and to their men, and said to them, "Don't be afraid because of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it will be well with you." [25] But in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring came, and ten men with him, and struck Gedaliah so that he died, with the Yehudim and the Chaldeans that were with him at Mizpah. [26] All the people, both small and great, and the captains of the forces arose and came to Egypt; for they were afraid of the Chaldeans. [27] In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evilmerodach king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah out of prison, [28] and he spoke kindly to him and set his throne above the throne of the kings who were with him in Babylon, [29] and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life; [30] and for his allowance, there was a continual allowance given him from the king, every day a portion, all the days of his life.

Divrei HaYamim Alef

Chapter 1

[1] Adam, Seth, Enosh, [2] Kenan, Mahalalel, Jared, [3] Enoch, Methuselah, Lamech, [4] Noah, Shem, Ham, and Japheth. [5] The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. [6] The sons of Gomer: Ashkenaz, Diphath, and Togarmah. [7] The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim. [8] The sons of Ham: Cush, Mizraim, Put, and Canaan. [9] The sons of Cush: Seba, Havilah, Sabta, Raama, Sabteca. The sons of Raamah: Sheba and Dedan. [10] Cush became the father of Nimrod. He began to be a mighty one in the earth. [11] Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, [12] Pathrusim, Casluhim (where the Philistines came from), and Caphtorim. [13] Canaan became the father of Sidon his firstborn, Heth, [14] the Jebusite, the Amorite, the Girgashite, [15] the Hivite, the Arkite, the Sinite, [16] the Arvadite, the Zemarite, and the Hamathite. [17] The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. [18] Arpachshad became the father of Shelah, and Shelah became the father of Eber. [19] To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. [20] Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, [21] Hadoram, Uzal, Diklah, [22] Ebal, Abimael, Sheba, [23] Ophir, Havilah, and Jobab. All these were the sons of Joktan. [24] Shem, Arpachshad, Shelah, [25] Eber, Peleg, Reu, [26] Serug, Nahor, Terah, [27] Abram (also called Abraham). [28] The sons of Abraham: Isaac and Ishmael. [29] These are their generations: the firstborn of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam, [30] Mishma, Dumah, Massa, Hadad, Tema, [31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael. [32] The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. [33] The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah. [34] Abraham became the father of Isaac. The sons of Isaac: Esau and Israel. [35] The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. [36] The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek. [37] The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. [38] The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. [39] The sons of Lotan: Hori and Homam; and Timna was Lotan's sister. [40] The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon: Aiah and Anah. [41] The son of Anah: Dishon. The sons of Dishon: Hamran, Eshban, Ithran, and Cheran. [42] The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran. [43] Now these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. [44] Bela died, and Jobab the son of Zerah of Bozrah reigned in his place. [45] Jobab died, and Husham of the land of the Temanites reigned in his place. [46] Husham died, and Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place; and the name of his city was Avith. [47] Hadad died, and Samlah of Masrekah reigned in his place. [48] Samlah died, and Shaul of Rehoboth by the River reigned in his place. [49] Shaul died, and Baal Hanan the son of Achbor reigned in his place. [50] Baal Hanan died, and Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. [51] Then Hadad died. The chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth, [52] chief Oholibamah, chief Elah, chief Pinon, [53] chief Kenaz, chief Teman, chief Mibzar, [54] chief Magdiel, and chief Iram. These are the chiefs of Edom.

Chapter 2

[1] These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, [2] Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. [3] The sons of Judah: Er, Onan, and Shelah, which three were born to him of Shua's daughter the Canaanitess. Er, Judah's firstborn, was wicked in YHWH's sight; and he killed him. [4] Tamar his daughter-in-law bore him Perez and Zerah. All the sons of Judah were five. [5] The sons of Perez: Hezron and Hamul. [6] The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara—five of them in all. [7] The son of Carmi: Achar, the troubler of Israel, who committed a trespass in the devoted thing. [8] The son of Ethan: Azariah. [9] The sons also of Hezron, who were born to him: Jerahmeel, Ram, and Chelubai. [10] Ram became the father of

Amminadab, and Amminadab became the father of Nahshon, prince of the children of Judah; [11] and Nahshon
became the father of Salma, and Salma became the father of Boaz, [12] and Boaz became the father of Obed,
and Obed became the father of Jesse; [13] and Jesse became the father of his firstborn Eliab, Abinadab the
second, Shimea the third, [14] Nethanel the fourth, Raddai the fifth, [15] Ozem the sixth, and David the seventh; [16]
and their sisters were Zeruiah and Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel, three. [17] Abigail
bore Amasa; and the father of Amasa was Jether the Ishmaelite. [18] Caleb the son of Hezron became the father
of children by Azubah his wife, and by Jerioth; and these were her sons: Jesher, Shobab, and Ardon. [19] Azubah
died, and Caleb married Ephrath, who bore him Hur. [20] Hur became the father of Uri, and Uri became the father
of Bezalel. [21] Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he took as wife
when he was sixty years old; and she bore him Segub. [22] Segub became the father of Jair, who had
twenty-three cities in the land of Gilead. [23] Geshur and Aram took the towns of Jair from them, with Kenath, and
its villages, even sixty cities. All these were the sons of Machir the father of Gilead. [24] After Hezron died in Caleb
Ephrathah, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa. [25] The sons of Jerahmeel the firstborn of
Hezron were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. [26] Jerahmeel had another wife, whose name
was Atarah. She was the mother of Onam. [27] The sons of Ram the firstborn of Jerahmeel were Maaz, Jamin,
and Eker. [28] The sons of Onam were Shammai and Jada. The sons of Shammai: Nadab and Abishur. [29] The
name of the wife of Abishur was Abihail; and she bore him Ahban and Molid. [30] The sons of Nadab: Seled and
Appaim; but Seled died without children. [31] The son of Appaim: Ishi. The son of Ishi: Sheshan. The son of
Sheshan: Ahlai. [32] The sons of Jada the brother of Shammai: Jether and Jonathan; and Jether died without
children. [33] The sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel. [34] Now Sheshan had no
sons, but only daughters. Sheshan had a servant, an Egyptian, whose name was Jarha. [35] Sheshan gave his
daughter to Jarha his servant as wife; and she bore him Attai. [36] Attai became the father of Nathan, and Nathan
became the father of Zabad, [37] and Zabad became the father of Ephlal, and Ephlal became the father of Obed,
[38] and Obed became the father of Jehu, and Jehu became the father of Azariah, [39] and Azariah became the
father of Helez, and Helez became the father of Eleasah, [40] and Eleasah became the father of Sismai, and
Sismai became the father of Shallum, [41] and Shallum became the father of Jekamiah, and Jekamiah became
the father of Elishama. [42] The sons of Caleb the brother of Jerahmeel were Mesha his firstborn, who was the
father of Ziph, and the sons of Mareshah the father of Hebron. [43] The sons of Hebron: Korah, Tappuah, Rekem,
and Shema. [44] Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of
Shammai. [45] The son of Shammai was Maon; and Maon was the father of Beth Zur. [46] Ephah, Caleb's
concubine, bore Haran, Moza, and Gazez; and Haran became the father of Gazez. [47] The sons of Jahdai:
Regem, Jothan, Geshan, Pelet, Ephah, and Shaaph. [48] Maacah, Caleb's concubine, bore Sheber and Tirhanah.
[49] She bore also Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibea; and
the daughter of Caleb was Achsah. [50] These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah:
Shobal the father of Kiriath Jearim, [51] Salma the father of Bethlehem, and Hareph the father of Beth Gader. [52]
Shobal the father of Kiriath Jearim had sons: Haroeh, half of the Menuhoth. [53] The families of Kiriath Jearim: the
Ithrites, the Puthites, the Shumathites, and the Mishraites; from them came the Zorathites and the Eshtaolites.
[54] The sons of Salma: Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites, the
Zorites. [55] The families of scribes who lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites.
These are the Kenites who came from Hammath, the father of the house of Rechab.

Chapter 3

[1] Now these were the sons of David, who were born to him in Hebron: the firstborn, Amnon, of Ahinoam the
Jezreelitess; the second, Daniel, of Abigail the Carmelitess; [2] the third, Absalom the son of Maacah the
daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; [3] the fifth, Shephatiah of Abital; the
sixth, Ithream by Eglah his wife: [4] six were born to him in Hebron; and he reigned there seven years and six
months. He reigned thirty-three years in Jerusalem; [5] and these were born to him in Jerusalem: Shimea,

Shobab, Nathan, and Solomon, four, by Bathshua the daughter of Ammiel; [6] and Ibhar, Elishama, Eliphelet, [7] Nogah, Nepheg, Japhia, [8] Elishama, Eliada, and Eliphelet, nine. [9] All these were the sons of David, in addition to the sons of the concubines; and Tamar was their sister. [10] Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, [11] Joram his son, Ahaziah his son, Joash his son, [12] Amaziah his son, Azariah his son, Jotham his son, [13] Ahaz his son, Hezekiah his son, Manasseh his son, [14] Amon his son, and Josiah his son. [15] The sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. [16] The sons of Jehoiakim: Jeconiah his son, and Zedekiah his son. [17] The sons of Jeconiah, the captive: Shealtiel his son, [18] Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. [19] The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah; and Shelomith was their sister; [20] and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab Hesed, five. [21] The sons of Hananiah: Pelatiah and Jeshaiah; the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. [22] The son of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, Igal, Bariah, Neariah, and Shaphat, six. [23] The sons of Neariah: Elioenai, Hizkiah, and Azrikam, three. [24] The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven.

Chapter 4

[1] The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal. [2] Reaiah the son of Shobal became the father of Jahath; and Jahath became the father of Ahumai and Lahad. These are the families of the Zorathites. [3] These were the sons of the father of Etam: Jezreel, Ishma, and Idbash. The name of their sister was Hazzelelponi. [4] Penuel was the father of Gedor and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. [5] Ashhur the father of Tekoa had two wives, Helah and Naarah. [6] Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah. [7] The sons of Helah were Zereth, Izhar, and Ethnan. [8] Hakkoz became the father of Anub, Zobebah, and the families of Aharhel the son of Harum. [9] Jabez was more honourable than his brothers. His mother named him Jabez, saying, "Because I bore him with sorrow." [10] Jabez called on the Elohim of Israel, saying, "Oh that you would bless me indeed, and enlarge my border! May your hand be with me, and may you keep me from evil, that I may not cause pain!" Elohim granted him that which he requested. [11] Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton. [12] Eshton became the father of Beth Rapha, Paseah, and Tehinnah the father of Ir Nahash. These are the men of Recah. [13] The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath. [14] Meonothai became the father of Ophrah: and Seraiah became the father of Joab the father of Ge Harashim, for they were craftsmen. [15] The sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. The son of Elah: Kenaz. [16] The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel. [17] The sons of Ezrah: Jether, Mered, Epher, and Jalon; and Mered's wife bore Miriam, Shammai, and Ishbah the father of Eshtemoa. [18] His wife the Yehudiyah bore Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah. These are the sons of Bithiah the daughter of Pharaoh, whom Mered took. [19] The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite and Eshtemoa the Maacathite. [20] The sons of Shimon: Amnon, Rinnah, Ben Hanan, and Tilon. The sons of Ishi: Zoheth, and Ben Zoheth. [21] The sons of Shelah the son of Judah: Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of those who worked fine linen, of the house of Ashbea; [22] and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubilehem. These records are ancient. [23] These were the potters, and the inhabitants of Netaim and Gederah; they lived there with the king for his work. [24] The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul; [25] Shallum his son, Mibsam his son, and Mishma his son. [26] The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. [27] Shimei had sixteen sons and six daughters; but his brothers didn't have many children, and all their family didn't multiply like the children of Judah. [28] They lived at Beersheba, Moladah, Hazarshual, [29] at Bilhah, at Ezem, at Tolad, [30] at Bethuel, at Hormah, at Ziklag, [31] at Beth Marcaboth, Hazar Susim, at Beth Biri, and at Shaaraim. These were their cities until David's reign. [32] Their villages were Etam, Ain, Rimmon, Tochen, and Ashan, five cities; [33] and all their villages that were around the

same cities, as far as Baal. These were their settlements, and they kept their genealogy. [34] Meshobab, Jamlech, Joshah the son of Amaziah, [35] Joel, Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, [36] Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, [37] and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah— [38] these mentioned by name were princes in their families. Their fathers' houses increased greatly. [39] They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. [40] They found rich, good pasture, and the land was wide, and quiet, and peaceful, for those who lived there before were descended from Ham. [41] These written by name came in the days of Hezekiah king of Judah, and struck their tents and the Meunim who were found there; and they destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks. [42] Some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. [43] They struck the remnant of the Amalekites who escaped, and have lived there to this day.

Chapter 5

[1] The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel; and the genealogy is not to be listed according to the birthright. [2] For Judah prevailed above his brothers, and from him came the prince; but the birthright was Joseph's)— [3] the sons of Reuben the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi. [4] The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, [5] Micah his son, Reaiah his son, Baal his son, [6] and Beerah his son, whom Tilgath Pilneser king of Assyria carried away captive. He was prince of the Reubenites. [7] His brothers by their families, when the genealogy of their generations was listed: the chief, Jeiel, and Zechariah, [8] and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baal Meon; [9] and he lived eastward even to the entrance of the wilderness from the river Euphrates, because their livestock were multiplied in the land of Gilead. [10] In the days of Saul, they made war with the Hagrites, who fell by their hand; and they lived in their tents throughout all the land east of Gilead. [11] The sons of Gad lived beside them in the land of Bashan to Salecah: [12] Joel the chief, Shapham the second, Janai, and Shaphat in Bashan. [13] Their brothers of their fathers' houses: Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. [14] These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; [15] Ahi the son of Abdiel, the son of Guni, chief of their fathers' houses. [16] They lived in Gilead in Bashan and in its towns, and in all the pasture lands of Sharon as far as their borders. [17] All these were listed by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. [18] The sons of Reuben, the Gadites, and the half-tribe of Manasseh, of valiant men, men able to bear buckler and sword, able to shoot with bow, and skilful in war, were forty-four thousand and seven hundred and sixty that were able to go out to war. [19] They made war with the Hagrites, with Jetur, and Naphish, and Nodab. [20] They were helped against them, and the Hagrites were delivered into their hand, and all who were with them; for they cried to Elohim in the battle, and he answered them because they put their trust in him. [21] They took away their livestock: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of donkeys two thousand, and of men one hundred thousand. [22] For many fell slain, because the war was of Elohim. They lived in their place until the captivity. [23] The children of the half-tribe of Manasseh lived in the land. They increased from Bashan to Baal Hermon, Senir, and Mount Hermon. [24] These were the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel—mighty men of valour, famous men, heads of their fathers' houses. [25] They trespassed against the Elohim of their fathers, and played the prostitute after the gods of the peoples of the land whom Elohim destroyed before them. [26] So the Elohim of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath Pilneser king of Assyria, and he carried away the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and to the river of Gozan, to this day.

Chapter 6

[1] The sons of Levi: Gershon, Kohath, and Merari. [2] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. [3] The children of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [4] Eleazar became the father of Phinehas, Phinehas became the father of Abishua, [5] Abishua became the father of Bukki. Bukki became the father of Uzzi. [6] Uzzi became the father of Zerahiah. Zerahiah became the father of Meraioth. [7] Meraioth became the father of Amariah. Amariah became the father of Ahitub. [8] Ahitub became the father of Zadok. Zadok became the father of Ahimaaz. [9] Ahimaaz became the father of Azariah. Azariah became the father of Johanan. [10] Johanan became the father of Azariah, who executed the priest's office in the house that Solomon built in Jerusalem. [11] Azariah became the father of Amariah. Amariah became the father of Ahitub. [12] Ahitub became the father of Zadok. Zadok became the father of Shallum. [13] Shallum became the father of Hilkiah. Hilkiah became the father of Azariah. [14] Azariah became the father of Seraiah. Seraiah became the father of Jehozadak. [15] Jehozadak went into captivity when YHWH carried Judah and Jerusalem away by the hand of Nebuchadnezzar. [16] The sons of Levi: Gershom, Kohath, and Merari. [17] These are the names of the sons of Gershom: Libni and Shimei. [18] The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. [19] The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their fathers' households. [20] Of Gershom: Libni his son, Jahath his son, Zimmah his son, [21] Joah his son, Iddo his son, Zerah his son, and Jeatherai his son. [22] The sons of Kohath: Amminadab his son, Korah his son, Assir his son, [23] Elkanah his son, Ebiasaph his son, Assir his son, [24] Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. [25] The sons of Elkanah: Amasai and Ahimoth. [26] As for Elkanah, the sons of Elkanah: Zophai his son, Nahath his son, [27] Eliab his son, Jeroham his son, and Elkanah his son. [28] The sons of Samuel: the firstborn, Joel, and the second, Abijah. [29] The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, [30] Shimea his son, Haggiah his son, Asaiah his son. [31] These are they whom David set over the service of song in YHWH's house after the ark came to rest there. [32] They ministered with song before the Mishkan of the Tent of Meeting until Solomon had built YHWH's house in Jerusalem. They performed the duties of their office according to their order. [33] These are those who served, and their sons. Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel, [34] the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, [35] the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, [36] the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, [37] the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, [38] the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. [39] His brother Asaph, who stood on his right hand, even Asaph the son of Berechiah, the son of Shimea, [40] the son of Michael, the son of Baaseiah, the son of Malchijah, [41] the son of Ethni, the son of Zerah, the son of Adaiah, [42] the son of Ethan, the son of Zimmah, the son of Shimei, [43] the son of Jahath, the son of Gershom, the son of Levi. [44] On the left hand their brothers the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch, [45] the son of Hashabiah, the son of Amaziah, the son of Hilkiah, [46] the son of Amzi, the son of Bani, the son of Shemer, [47] the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. [48] Their brothers the Levites were appointed for all the service of the Mishkan of Elohim's house. [49] But Aaron and his sons offered on the altar of burnt offering, and on the altar of incense, for all the work of the most kodesh place, and to make atonement for Israel, according to all that Moses the servant of Elohim had commanded. [50] These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, [51] Bukki his son, Uzzi his son, Zerahiah his son, [52] Meraioth his son, Amariah his son, Ahitub his son, [53] Zadok his son, and Ahimaaz his son. [54] Now these are their dwelling places according to their encampments in their borders: to the sons of Aaron, of the families of the Kohathites (for theirs was the first lot), [55] to them they gave Hebron in the land of Judah, and its pasture lands around it; [56] but the fields of the city and its villages, they gave to Caleb the son of Jephunneh. [57] To the sons of Aaron they gave the cities of refuge, Hebron, Libnah also with its pasture lands, Jattir, Eshtemoa with its pasture lands, [58] Hilen with its pasture lands, Debir with its pasture lands, [59] Ashan with its pasture lands, and Beth Shemesh with its pasture lands; [60] and out of the tribe of Benjamin, Geba with its pasture lands, Allemeth with its pasture lands, and Anathoth with its pasture lands. All their cities throughout their families were thirteen

cities. [61] To the rest of the sons of Kohath were given by lot, out of the family of the tribe, out of the half-tribe, the half of Manasseh, ten cities. [62] To the sons of Gershom, according to their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. [63] To the sons of Merari were given by lot, according to their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. [64] The children of Israel gave to the Levites the cities with their pasture lands. [65] They gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are mentioned by name. [66] Some of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim. [67] They gave to them the cities of refuge, Shechem in the hill country of Ephraim with its pasture lands and Gezer with its pasture lands, [68] Jokmeam with its pasture lands, Beth Horon with its pasture lands, [69] Aijalon with its pasture lands, Gath Rimmon with its pasture lands; [70] and out of the half-tribe of Manasseh, Aner with its pasture lands, and Bileam with its pasture lands, for the rest of the family of the sons of Kohath. [71] To the sons of Gershom were given, out of the family of the half-tribe of Manasseh, Golan in Bashan with its pasture lands, and Ashtaroth with its pasture lands; [72] and out of the tribe of Issachar, Kedesh with its pasture lands, Daberath with its pasture lands, [73] Ramoth with its pasture lands, and Anem with its pasture lands; [74] and out of the tribe of Asher, Mashal with its pasture lands, Abdon with its pasture lands, [75] Hukok with its pasture lands, and Rehob with its pasture lands; [76] and out of the tribe of Naphtali, Kedesh in Galilee with its pasture lands, Hammon with its pasture lands, and Kiriathaim with its pasture lands. [77] To the rest of the Levites, the sons of Merari, were given, out of the tribe of Zebulun, Rimmono with its pasture lands, and Tabor with its pasture lands; [78] and beyond the Jordan at Jericho, on the east side of the Jordan, were given them out of the tribe of Reuben: Bezer in the wilderness with its pasture lands, Jahzah with its pasture lands, [79] Kedemoth with its pasture lands, and Mephaath with its pasture lands; [80] and out of the tribe of Gad, Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands, [81] Heshbon with its pasture lands, and Jazer with its pasture lands.

Chapter 7

[1] Of the sons of Issachar: Tola, Puah, Jashub, and Shimron, four. [2] The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel, heads of their fathers' houses, of Tola; mighty men of valour in their generations. Their number in the days of David was twenty-two thousand and six hundred. [3] The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel, and Isshiah, five; all of them chief men. [4] With them, by their generations, after their fathers' houses, were bands of the army for war, thirty-six thousand; for they had many wives and sons. [5] Their brothers amongst all the families of Issachar, mighty men of valour, listed in all by genealogy, were eighty-seven thousand. [6] The sons of Benjamin: Bela, Becher, and Jediael, three. [7] The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valour; and they were listed by genealogy twenty-two thousand and thirty-four. [8] The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were the sons of Becher. [9] They were listed by genealogy, after their generations, heads of their fathers' houses, mighty men of valour, twenty thousand and two hundred. [10] The son of Jediael: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar. [11] All these were sons of Jediael, according to the heads of their fathers' households, mighty men of valour, seventeen thousand and two hundred, who were able to go out in the army for war. [12] So were Shuppim, Huppim, the sons of Ir, Hushim, and the sons of Aher. [13] The sons of Naphtali: Jahziel, Guni, Jezer, Shallum, and the sons of Bilhah. [14] The sons of Manasseh: Asriel, whom his concubine the Aramitess bore. She bore Machir the father of Gilead. [15] Machir took a wife of Huppim and Shuppim, whose sister's name was Maacah. The name of the second was Zelophehad; and Zelophehad had daughters. [16] Maacah the wife of Machir bore a son, and she named him Peresh. The name of his brother was Sheresh; and his sons were Ulam and Rakem. [17] The sons of Ulam: Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. [18] His sister Hammolecheth bore Ishhod, Abiezer, and Mahlah. [19] The sons of Shemida

were Ahian, Shechem, Likhi, and Aniam. [20] The sons of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, [21] Zabad his son, Shuthelah his son, Ezer, and Elead, whom the men of Gath who were born in the land killed, because they came down to take away their livestock. [22] Ephraim their father mourned many days, and his brothers came to comfort him. [23] He went in to his wife, and she conceived and bore a son, and he named him Beriah, because there was trouble with his house. [24] His daughter was Sheerah, who built Beth Horon the lower and the upper, and Uzzen Sheerah. [25] Rephah was his son, Resheph his son, Telah his son, Tahan his son, [26] Ladan his son, Ammihud his son, Elishama his son, [27] Nun his son, and Joshua his son. [28] Their possessions and settlements were Bethel and its towns, and eastward Naaran, and westward Gezer with its towns; Shechem also and its towns, to Azzah and its towns; [29] and by the borders of the children of Manasseh, Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, and Dor and its towns. The children of Joseph the son of Israel lived in these. [30] The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister. [31] The sons of Beriah: Heber and Malchiel, who was the father of Birzaith. [32] Heber became the father of Japhlet, Shomer, Hotham, and Shua their sister. [33] The sons of Japhlet: Pasach, Bimhal, and Ashvath. These are the children of Japhlet. [34] The sons of Shemer: Ahi, Rohgah, Jehubbah, and Aram. [35] The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal. [36] The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah, [37] Bezer, Hod, Shamma, Shilshah, Ithran, and Beera. [38] The sons of Jether: Jephunneh, Pispa, and Ara. [39] The sons of Ulla: Arah, Hanniel, and Rizia. [40] All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valour, chief of the princes. The number of them listed by genealogy for service in war was twenty-six thousand men.

Chapter 8

[1] Benjamin became the father of Bela his firstborn, Ashbel the second, Aharah the third, [2] Nohah the fourth, and Rapha the fifth. [3] Bela had sons: Addar, Gera, Abihud, [4] Abishua, Naaman, Ahoah, [5] Gera, Shephuphan, and Huram. [6] These are the sons of Ehud. These are the heads of fathers' households of the inhabitants of Geba, who were carried captive to Manahath: [7] Naaman, Ahijah, and Gera, who carried them captive; and he became the father of Uzza and Ahihud. [8] Shaharaim became the father of children in the field of Moab, after he had sent them away. Hushim and Baara were his wives. [9] By Hodesh his wife, he became the father of Jobab, Zibia, Mesha, Malcam, [10] Jeuz, Shachia, and Mirmah. These were his sons, heads of fathers' households. [11] By Hushim, he became the father of Abitub and Elpaal. [12] The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod, with its towns; [13] and Beriah and Shema, who were heads of fathers' households of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; [14] and Ahio, Shashak, Jeremoth, [15] Zebadiah, Arad, Eder, [16] Michael, Ishpah, Joha, the sons of Beriah, [17] Zebadiah, Meshullam, Hizki, Heber, [18] Ishmerai, Izliah, Jobab, the sons of Elpaal, [19] Jakim, Zichri, Zabdi, [20] Elienai, Zillethai, Eliel, [21] Adaiah, Beraiah, Shimrath, the sons of Shimei, [22] Ishpan, Eber, Eliel, [23] Abdon, Zichri, Hanan, [24] Hananiah, Elam, Anthothijah, [25] Iphdeiah, Penuel, the sons of Shashak, [26] Shamsherai, Shehariah, Athaliah, [27] Jaareshiah, Elijah, Zichri, and the sons of Jeroham. [28] These were heads of fathers' households throughout their generations, chief men. These lived in Jerusalem. [29] The father of Gibeon, whose wife's name was Maacah, lived in Gibeon [30] with his firstborn son Abdon, Zur, Kish, Baal, Nadab, [31] Gedor, Ahio, Zecher, [32] and Mikloth, who became the father of Shimeah. They also lived with their families in Jerusalem, near their relatives. [33] Ner became the father of Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal. [34] The son of Jonathan was Merib-baal. Merib-baal became the father of Micah. [35] The sons of Micah: Pithon, Melech, Tarea, and Ahaz. [36] Ahaz became the father of Jehoaddah. Jehoaddah became the father of Alemeth, Azmaveth, and Zimri. Zimri became the father of Moza. [37] Moza became the father of Binea. Raphah was his son, Eleasah his son, and Azel his son. [38] Azel had six sons, whose names are these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. [39] The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. [40] The sons of Ulam were mighty men of valour, archers, and had many sons, and grandsons, one hundred and fifty. All these were of the sons of Benjamin.

Chapter 9

1 So all Israel were listed by genealogies; and behold, they are written in the book of the kings of Israel. Judah
was carried away captive to Babylon for their disobedience. 2 Now the first inhabitants who lived in their
possessions in their cities were Israel, the priests, the Levites, and the temple servants. 3 In Jerusalem, there
lived of the children of Judah, of the children of Benjamin, and of the children of Ephraim and Manasseh: 4 Uthai
the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah.
5 Of the Shilonites: Asaiah the firstborn and his sons. 6 Of the sons of Zerah: Jeuel and their brothers, six
hundred and ninety. 7 Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of
Hassenuah; 8 and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri; and Meshullam the
son of Shephatiah, the son of Reuel, the son of Ibnijah; 9 and their brothers, according to their generations, nine
hundred and fifty-six. All these men were heads of fathers' households by their fathers' houses. 10 Of the priests:
Jedaiah, Jehoiarib, Jachin, 11 and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of
Meraioth, the son of Ahitub, the ruler of Elohim's house; 12 and Adaiah the son of Jeroham, the son of Pashhur,
the son of Malchijah; and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of
Meshillemith, the son of Immer; 13 and their brothers, heads of their fathers' houses, one thousand and seven
hundred and sixty; they were very able men for the work of the service of Elohim's house. 14 Of the Levites:
Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 15 and
Bakbakkar, Heresh, Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, 16 and Obadiah
the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah,
who lived in the villages of the Netophathites. 17 The gatekeepers: Shallum, Akkub, Talmon, Ahiman, and their
brothers (Shallum was the chief), 18 who previously served in the king's gate eastward. They were the
gatekeepers for the camp of the children of Levi. 19 Shallum was the son of Kore, the son of Ebiasaph, the son
of Korah, and his brothers, of his father's house, the Korahites, were over the work of the service, keepers of
the thresholds of the tent. Their fathers had been over YHWH's camp, keepers of the entry. 20 Phinehas the son
of Eleazar was ruler over them in time past, and YHWH was with him. 21 Zechariah the son of Meshelemiah was
gatekeeper of the door of the Tent of Meeting. 22 All these who were chosen to be gatekeepers in the thresholds
were two hundred and twelve. These were listed by genealogy in their villages, whom David and Samuel the
seer ordained in their office of trust. 23 So they and their children had the oversight of the gates of YHWH's
house, even the house of the tent, as guards. 24 On the four sides were the gatekeepers, towards the east,
west, north, and south. 25 Their brothers, in their villages, were to come in every seven days from time to time to
be with them, 26 for the four chief gatekeepers, who were Levites, were in an office of trust, and were over the
rooms and over the treasuries in Elohim's house. 27 They stayed around Elohim's house, because that was their
duty; and it was their duty to open it morning by morning. 28 Certain of them were in charge of the vessels of
service, for these were brought in by count, and these were taken out by count. 29 Some of them also were
appointed over the furniture, and over all the vessels of the sanctuary, over the fine flour, the wine, the oil, the
frankincense, and the spices. 30 Some of the sons of the priests prepared the mixing of the spices. 31 Mattithiah,
one of the Levites, who was the firstborn of Shallum the Korahite, had the office of trust over the things that
were baked in pans. 32 Some of their brothers, of the sons of the Kohathites, were over the show bread, to
prepare it every Shabbat. 33 These are the singers, heads of fathers' households of the Levites, who lived in the
rooms and were free from other service, for they were employed in their work day and night. 34 These were
heads of fathers' households of the Levites, throughout their generations, chief men. They lived at Jerusalem. 35
Jeiel the father of Gibeon, whose wife's name was Maacah, lived in Gibeon. 36 His firstborn son was Abdon,
then Zur, Kish, Baal, Ner, Nadab, 37 Gedor, Ahio, Zechariah, and Mikloth. 38 Mikloth became the father of
Shimeam. They also lived with their relatives in Jerusalem, near their relatives. 39 Ner became the father of
Kish. Kish became the father of Saul. Saul became the father of Jonathan, Malchishua, Abinadab, and Eshbaal.
40 The son of Jonathan was Merib-baal. Merib-baal became the father of Micah. 41 The sons of Micah: Pithon,
Melech, Tahrea, and Ahaz. 42 Ahaz became the father of Jarah. Jarah became the father of Alemeth, Azmaveth,

and Zimri. Zimri became the father of Moza. [43] Moza became the father of Binea, Rephaiah his son, Eleasah his son, and Azel his son. [44] Azel had six sons, whose names are Azrikam, Bocheru, Ishmael, Shearіah, Obadiah, and Hanan. These were the sons of Azel.

Chapter 10

[1] Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain on Mount Gilboa. [2] The Philistines followed hard after Saul and after his sons; and the Philistines killed Jonathan, Abinadab, and Malchishua, the sons of Saul. [3] The battle went hard against Saul, and the archers overtook him; and he was distressed by reason of the archers. [4] Then Saul said to his armour bearer, “Draw your sword, and thrust me through with it, lest these uncircumcised come and abuse me.” But his armour bearer would not, for he was terrified. Therefore Saul took his sword and fell on it. [5] When his armour bearer saw that Saul was dead, he likewise fell on his sword and died. [6] So Saul died with his three sons; and all his house died together. [7] When all the men of Israel who were in the valley saw that they fled, and that Saul and his sons were dead, they abandoned their cities, and fled; and the Philistines came and lived in them. [8] On the next day, when the Philistines came to strip the slain, they found Saul and his sons fallen on Mount Gilboa. [9] They stripped him and took his head and his armour, then sent into the land of the Philistines all around to carry the news to their idols and to the people. [10] They put his armour in the house of their gods, and fastened his head in the house of Dagon. [11] When all Jabesh Gilead heard all that the Philistines had done to Saul, [12] all the valiant men arose and took away the body of Saul and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. [13] So Saul died for his trespass which he committed against YHWH, because of YHWH’s word, which he didn’t keep, and also because he asked counsel of one who had a familiar spirit, to enquire, [14] and didn’t enquire of YHWH. Therefore he killed him, and turned the kingdom over to David the son of Jesse.

Chapter 11

[1] Then all Israel gathered themselves to David to Hebron, saying, “Behold, we are your bone and your flesh. [2] In times past, even when Saul was king, it was you who led out and brought in Israel. YHWH your Elohim said to you, ‘You shall be shepherd of my people Israel, and you shall be prince over my people Israel.’” [3] So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before YHWH. They anointed David king over Israel, according to YHWH’s word by Samuel. [4] David and all Israel went to Jerusalem (also called Jebus); and the Jebusites, the inhabitants of the land, were there. [5] The inhabitants of Jebus said to David, “You will not come in here!” Nevertheless David took the stronghold of Zion. The same is David’s city. [6] David had said, “Whoever strikes the Jebusites first shall be chief and captain.” Joab the son of Zeruiah went up first, and was made chief. [7] David lived in the stronghold; therefore they called it David’s city. [8] He built the city all around, from Millo even around; and Joab repaired the rest of the city. [9] David grew greater and greater, for YHWH Tzeva'ot was with him. [10] Now these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, according to YHWH’s word concerning Israel. [11] This is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and killed them at one time. [12] After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. [13] He was with David at Pasdammim, and there the Philistines were gathered together to battle, where there was a plot of ground full of barley; and the people fled from before the Philistines. [14] They stood in the middle of the plot, defended it, and killed the Philistines; and YHWH saved them by a great victory. [15] Three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines were encamped in the valley of Rephaim. [16] David was then in the stronghold, and the garrison of the Philistines was in Bethlehem at that time. [17] David longed, and said, “Oh, that someone would give me water to drink from the well of Bethlehem, which is by the gate!” [18] The three broke through the army of the Philistines, and drew water out of

the well of Bethlehem that was by the gate, took it, and brought it to David; but David would not drink any of it, but poured it out to YHWH, [19] and said, “My Elohim forbid me, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy?” For they risked their lives to bring it. Therefore he would not drink it. The three mighty men did these things. [20] Abishai, the brother of Joab, was chief of the three; for he lifted up his spear against three hundred and killed them, and had a name amongst the three. [21] Of the three, he was more honourable than the two, and was made their captain; however he wasn’t included in the three. [22] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, killed the two sons of Ariel of Moab. He also went down and killed a lion in the middle of a pit on a snowy day. [23] He killed an Egyptian, a man of great stature, five cubits high. In the Egyptian’s hand was a spear like a weaver’s beam; and he went down to him with a staff, plucked the spear out of the Egyptian’s hand, and killed him with his own spear. [24] Benaiah the son of Jehoiada did these things and had a name amongst the three mighty men. [25] Behold, he was more honourable than the thirty, but he didn’t attain to the three; and David set him over his guard. [26] The mighty men of the armies also include Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, [27] Shammoth the Harorite, Helez the Pelonite, [28] Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, [29] Sibbecai the Hushathite, Ilai the Ahohite, [30] Maharai the Netophathite, Heled the son of Baanah the Netophathite, [31] Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite, [32] Hurai of the brooks of Gaash, Abiel the Arbathite, [33] Azmaveth the Baharumite, Eliahba the Shaalbonite, [34] the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite, [35] Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, [36] Hepher the Mecherathite, Ahijah the Pelonite, [37] Hezro the Carmelite, Naarai the son of Ezbai, [38] Joel the brother of Nathan, Mibhar the son of Hagri, [39] Zelek the Ammonite, Naharai the Berothite (the armour bearer of Joab the son of Zeruiah), [40] Ira the Ithrite, Gareb the Ithrite, [41] Uriah the Hittite, Zabad the son of Ahlai, [42] Adina the son of Shiza the Reubenite (a chief of the Reubenites), and thirty with him, [43] Hanan the son of Maacah, Joshaphat the Mithnite, [44] Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, [45] Jediael the son of Shimri, and Joha his brother, the Tizite, [46] Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, [47] Eliel, Obed, and Jaasiel the Mezobaite.

Chapter 12

[1] Now these are those who came to David to Ziklag while he was a fugitive from Saul the son of Kish. They were amongst the mighty men, his helpers in war. [2] They were armed with bows, and could use both the right hand and the left in slinging stones and in shooting arrows from the bow. They were of Saul’s relatives of the tribe of Benjamin. [3] The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth; Beracah; Jehu the Anathothite; [4] Ishmaiah the Gibeonite, a mighty man amongst the thirty and a leader of the thirty; Jeremiah; Jahaziel; Johanan; Jozabad the Gederathite; [5] Eluzai; Jerimoth; Bealiah; Shemariah; Shephatiah the Haruphite; [6] Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, the Korahites; [7] and Joelah and Zebadiah, the sons of Jeroham of Gedor. [8] Some Gadites joined David in the stronghold in the wilderness, mighty men of valour, men trained for war, who could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains: [9] Ezer the chief, Obadiah the second, Eliab the third, [10] Mishmannah the fourth, Jeremiah the fifth, [11] Attai the sixth, Eliel the seventh, [12] Johanan the eighth, Elzabad the ninth, [13] Jeremiah the tenth, and Machbannai the eleventh. [14] These of the sons of Gad were captains of the army. He who was least was equal to one hundred, and the greatest to one thousand. [15] These are those who went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all who lived in the valleys, both towards the east and towards the west. [16] Some of the children of Benjamin and Judah came to the stronghold to David. [17] David went out to meet them, and answered them, “If you have come peaceably to me to help me, my heart will be united with you; but if you have come to betray me to my adversaries, since there is no wrong in my hands, may the Elohim of our fathers see this and rebuke it.” [18] Then the Ruach came on Amasai, who was chief of the thirty, and he said, “We are yours, David, and on your side, you son of Jesse. Peace, peace be to you, and peace be to your

helpers; for your Elohim helps you.” Then David received them and made them captains of the band. [19] Some of Manasseh also joined David when he came with the Philistines against Saul to battle, but they didn’t help them, for the lords of the Philistines sent him away after consultation, saying, “He will desert to his master Saul to the jeopardy of our heads.” [20] As he went to Ziklag, some from Manasseh joined him: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of thousands who were of Manasseh. [21] They helped David against the band of raiders, for they were all mighty men of valour and were captains in the army. [22] For from day to day men came to David to help him, until there was a great army, like Elohim’s army. [23] These are the numbers of the heads of those who were armed for war, who came to David to Hebron to turn the kingdom of Saul to him, according to YHWH’s word. [24] The children of Judah who bore shield and spear were six thousand and eight hundred, armed for war. [25] Of the children of Simeon, mighty men of valour for the war: seven thousand and one hundred. [26] Of the children of Levi: four thousand and six hundred. [27] Jehoiada was the leader of the household of Aaron; and with him were three thousand and seven hundred, [28] and Zadok, a young man mighty of valour, and of his father’s house twenty-two captains. [29] Of the children of Benjamin, Saul’s relatives: three thousand, for until then, the greatest part of them had kept their allegiance to Saul’s house. [30] Of the children of Ephraim: twenty thousand and eight hundred, mighty men of valour, famous men in their fathers’ houses. [31] Of the half-tribe of Manasseh: eighteen thousand, who were mentioned by name, to come and make David king. [32] Of the children of Issachar, men who had understanding of the times, to know what Israel ought to do, their heads were two hundred; and all their brothers were at their command. [33] Of Zebulun, such as were able to go out in the army, who could set the battle in array with all kinds of instruments of war: fifty thousand who could command and were not of double heart. [34] Of Naphtali: one thousand captains, and with them with shield and spear thirty-seven thousand. [35] Of the Danites who could set the battle in array: twenty-eight thousand and six hundred. [36] Of Asher, such as were able to go out in the army, who could set the battle in array: forty thousand. [37] On the other side of the Jordan, of the Reubenites, the Gadites, and of the half-tribe of Manasseh, with all kinds of instruments of war for the battle: one hundred and twenty thousand. [38] All these were men of war who could order the battle array, and came with a perfect heart to Hebron to make David king over all Israel; and all the rest also of Israel were of one heart to make David king. [39] They were there with David three days, eating and drinking; for their brothers had supplied provisions for them. [40] Moreover those who were near to them, as far as Issachar, Zebulun, and Naphtali, brought bread on donkeys, on camels, on mules, and on oxen: supplies of flour, cakes of figs, clusters of raisins, wine, oil, cattle, and sheep in abundance; for there was joy in Israel.

Chapter 13

[1] David consulted with the captains of thousands and of hundreds, even with every leader. [2] David said to all the assembly of Israel, “If it seems good to you, and if it is of YHWH our Elohim, let’s send word everywhere to our brothers who are left in all the land of Israel, with whom the priests and Levites are in their cities that have pasture lands, that they may gather themselves to us. [3] Also, let’s bring the ark of our Elohim back to us again, for we didn’t seek it in the days of Saul.” [4] All the assembly said that they would do so, for the thing was right in the eyes of all the people. [5] So David assembled all Israel together, from the Shihor River of Egypt even to the entrance of Hamath, to bring Elohim’s ark from Kiriath Jearim. [6] David went up with all Israel to Baalah, that is, to Kiriath Jearim, which belonged to Judah, to bring up from there Elohim YHWH’s ark that sits above the cherubim, that is called by the Name. [7] They carried Elohim’s ark on a new cart, and brought it out of Abinadab’s house; and Uzza and Ahio drove the cart. [8] David and all Israel played before Elohim with all their might, even with songs, with harps, with stringed instruments, with tambourines, with cymbals, and with trumpets. [9] When they came to Chidon’s threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. [10] YHWH’s anger burnt against Uzza, and he struck him because he put his hand on the ark; and he died there before Elohim. [11] David was displeased, because YHWH had broken out against Uzza. He called that place Perez Uzza, to this day. [12] David was afraid of Elohim that day, saying, “How can I bring Elohim’s ark

home to me?” [13] So David didn’t move the ark with him into David’s city, but carried it aside into Obed-Edom the Gittite’s house. [14] Elohim’s ark remained with the family of Obed-Edom in his house three months; and YHWH blessed Obed-Edom’s house and all that he had.

Chapter 14

[1] Hiram king of Tyre sent messengers to David with cedar trees, masons, and carpenters, to build him a house. [2] David perceived that YHWH had established him king over Israel, for his kingdom was highly exalted, for his people Israel’s sake. [3] David took more wives in Jerusalem, and David became the father of more sons and daughters. [4] These are the names of the children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, [5] Ibhar, Elishua, Elpelet, [6] Nogah, Nepheg, Japhia, [7] Elishama, Beeliada, and Eliphelet. [8] When the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David; and David heard of it, and went out against them. [9] Now the Philistines had come and made a raid in the valley of Rephaim. [10] David enquired of Elohim, saying, “Shall I go up against the Philistines? Will you deliver them into my hand?” YHWH said to him, “Go up; for I will deliver them into your hand.” [11] So they came up to Baal Perazim, and David defeated them there. David said, Elohim has broken my enemies by my hand, like waters breaking out. Therefore they called the name of that place Baal Perazim. [12] They left their gods there; and David gave a command, and they were burnt with fire. [13] The Philistines made another raid in the valley. [14] David enquired again of Elohim; and Elohim said to him, “You shall not go up after them. Turn away from them, and come on them opposite the mulberry trees. [15] When you hear the sound of marching in the tops of the mulberry trees, then go out to battle; for Elohim has gone out before you to strike the army of the Philistines.” [16] David did as Elohim commanded him; and they attacked the army of the Philistines from Gibeon even to Gezer. [17] The fame of David went out into all lands; and YHWH brought the fear of him on all nations.

Chapter 15

[1] David made himself houses in David’s city; and he prepared a place for Elohim’s ark, and pitched a tent for it. [2] Then David said, “No one ought to carry Elohim’s ark but the Levites. For YHWH has chosen them to carry Elohim’s ark, and to minister to him forever.” [3] David assembled all Israel at Jerusalem, to bring up YHWH’s ark to its place, which he had prepared for it. [4] David gathered together the sons of Aaron and the Levites: [5] of the sons of Kohath, Uriel the chief, and his brothers one hundred and twenty; [6] of the sons of Merari, Asaiah the chief, and his brothers two hundred and twenty; [7] of the sons of Gershom, Joel the chief, and his brothers one hundred and thirty; [8] of the sons of Elizaphan, Shemaiah the chief, and his brothers two hundred; [9] of the sons of Hebron, Eliel the chief, and his brothers eighty; [10] of the sons of Uzziel, Amminadab the chief, and his brothers one hundred and twelve. [11] David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, [12] and said to them, “You are the heads of the fathers’ households of the Levites. Sanctify yourselves, both you and your brothers, that you may bring the ark of YHWH, the Elohim of Israel, up to the place that I have prepared for it. [13] For because you didn’t carry it at first, YHWH our Elohim broke out in anger against us, because we didn’t seek him according to the ordinance.” [14] So the priests and the Levites sanctified themselves to bring up the ark of YHWH, the Elohim of Israel. [15] The children of the Levites bore Elohim’s ark on their shoulders with its poles, as Moses commanded according to YHWH’s word. [16] David spoke to the chief of the Levites to appoint their brothers as singers with instruments of music, stringed instruments, harps, and cymbals, sounding aloud and lifting up their voices with joy. [17] So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah; [18] and with them their brothers of the second rank: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the doorkeepers. [19] So the singers, Heman, Asaph, and Ethan, were given cymbals of bronze to sound aloud; [20] and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with stringed instruments set to Alamoth; [21] and Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azaziah,

with harps tuned to the eight-stringed lyre, to lead. [22] Chenaniah, chief of the Levites, was over the singing. He taught the singers, because he was skilful. [23] Berechiah and Elkanah were doorkeepers for the ark. [24] Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, blew the trumpets before Elohim's ark; and Obed-Edom and Jehiah were doorkeepers for the ark. [25] So David, the elders of Israel, and the captains over thousands went to bring the ark of YHWH's covenant up out of the house of Obed-Edom with joy. [26] When Elohim helped the Levites who bore the ark of YHWH's covenant, they sacrificed seven bulls and seven rams. [27] David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the choir master with the singers; and David had an ephod of linen on him. [28] Thus all Israel brought the ark of YHWH's covenant up with shouting, with sound of the cornet, with trumpets, and with cymbals, sounding aloud with stringed instruments and harps. [29] As the ark of YHWH's covenant came to David's city, Michal the daughter of Saul looked out at the window, and saw king David dancing and playing; and she despised him in her heart.

Chapter 16

[1] They brought in Elohim's ark, and set it in the middle of the tent that David had pitched for it; and they offered burnt offerings and peace offerings before Elohim. [2] When David had finished offering the burnt offering and the peace offerings, he blessed the people in YHWH's name. [3] He gave to everyone of Israel, both man and woman, to everyone a loaf of bread, a portion of meat, and a cake of raisins. [4] He appointed some of the Levites to minister before YHWH's ark, and to commemorate, to thank, and to praise YHWH, the Elohim of Israel: [5] Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel, with stringed instruments and with harps; and Asaph with cymbals, sounding aloud; [6] with Benaiah and Jahaziel the priests with trumpets continually, before the ark of Elohim. [7] Then on that day David first ordained giving of thanks to YHWH by the hand of Asaph and his brothers. [8] Oh give thanks to YHWH. Call on his name. Make what he has done known amongst the peoples. [9] Sing to him. Sing praises to him. Tell of all his marvellous works. [10] Glory in his kodesh name. Let the heart of those who seek YHWH rejoice. [11] Seek YHWH and his strength. Seek his face forever more. [12] Remember his marvellous works that he has done, his wonders, and the judgements of his mouth, [13] you offspring of Israel his servant, you children of Jacob, his chosen ones. [14] He is YHWH our Elohim. His judgements are in all the earth. [15] Remember his covenant forever, the word which he commanded to a thousand generations, [16] the covenant which he made with Abraham, his oath to Isaac. [17] He confirmed it to Jacob for a statute, and to Israel for an everlasting covenant, [18] saying, "I will give you the land of Canaan, The lot of your inheritance," [19] when you were but a few men in number, yes, very few, and foreigners in it. [20] They went about from nation to nation, from one kingdom to another people. [21] He allowed no man to do them wrong. Yes, he reproved kings for their sakes, [22] "Don't touch my anointed ones! Do my prophets no harm!" [23] Sing to YHWH, all the earth! Display his salvation from day to day. [24] Declare his glory amongst the nations, and his marvellous works amongst all the peoples. [25] For great is YHWH, and greatly to be praised. He also is to be feared above all gods. [26] For all the gods of the peoples are idols, but YHWH made the heavens. [27] Honour and majesty are before him. Strength and gladness are in his place. [28] Ascribe to YHWH, you families of the peoples, ascribe to YHWH glory and strength! [29] Ascribe to YHWH the glory due to his name. Bring an offering, and come before him. Worship YHWH in kodesh array. [30] Tremble before him, all the earth. The world also is established that it can't be moved. [31] Let the heavens be glad, and let the earth rejoice! Let them say amongst the nations, "YHWH reigns!" [32] Let the sea roar, and its fullness! Let the field exult, and all that is in it! [33] Then the trees of the forest will sing for joy before YHWH, for he comes to judge the earth. [34] Oh give thanks to YHWH, for he is good, for his chesed endures forever. [35] Say, "Save us, Elohim of our salvation! Gather us together and deliver us from the nations, to give thanks to your kodesh name, to triumph in your praise." [36] Blessed be YHWH, the Elohim of Israel, from everlasting even to everlasting. All the people said, "Amen," and praised YHWH. [37] So he left Asaph and his brothers there before the ark of YHWH's covenant, to minister before the ark continually, as every day's work

required; [38] and Obed-Edom with their sixty-eight relatives; Obed-Edom also the son of Jeduthun and Hosah to be doorkeepers; [39] and Zadok the priest and his brothers the priests, before YHWH's Mishkan in the high place that was at Gibeon, [40] to offer burnt offerings to YHWH on the altar of burnt offering continually morning and evening, even according to all that is written in YHWH's law, which he commanded to Israel; [41] and with them Heman and Jeduthun and the rest who were chosen, who were mentioned by name, to give thanks to YHWH, because his chesed endures forever; [42] and with them Heman and Jeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of Elohim, and the sons of Jeduthun to be at the gate. [43] All the people departed, each man to his house; and David returned to bless his house.

Chapter 17

[1] When David was living in his house, David said to Nathan the prophet, "Behold, I live in a cedar house, but the ark of YHWH's covenant is in a tent." [2] Nathan said to David, "Do all that is in your heart; for Elohim is with you." [3] That same night, the word of Elohim came to Nathan, saying, [4] "Go and tell David my servant, 'YHWH says, "You shall not build me a house to dwell in; [5] for I have not lived in a house since the day that I brought up Israel to this day, but have gone from tent to tent, and from one tent to another. [6] In all places in which I have walked with all Israel, did I speak a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, 'Why have you not built me a house of cedar?'"' [7] "Now therefore, you shall tell my servant David, 'YHWH Tzeva'ot says, "I took you from the sheep pen, from following the sheep, to be prince over my people Israel. [8] I have been with you wherever you have gone, and have cut off all your enemies from before you. I will make you a name like the name of the great ones who are in the earth. [9] I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more. The children of wickedness will not waste them any more, as at the first, [10] and from the day that I commanded judges to be over my people Israel. I will subdue all your enemies. Moreover I tell you that YHWH will build you a house. [11] It will happen, when your days are fulfilled that you must go to be with your fathers, that I will set up your offspring after you, who will be of your sons; and I will establish his kingdom. [12] He will build me a house, and I will establish his throne forever. [13] I will be his father, and he will be my son. I will not take my chesed away from him, as I took it from him who was before you; [14] but I will settle him in my house and in my kingdom forever. His throne will be established forever."'" [15] According to all these words, and according to all this vision, so Nathan spoke to David. [16] Then David the king went in and sat before YHWH; and he said, "Who am I, YHWH Elohim, and what is my house, that you have brought me this far? [17] This was a small thing in your eyes, O Elohim, but you have spoken of your servant's house for a great while to come, and have respected me according to the standard of a man of high degree, YHWH Elohim. [18] What can David say yet more to you concerning the honour which is done to your servant? For you know your servant. [19] YHWH, for your servant's sake, and according to your own heart, you have done all this greatness, to make known all these great things. [20] YHWH, there is no one like you, neither is there any Elohim besides you, according to all that we have heard with our ears. [21] What one nation in the earth is like your people Israel, whom Elohim went to redeem to himself for a people, to make you a name by great and awesome things, in driving out nations from before your people whom you redeemed out of Egypt? [22] For you made your people Israel your own people forever; and you, YHWH, became their Elohim. [23] Now, YHWH, let the word that you have spoken concerning your servant, and concerning his house, be established forever, and do as you have spoken. [24] Let your name be established and magnified forever, saying, 'YHWH Tzeva'ot is the Elohim of Israel, even an Elohim to Israel. The house of David your servant is established before you.' [25] For you, my Elohim, have revealed to your servant that you will build him a house. Therefore your servant has found courage to pray before you. [26] Now, YHWH, you are Elohim, and have promised this good thing to your servant. [27] Now it has pleased you to bless the house of your servant, that it may continue forever before you; for you, YHWH, have blessed, and it is blessed forever."

Chapter 18

[1] After this, David defeated the Philistines and subdued them, and took Gath and its towns out of the hand of the Philistines. [2] He defeated Moab; and the Moabites became servants to David and brought tribute. [3] David defeated Hadadezer king of Zobah, towards Hamath, as he went to establish his dominion by the river Euphrates. [4] David took from him one thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstrung all the chariot horses, but reserved of them enough for one hundred chariots. [5] When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck twenty-two thousand men of the Syrians. [6] Then David put garrisons in Syria of Damascus; and the Syrians became servants to David and brought tribute. YHWH gave victory to David wherever he went. [7] David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. [8] From Tibhath and from Cun, cities of Hadadezer, David took very much bronze, with which Solomon made the bronze sea, the pillars, and the vessels of bronze. [9] When Tou king of Hamath heard that David had struck all the army of Hadadezer king of Zobah, [10] he sent Hadoram his son to King David to greet him and to bless him, because he had fought against Hadadezer and struck him (for Hadadezer had wars with Tou); and he had with him all kinds of vessels of gold and silver and bronze. [11] King David also dedicated these to YHWH, with the silver and the gold that he carried away from all the nations: from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalek. [12] Moreover Abishai the son of Zeruiah struck eighteen thousand of the Edomites in the Valley of Salt. [13] He put garrisons in Edom; and all the Edomites became servants to David. YHWH gave victory to David wherever he went. [14] David reigned over all Israel; and he executed justice and righteousness for all his people. [15] Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder; [16] Zadok the son of Ahitub and Abimelech the son of Abiathar were priests; Shavsha was scribe; [17] and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief officials serving the king.

Chapter 19

[1] After this, Nahash the king of the children of Ammon died, and his son reigned in his place. [2] David said, “I will show kindness to Hanun the son of Nahash, because his father showed kindness to me.” So David sent messengers to comfort him concerning his father. David’s servants came into the land of the children of Ammon to Hanun to comfort him. [3] But the princes of the children of Ammon said to Hanun, “Do you think that David honours your father, in that he has sent comforters to you? Haven’t his servants come to you to search, to overthrow, and to spy out the land?” [4] So Hanun took David’s servants, shaved them, and cut off their garments in the middle at their buttocks, and sent them away. [5] Then some people went and told David how the men were treated. He sent to meet them; for the men were greatly humiliated. The king said, “Stay at Jericho until your beards have grown, and then return.” [6] When the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent one thousand talents of silver to hire chariots and horsemen out of Mesopotamia, out of Aram-maacah, and out of Zobah. [7] So they hired for themselves thirty-two thousand chariots, and the king of Maacah with his people, who came and encamped near Medeba. The children of Ammon gathered themselves together from their cities, and came to battle. [8] When David heard of it, he sent Joab with all the army of the mighty men. [9] The children of Ammon came out, and put the battle in array at the gate of the city; and the kings who had come were by themselves in the field. [10] Now when Joab saw that the battle was set against him before and behind, he chose some of all the choice men of Israel, and put them in array against the Syrians. [11] The rest of the people he committed into the hand of Abishai his brother; and they put themselves in array against the children of Ammon. [12] He said, “If the Syrians are too strong for me, then you are to help me; but if the children of Ammon are too strong for you, then I will help you. [13] Be courageous, and let’s be strong for our people and for the cities of our Elohim. May YHWH do that which seems good to him.” [14] So Joab and the people who were with him came near to the front of the Syrians to the battle; and they fled before him. [15] When the children of Ammon saw that the Syrians had fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. [16] When the Syrians saw that they were defeated by Israel, they sent messengers and called out the Syrians who were beyond the River, with

Shophach the captain of the army of Hadadezer leading them. [17] David was told that, so he gathered all Israel together, passed over the Jordan, came to them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. [18] The Syrians fled before Israel; and David killed of the Syrian men seven thousand charioteers and forty thousand footmen, and also killed Shophach the captain of the army. [19] When the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. The Syrians would not help the children of Ammon any more.

Chapter 20

[1] At the time of the return of the year, at the time when kings go out, Joab led out the army and wasted the country of the children of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. Joab struck Rabbah, and overthrew it. [2] David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it. It was set on David's head, and he brought very much plunder out of the city. [3] He brought out the people who were in it, and had them cut with saws, with iron picks, and with axes. David did so to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem. [4] After this, war arose at Gezer with the Philistines. Then Sibbecai the Hushathite killed Sippai, of the sons of the giant; and they were subdued. [5] Again there was war with the Philistines; and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. [6] There was again war at Gath, where there was a man of great stature, who had twenty-four fingers and toes, six on each hand and six on each foot; and he also was born to the giant. [7] When he defied Israel, Jonathan the son of Shimea, David's brother, killed him. [8] These were born to the giant in Gath; and they fell by the hand of David and by the hand of his servants.

Chapter 21

[1] Satan stood up against Israel, and moved David to take a census of Israel. [2] David said to Joab and to the princes of the people, "Go, count Israel from Beersheba even to Dan; and bring me word, that I may know how many there are." [3] Joab said, "May YHWH make his people a hundred times as many as they are. But, my adonai the king, aren't they all my adonai's servants? Why does my adonai require this thing? Why will he be a cause of guilt to Israel?" [4] Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel, then came to Jerusalem. [5] Joab gave the sum of the census of the people to David. All those of Israel were one million one hundred thousand men who drew a sword; and in Judah were four hundred and seventy thousand men who drew a sword. [6] But he didn't count Levi and Benjamin amongst them, for the king's word was abominable to Joab. [7] Elohim was displeased with this thing; therefore he struck Israel. [8] David said to Elohim, "I have sinned greatly, in that I have done this thing. But now put away, I beg you, the iniquity of your servant, for I have done very foolishly." [9] YHWH spoke to Gad, David's seer, saying, [10] "Go and speak to David, saying, 'YHWH says, "I offer you three things. Choose one of them, that I may do it to you."'" [11] So Gad came to David and said to him, "YHWH says, 'Take your choice: [12] either three years of famine; or three months to be consumed before your foes, while the sword of your enemies overtakes you; or else three days of the sword of YHWH, even pestilence in the land, and YHWH's malak destroying throughout all the borders of Israel. Now therefore consider what answer I shall return to him who sent me.'" [13] David said to Gad, "I am in distress. Let me fall, I pray, into YHWH's hand, for his mercies are very great. Don't let me fall into man's hand." [14] So YHWH sent a pestilence on Israel, and seventy thousand men of Israel fell. [15] Elohim sent a malak to Jerusalem to destroy it. As he was about to destroy, YHWH saw, and he relented of the disaster, and said to the destroying malak, "It is enough. Now withdraw your hand." YHWH's malak was standing by the threshing floor of Ornan the Jebusite. [16] David lifted up his eyes, and saw YHWH's malak standing between earth and the sky, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders, clothed in sackcloth, fell on their faces. [17] David said to Elohim, "Isn't it I who commanded the people to be counted? It is even I who have sinned and done very wickedly; but these sheep, what have they done? Please let your hand,

O YHWH my Elohim, be against me and against my father's house; but not against your people, that they should be plagued." [18] Then YHWH's malak commanded Gad to tell David that David should go up and raise an altar to YHWH on the threshing floor of Ornan the Jebusite. [19] David went up at the saying of Gad, which he spoke in YHWH's name. [20] Ornan turned back and saw the malak; and his four sons who were with him hid themselves. Now Ornan was threshing wheat. [21] As David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground. [22] Then David said to Ornan, "Sell me the place of this threshing floor, that I may build an altar to YHWH on it. You shall sell it to me for the full price, that the plague may be stopped from afflicting the people." [23] Ornan said to David, "Take it for yourself, and let my adonai the king do that which is good in his eyes. Behold, I give the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the meal offering. I give it all." [24] King David said to Ornan, "No, but I will most certainly buy it for the full price. For I will not take that which is yours for YHWH, nor offer a burnt offering that costs me nothing." [25] So David gave to Ornan six hundred shekels of gold by weight for the place. [26] David built an altar to YHWH there, and offered burnt offerings and peace offerings, and called on YHWH; and he answered him from the sky by fire on the altar of burnt offering. [27] Then YHWH commanded the malak, and he put his sword back into its sheath. [28] At that time, when David saw that YHWH had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there. [29] For YHWH's Mishkan, which Moses made in the wilderness, and the altar of burnt offering, were at that time in the high place at Gibeon. [30] But David couldn't go before it to enquire of Elohim, for he was afraid because of the sword of YHWH's malak.

Chapter 22

[1] Then David said, "This is the house of YHWH Elohim, and this is the altar of burnt offering for Israel." [2] David gave orders to gather together the foreigners who were in the land of Israel; and he set masons to cut dressed stones to build Elohim's house. [3] David prepared iron in abundance for the nails for the doors of the gates and for the couplings, and bronze in abundance without weight, [4] and cedar trees without number, for the Sidonians and the people of Tyre brought cedar trees in abundance to David. [5] David said, "Solomon my son is young and tender, and the house that is to be built for YHWH must be exceedingly magnificent, of fame and of glory throughout all countries. I will therefore make preparation for it." So David prepared abundantly before his death. [6] Then he called for Solomon his son, and commanded him to build a house for YHWH, the Elohim of Israel. [7] David said to Solomon his son, "As for me, it was in my heart to build a house to the name of YHWH my Elohim. [8] But YHWH's word came to me, saying, 'You have shed blood abundantly and have made great wars. You shall not build a house to my name, because you have shed much blood on the earth in my sight. [9] Behold, a son shall be born to you, who shall be a man of peace. I will give him rest from all his enemies all around; for his name shall be Solomon, and I will give peace and quietness to Israel in his days. [10] He shall build a house for my name; and he will be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.' [11] Now, my son, may YHWH be with you and prosper you, and build the house of YHWH your Elohim, as he has spoken concerning you. [12] May YHWH give you discretion and understanding, and put you in charge of Israel, so that you may keep the law of YHWH your Elohim. [13] Then you will prosper, if you observe to do the statutes and the ordinances which YHWH gave Moses concerning Israel. Be strong and courageous. Don't be afraid and don't be dismayed. [14] Now, behold, in my affliction I have prepared for YHWH's house one hundred thousand talents of gold, one million talents of silver, and bronze and iron without weight; for it is in abundance. I have also prepared timber and stone; and you may add to them. [15] There are also workmen with you in abundance—cutters and workers of stone and timber, and all kinds of men who are skilful in every kind of work; [16] of the gold, the silver, the bronze, and the iron, there is no number. Arise and be doing, and may YHWH be with you." [17] David also commanded all the princes of Israel to help Solomon his son, saying, [18] "Isn't YHWH your Elohim with you? Hasn't he given you rest on every side? For he has delivered the inhabitants of the land into my hand; and the land is subdued before YHWH and before his people. [19] Now set your heart and

your soul to follow YHWH your Elohim. Arise therefore, and build the sanctuary of YHWH Elohim, to bring the ark of YHWH's covenant and the kodesh vessels of Elohim into the house that is to be built for YHWH's name."

Chapter 23

[1] Now David was old and full of days; and he made Solomon his son king over Israel. [2] He gathered together all the princes of Israel, with the priests and the Levites. [3] The Levites were counted from thirty years old and upward; and their number by their polls, man by man, was thirty-eight thousand. [4] David said, "Of these, twenty-four thousand were to oversee the work of YHWH's house, six thousand were officers and judges, [5] four thousand were doorkeepers, and four thousand praised YHWH with the instruments which I made for giving praise." [6] David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari. [7] Of the Gershonites: Ladan and Shimei. [8] The sons of Ladan: Jehiel the chief, Zetham, and Joel, three. [9] The sons of Shimei: Shelomoth, Haziel, and Haran, three. These were the heads of the fathers' households of Ladan. [10] The sons of Shimei: Jahath, Zina, Jeush, and Beriah. These four were the sons of Shimei. [11] Jahath was the chief, and Zizah the second; but Jeush and Beriah didn't have many sons; therefore they became a fathers' house in one reckoning. [12] The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four. [13] The sons of Amram: Aaron and Moses; and Aaron was separated that he should sanctify the most kodesh things, he and his sons forever, to burn incense before YHWH, to minister to him, and to bless in his name forever. [14] But as for Moses the man of Elohim, his sons were named amongst the tribe of Levi. [15] The sons of Moses: Gershom and Eliezer. [16] The sons of Gershom: Shebuel the chief. [17] The son of Eliezer was Rehabiah the chief; and Eliezer had no other sons, but the sons of Rehabiah were very many. [18] The son of Izhar: Shelomith the chief. [19] The sons of Hebron: Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth. [20] The sons of Uzziel: Micah the chief, and Isshiah the second. [21] The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. [22] Eleazar died, and had no sons, but daughters only; and their relatives, the sons of Kish, took them as wives. [23] The sons of Mushi: Mahli, Eder, and Jeremoth, three. [24] These were the sons of Levi after their fathers' houses, even the heads of the fathers' houses of those who were counted individually, in the number of names by their polls, who did the work for the service of YHWH's house, from twenty years old and upward. [25] For David said, "YHWH, the Elohim of Israel, has given rest to his people; and he dwells in Jerusalem forever. [26] Also the Levites will no longer need to carry the Mishkan and all its vessels for its service." [27] For by the last words of David the sons of Levi were counted, from twenty years old and upward. [28] For their duty was to wait on the sons of Aaron for the service of YHWH's house—in the courts, in the rooms, and in the purifying of all kodesh things, even the work of the service of Elohim's house; [29] for the show bread also, and for the fine flour for a meal offering, whether of unleavened wafers, or of that which is baked in the pan, or of that which is soaked, and for all measurements of quantity and size; [30] and to stand every morning to thank and praise YHWH, and likewise in the evening; [31] and to offer all burnt offerings to YHWH on the Shabbats, on the new moons, and on the set feasts, in number according to the ordinance concerning them, continually before YHWH; [32] and that they should keep the duty of the Tent of Meeting, the duty of the kodesh place, and the duty of the sons of Aaron their brothers for the service of YHWH's house.

Chapter 24

[1] These were the divisions of the sons of Aaron. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar. [2] But Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar served as priests. [3] David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their ordering in their service. [4] There were more chief men found of the sons of Eleazar than of the sons of Ithamar; and they were divided like this: of the sons of Eleazar there were sixteen, heads of fathers' houses; and of the sons of Ithamar, according to their fathers' houses, eight. [5] Thus they were divided impartially by drawing lots; for there were princes of the sanctuary and princes of Elohim, both of the sons of Eleazar, and of the sons of Ithamar. [6] Shemaiah the son of Nethanel the scribe, who was of the Levites, wrote them in the

presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one fathers' house being taken for Eleazar, and one taken for Ithamar. [7] Now the first lot came out to Jehoiarib, the second to Jedaiah, [8] the third to Harim, the fourth to Seorim, [9] the fifth to Malchijah, the sixth to Mijamin, [10] the seventh to Hakkoz, the eighth to Abijah, [11] the ninth to Yeshua, the tenth to Shecaniah, [12] the eleventh to Eliashib, the twelfth to Jakim, [13] the thirteenth to Huppah, the fourteenth to Jeshebeab, [14] the fifteenth to Bilgah, the sixteenth to Immer, [15] the seventeenth to Hezir, the eighteenth to Happizzez, [16] the nineteenth to Pethahiah, the twentieth to Jehezkel, [17] the twenty-first to Jachin, the twenty-second to Gamul, [18] the twenty-third to Delaiah, and the twenty-fourth to Maaziah. [19] This was their ordering in their service, to come into YHWH's house according to the ordinance given to them by Aaron their father, as YHWH, the Elohim of Israel, had commanded him. [20] Of the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. [21] Of Rehabiah: of the sons of Rehabiah, Isshiah the chief. [22] Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. [23] The sons of Hebron: Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth. [24] The sons of Uzziel: Micah; of the sons of Micah, Shamir. [25] The brother of Micah: Isshiah; of the sons of Isshiah, Zechariah. [26] The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno. [27] The sons of Merari by Jaaziah: Beno, Shoham, Zaccur, and Ibri. [28] Of Mahli: Eleazar, who had no sons. [29] Of Kish, the son of Kish: Jerahmeel. [30] The sons of Mushi: Mahli, Eder, and Jerimoth. These were the sons of the Levites after their fathers' houses. [31] These likewise cast lots even as their brothers the sons of Aaron in the presence of David the king, Zadok, Ahimelech, and the heads of the fathers' households of the priests and of the Levites, the fathers' households of the chief even as those of his younger brother.

Chapter 25

[1] Moreover, David and the captains of the army set apart for the service certain of the sons of Asaph, of Heman, and of Jeduthun, who were to prophesy with harps, with stringed instruments, and with cymbals. The number of those who did the work according to their service was: [2] of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah. The sons of Asaph were under the hand of Asaph, who prophesied at the order of the king. [3] Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied in giving thanks and praising YHWH with the harp. [4] Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. [5] All these were the sons of Heman the king's seer in the words of Elohim, to lift up the horn. Elohim gave to Heman fourteen sons and three daughters. [6] All these were under the hands of their father for song in YHWH's house, with cymbals, stringed instruments, and harps, for the service of Elohim's house: Asaph, Jeduthun, and Heman being under the order of the king. [7] The number of them, with their brothers who were instructed in singing to YHWH, even all who were skilful, was two hundred and eighty-eight. [8] They cast lots for their offices, all alike, the small as well as the great, the teacher as well as the student. [9] Now the first lot came out for Asaph to Joseph; the second to Gedaliah, he and his brothers and sons were twelve; [10] the third to Zaccur, his sons and his brothers, twelve; [11] the fourth to Izri, his sons and his brothers, twelve; [12] the fifth to Nethaniah, his sons and his brothers, twelve; [13] the sixth to Bukkiah, his sons and his brothers, twelve; [14] the seventh to Jesharelah, his sons and his brothers, twelve; [15] the eighth to Jeshaiah, his sons and his brothers, twelve; [16] the ninth to Mattaniah, his sons and his brothers, twelve; [17] the tenth to Shimei, his sons and his brothers, twelve; [18] the eleventh to Azarel, his sons and his brothers, twelve; [19] the twelfth to Hashabiah, his sons and his brothers, twelve; [20] for the thirteenth, Shubael, his sons and his brothers, twelve; [21] for the fourteenth, Mattithiah, his sons and his brothers, twelve; [22] for the fifteenth to Jeremoth, his sons and his brothers, twelve; [23] for the sixteenth to Hananiah, his sons and his brothers, twelve; [24] for the seventeenth to Joshbekashah, his sons and his brothers, twelve; [25] for the eighteenth to Hanani, his sons and his brothers, twelve; [26] for the nineteenth to Mallothi, his sons and his brothers, twelve; [27] for the twentieth to Eliathah, his sons and his brothers, twelve; [28] for the twenty-first to Hothir, his sons and his

brothers, twelve; [29] for the twenty-second to Giddalti, his sons and his brothers, twelve; [30] for the twenty-third to Mahazioth, his sons and his brothers, twelve; [31] for the twenty-fourth to Romamti-Ezer, his sons and his brothers, twelve.

Chapter 26

[1] For the divisions of the doorkeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. [2] Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, [3] Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh. [4] Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, [5] Ammiel the sixth, Issachar the seventh, and Peullethai the eighth; for Elohim blessed him. [6] Sons were also born to Shemaiah his son, who ruled over the house of their father; for they were mighty men of valour. [7] The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad, whose relatives were valiant men, Elihu, and Semachiah. [8] All these were of the sons of Obed-Edom with their sons and their brothers, able men in strength for the service: sixty-two of Obed-Edom. [9] Meshelemiah had sons and brothers, eighteen valiant men. [10] Also Hosah, of the children of Merari, had sons: Shimri the chief (for though he was not the firstborn, yet his father made him chief), [11] Hilkiah the second, Tebaliah the third, and Zechariah the fourth. All the sons and brothers of Hosah were thirteen. [12] Of these were the divisions of the doorkeepers, even of the chief men, having offices like their brothers, to minister in YHWH's house. [13] They cast lots, the small as well as the great, according to their fathers' houses, for every gate. [14] The lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. [15] To Obed-Edom southward; and to his sons the storehouse. [16] To Shuppim and Hosah westward, by the gate of Shallecheth, at the causeway that goes up, watchman opposite watchman. [17] Eastward were six Levites, northward four a day, southward four a day, and for the storehouse two and two. [18] For Parbar westward, four at the causeway, and two at Parbar. [19] These were the divisions of the doorkeepers; of the sons of the Korahites, and of the sons of Merari. [20] Of the Levites, Ahijah was over the treasures of Elohim's house and over the treasures of the dedicated things. [21] The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers' households belonging to Ladan the Gershonite: Jehieli. [22] The sons of Jehieli: Zetham, and Joel his brother, over the treasures of YHWH's house. [23] Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites: [24] Shebuel the son of Gershom, the son of Moses, was ruler over the treasuries. [25] His brothers: of Eliezer, Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomoth his son. [26] This Shelomoth and his brothers were over all the treasuries of the dedicated things, which David the king, and the heads of the fathers' households, the captains over thousands and hundreds, and the captains of the army, had dedicated. [27] They dedicated some of the plunder won in battles to repair YHWH's house. [28] All that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, whoever had dedicated anything, it was under the hand of Shelomoth and of his brothers. [29] Of the Izharites, Chenaniah and his sons were appointed to the outward business over Israel, for officers and judges. [30] Of the Hebronites, Hashabiah and his brothers, one thousand and seven hundred men of valour, had the oversight of Israel beyond the Jordan westward, for all the business of YHWH and for the service of the king. [31] Of the Hebronites, Jerijah was the chief of the Hebronites, according to their generations by fathers' households. They were sought for in the fortieth year of the reign of David, and mighty men of valour were found amongst them at Jazer of Gilead. [32] His relatives, men of valour, were two thousand and seven hundred, heads of fathers' households, whom King David made overseers over the Reubenites, the Gadites, and the half-tribe of the Manassites, for every matter pertaining to Elohim and for the affairs of the king.

Chapter 27

[1] Now the children of Israel after their number, the heads of fathers' households and the captains of thousands and of hundreds, and their officers who served the king in any matter of the divisions which came in and went

out month by month throughout all the months of the year—of every division were twenty-four thousand. [2] Over the first division for the first month was Jashobeam the son of Zabdiel. In his division were twenty-four thousand. [3] He was of the children of Perez, the chief of all the captains of the army for the first month. [4] Over the division of the second month was Dodai the Ahohite and his division, and Mikloth the ruler; and in his division were twenty-four thousand. [5] The third captain of the army for the third month was Benaiah, the son of Jehoiada the chief priest. In his division were twenty-four thousand. [6] This is that Benaiah who was the mighty man of the thirty and over the thirty. Of his division was Ammizabad his son. [7] The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him. In his division were twenty-four thousand. [8] The fifth captain for the fifth month was Shamhuth the Izrahite. In his division were twenty-four thousand. [9] The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite. In his division were twenty-four thousand. [10] The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim. In his division were twenty-four thousand. [11] The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zerahites. In his division were twenty-four thousand. [12] The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites. In his division were twenty-four thousand. [13] The tenth captain for the tenth month was Maharai the Netophathite, of the Zerahites. In his division were twenty-four thousand. [14] The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim. In his division were twenty-four thousand. [15] The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel. In his division were twenty-four thousand. [16] Furthermore over the tribes of Israel: of the Reubenites, Eliezer the son of Zichri was the ruler; of the Simeonites, Shephatiah the son of Maacah; [17] of Levi, Hashabiah the son of Kemuel; of Aaron, Zadok; [18] of Judah, Elihu, one of the brothers of David; of Issachar, Omri the son of Michael; [19] of Zebulun, Ishmaiah the son of Obadiah; of Naphtali, Jeremoth the son of Azriel; [20] of the children of Ephraim, Hoshea the son of Azaziah; of the half-tribe of Manasseh, Joel the son of Pedaiah; [21] of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; of Benjamin, Jaasiel the son of Abner; [22] of Dan, Azarel the son of Jeroham. These were the captains of the tribes of Israel. [23] But David didn't take the number of them from twenty years old and under, because YHWH had said he would increase Israel like the stars of the sky. [24] Joab the son of Zeruiah began to take a census, but didn't finish; and wrath came on Israel for this. The number wasn't put into the account in the chronicles of King David. [25] Over the king's treasures was Azmaveth the son of Adiel. Over the treasures in the fields, in the cities, in the villages, and in the towers was Jonathan the son of Uzziah; [26] Over those who did the work of the field for tillage of the ground was Ezri the son of Chelub. [27] Over the vineyards was Shimei the Ramathite. Over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite. [28] Over the olive trees and the sycamore trees that were in the lowland was Baal Hanan the Gederite. Over the cellars of oil was Joash. [29] Over the herds that fed in Sharon was Shitrai the Sharonite. Over the herds that were in the valleys was Shaphat the son of Adlai. [30] Over the camels was Obil the Ishmaelite. Over the donkeys was Jehdeiah the Meronothite. Over the flocks was Jaziz the Hagrite. [31] All these were the rulers of the property which was King David's. [32] Also Jonathan, David's uncle, was a counsellor, a man of understanding, and a scribe. Jehiel the son of Hachmoni was with the king's sons. [33] Ahithophel was the king's counsellor. Hushai the Archite was the king's friend. [34] After Ahithophel was Jehoiada the son of Benaiah, and Abiathar. Joab was the captain of the king's army.

Chapter 28

[1] David assembled all the princes of Israel, the princes of the tribes, the captains of the companies who served the king by division, the captains of thousands, the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valour, to Jerusalem. [2] Then David the king stood up on his feet and said, "Hear me, my brothers and my people! As for me, it was in my heart to build a house of rest for the ark of YHWH's covenant, and for the footstool of our Elohim; and I had prepared for the building. [3] But Elohim said to me, 'You shall not build a house for my name, because you are a man of war and have shed blood.' [4] However YHWH, the Elohim of Israel,

chose me out of all the house of my father to be king over Israel forever. For he has chosen Judah to be prince; and in the house of Judah, the house of my father; and amongst the sons of my father he took pleasure in me to make me king over all Israel. [5] Of all my sons (for YHWH has given me many sons), he has chosen Solomon my son to sit on the throne of YHWH's kingdom over Israel. [6] He said to me, 'Solomon, your son, shall build my house and my courts; for I have chosen him to be my son, and I will be his father. [7] I will establish his kingdom forever if he continues to do my mitzvot and my ordinances, as it is today.' [8] Now therefore, in the sight of all Israel, YHWH's assembly, and in the audience of our Elohim, observe and seek out all the mitzvot of YHWH your Elohim, that you may possess this good land, and leave it for an inheritance to your children after you forever. [9] You, Solomon my son, know the Elohim of your father, and serve him with a perfect heart and with a willing mind; for YHWH searches all hearts, and understands all the imaginations of the thoughts. If you seek him, he will be found by you; but if you forsake him, he will cast you off forever. [10] Take heed now, for YHWH has chosen you to build a house for the sanctuary. Be strong, and do it." [11] Then David gave to Solomon his son the plans for the porch of the temple, for its houses, for its treasuries, for its upper rooms, for its inner rooms, for the place of the mercy seat; [12] and the plans of all that he had by the Ruach, for the courts of YHWH's house, for all the surrounding rooms, for the treasuries of Elohim's house, and for the treasuries of the dedicated things; [13] also for the divisions of the priests and the Levites, for all the work of the service of YHWH's house, and for all the vessels of service in YHWH's house— [14] of gold by weight for the gold for all vessels of every kind of service, for all the vessels of silver by weight, for all vessels of every kind of service; [15] by weight also for the lamp stands of gold, and for its lamps, of gold, by weight for every lamp stand and for its lamps; and for the lamp stands of silver, by weight for every lamp stand and for its lamps, according to the use of every lamp stand; [16] and the gold by weight for the tables of show bread, for every table; and silver for the tables of silver; [17] and the forks, the basins, and the cups, of pure gold; and for the golden bowls by weight for every bowl; and for the silver bowls by weight for every bowl; [18] and for the altar of incense, refined gold by weight; and gold for the plans for the chariot, and the cherubim that spread out and cover the ark of YHWH's covenant. [19] "All this", David said, "I have been made to understand in writing from YHWH's hand, even all the works of this pattern." [20] David said to Solomon his son, "Be strong and courageous, and do it. Don't be afraid, nor be dismayed, for YHWH Elohim, even my Elohim, is with you. He will not fail you nor forsake you, until all the work for the service of YHWH's house is finished. [21] Behold, there are the divisions of the priests and the Levites for all the service of Elohim's house. Every willing man who has skill for any kind of service shall be with you in all kinds of work. Also the captains and all the people will be entirely at your command."

Chapter 29

[1] David the king said to all the assembly, "Solomon my son, whom alone Elohim has chosen, is yet young and tender, and the work is great; for the palace is not for man, but for YHWH Elohim. [2] Now I have prepared with all my might for the house of my Elohim the gold for the things of gold, the silver for the things of silver, the bronze for the things of bronze, iron for the things of iron, and wood for the things of wood, also onyx stones, stones to be set, stones for inlaid work of various colours, all kinds of precious stones, and marble stones in abundance. [3] In addition, because I have set my affection on the house of my Elohim, since I have a treasure of my own of gold and silver, I give it to the house of my Elohim, over and above all that I have prepared for the kodesh house: [4] even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, with which to overlay the walls of the houses; [5] of gold for the things of gold, and of silver for the things of silver, and for all kinds of work to be made by the hands of artisans. Who then offers willingly to consecrate himself today to YHWH?" [6] Then the princes of the fathers' households, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly; [7] and they gave for the service of Elohim's house of gold five thousand talents and ten thousand darics, of silver ten thousand talents, of bronze eighteen thousand talents, and of iron one hundred thousand talents. [8] People with whom precious stones were found gave them to the treasure of YHWH's house, under the hand of Jehiel the

Gershonite. [9] Then the people rejoiced, because they offered willingly, because with a perfect heart they offered willingly to YHWH; and David the king also rejoiced with great joy. [10] Therefore David blessed YHWH before all the assembly; and David said, “You are blessed, YHWH, the Elohim of Israel our father, forever and ever. [11] Yours, YHWH, is the greatness, the power, the glory, the victory, and the majesty! For all that is in the heavens and in the earth is yours. Yours is the kingdom, YHWH, and you are exalted as head above all. [12] Both riches and honour come from you, and you rule over all! In your hand is power and might! It is in your hand to make great, and to give strength to all! [13] Now therefore, our Elohim, we thank you and praise your glorious name. [14] But who am I, and what is my people, that we should be able to offer so willingly as this? For all things come from you, and we have given you of your own. [15] For we are strangers before you and foreigners, as all our fathers were. Our days on the earth are as a shadow, and there is no remaining. [16] YHWH our Elohim, all this store that we have prepared to build you a house for your kodesh name comes from your hand, and is all your own. [17] I know also, my Elohim, that you try the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. Now I have seen with joy your people, who are present here, offer willingly to you. [18] YHWH, the Elohim of Abraham, of Isaac, and of Israel, our fathers, keep this desire forever in the thoughts of the heart of your people, and prepare their heart for you; [19] and give to Solomon my son a perfect heart, to keep your mitzvot, your testimonies, and your statutes, and to do all these things, and to build the palace, for which I have made provision.” [20] Then David said to all the assembly, “Now bless YHWH your Elohim!” All the assembly blessed YHWH, the Elohim of their fathers, and bowed down their heads and prostrated themselves before YHWH and the king. [21] They sacrificed sacrifices to YHWH and offered burnt offerings to YHWH on the next day after that day, even one thousand bulls, one thousand rams, and one thousand lambs, with their drink offerings and sacrifices in abundance for all Israel, [22] and ate and drank before YHWH on that day with great gladness. They made Solomon the son of David king the second time, and anointed him before YHWH to be prince, and Zadok to be priest. [23] Then Solomon sat on the throne of YHWH as king instead of David his father, and prospered; and all Israel obeyed him. [24] All the princes, the mighty men, and also all of the sons of King David submitted themselves to Solomon the king. [25] YHWH magnified Solomon exceedingly in the sight of all Israel, and gave to him such royal majesty as had not been on any king before him in Israel. [26] Now David the son of Jesse reigned over all Israel. [27] The time that he reigned over Israel was forty years; he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. [28] He died at a good old age, full of days, riches, and honour; and Solomon his son reigned in his place. [29] Now the acts of David the king, first and last, behold, they are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, [30] with all his reign and his might, and the events that involved him, Israel, and all the kingdoms of the lands.

Divrei HaYamim Bet

Chapter 1

1 Solomon the son of David was firmly established in his kingdom, and YHWH his Elohim was with him, and
made him exceedingly great. 2 Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the
judges, and to every prince in all Israel, the heads of the fathers' households. 3 Then Solomon, and all the
assembly with him, went to the high place that was at Gibeon; for Elohim's Tent of Meeting was there, which
YHWH's servant Moses had made in the wilderness. 4 But David had brought Elohim's ark up from Kiriath
Jearim to the place that David had prepared for it; for he had pitched a tent for it at Jerusalem. 5 Moreover the
bronze altar that Bezalel the son of Uri, the son of Hur, had made was there before YHWH's Mishkan; and
Solomon and the assembly were seeking counsel there. 6 Solomon went up there to the bronze altar before
YHWH, which was at the Tent of Meeting, and offered one thousand burnt offerings on it. 7 That night, Elohim
appeared to Solomon and said to him, "Ask for what you want me to give you." 8 Solomon said to Elohim, "You
have shown great chesed to David my father, and have made me king in his place. 9 Now, YHWH Elohim, let
your promise to David my father be established; for you have made me king over a people like the dust of the
earth in multitude. 10 Now give me wisdom and knowledge, that I may go out and come in before this people; for
who can judge this great people of yours?" 11 Elohim said to Solomon, "Because this was in your heart, and you
have not asked riches, wealth, honour, or the life of those who hate you, nor yet have you asked for long life;
but have asked for wisdom and knowledge for yourself, that you may judge my people, over whom I have made
you king, 12 therefore wisdom and knowledge is granted to you. I will give you riches, wealth, and honour, such
as none of the kings have had who have been before you, and none after you will have." 13 So Solomon came
from the high place that was at Gibeon, from before the Tent of Meeting, to Jerusalem; and he reigned over
Israel. 14 Solomon gathered chariots and horsemen. He had one thousand and four hundred chariots and twelve
thousand horsemen that he placed in the chariot cities, and with the king at Jerusalem. 15 The king made silver
and gold to be as common as stones in Jerusalem, and he made cedars to be as common as the sycamore
trees that are in the lowland. 16 The horses which Solomon had were brought out of Egypt and from Kue. The
king's merchants purchased them from Kue. 17 They imported from Egypt then exported a chariot for six
hundred pieces of silver and a horse for one hundred and fifty. They also exported them to the Hittite kings and
the Syrian kings.

Chapter 2

1 Now Solomon decided to build a house for YHWH's name, and a house for his kingdom. 2 Solomon counted
out seventy thousand men to bear burdens, eighty thousand men who were stone cutters in the mountains, and
three thousand and six hundred to oversee them. 3 Solomon sent to Huram the king of Tyre, saying, "As you
dealt with David my father, and sent him cedars to build him a house in which to dwell, so deal with me. 4
Behold, I am about to build a house for the name of YHWH my Elohim, to dedicate it to him, to burn before him
incense of sweet spices, for the continual show bread, and for the burnt offerings morning and evening, on the
Shabbats, on the new moons, and on the set feasts of YHWH our Elohim. This is an ordinance forever to Israel.
5 "The house which I am building will be great, for our Elohim is greater than all gods. 6 But who is able to build
him a house, since heaven and the heaven of heavens can't contain him? Who am I then, that I should build
him a house, except just to burn incense before him? 7 "Now therefore send me a man skilful to work in gold, in
silver, in bronze, in iron, and in purple, crimson, and blue, and who knows how to engrave engravings, to be
with the skilful men who are with me in Judah and in Jerusalem, whom David my father provided. 8 "Send me
also cedar trees, cypress trees, and algum trees out of Lebanon, for I know that your servants know how to cut
timber in Lebanon. Behold, my servants will be with your servants, 9 even to prepare me timber in abundance;
for the house which I am about to build will be great and wonderful. 10 Behold, I will give to your servants, the
cutters who cut timber, twenty thousand cors of beaten wheat, twenty thousand baths of barley, twenty

thousand baths of wine, and twenty thousand baths of oil.” [11] Then Huram the king of Tyre answered in writing, which he sent to Solomon, “Because YHWH loves his people, he has made you king over them.” [12] Huram continued, “Blessed be YHWH, the Elohim of Israel, who made heaven and earth, who has given to David the king a wise son, endowed with discretion and understanding, who would build a house for YHWH and a house for his kingdom. [13] Now I have sent a skilful man, endowed with understanding, Huram-abi, [14] the son of a woman of the daughters of Dan; and his father was a man of Tyre. He is skilful to work in gold, in silver, in bronze, in iron, in stone, in timber, in purple, in blue, in fine linen, and in crimson, also to engrave any kind of engraving and to devise any device, that there may be a place appointed to him with your skilful men, and with the skilful men of my adonai David your father. [15] “Now therefore, the wheat, the barley, the oil, and the wine which my adonai has spoken of, let him send to his servants; [16] and we will cut wood out of Lebanon, as much as you need. We will bring it to you in rafts by sea to Joppa; then you shall carry it up to Jerusalem.” [17] Solomon counted all the foreigners who were in the land of Israel, after the census with which David his father had counted them; and they found one hundred and fifty-three thousand and six hundred. [18] He set seventy thousand of them to bear burdens, eighty thousand who were stone cutters in the mountains, and three thousand and six hundred overseers to assign the people their work.

Chapter 3

[1] Then Solomon began to build YHWH’s house at Jerusalem on Mount Moriah, where YHWH appeared to David his father, which he prepared in the place that David had appointed, on the threshing floor of Ornan the Jebusite. [2] He began to build in the second day of the second month, in the fourth year of his reign. [3] Now these are the foundations which Solomon laid for the building of Elohim’s house: the length by cubits after the first measure was sixty cubits, and the width twenty cubits. [4] The porch that was in front, its length, across the width of the house, was twenty cubits, and the height one hundred and twenty; and he overlaid it within with pure gold. [5] He made the larger room with a ceiling of cypress wood, which he overlaid with fine gold, and ornamented it with palm trees and chains. [6] He decorated the house with precious stones for beauty. The gold was gold from Parvaim. [7] He also overlaid the house, the beams, the thresholds, its walls, and its doors with gold, and engraved cherubim on the walls. [8] He made the most kodesh place. Its length, according to the width of the house, was twenty cubits, and its width twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents. [9] The weight of the nails was fifty shekels of gold. He overlaid the upper rooms with gold. [10] In the most kodesh place he made two cherubim by carving, and they overlaid them with gold. [11] The wings of the cherubim were twenty cubits long: the wing of the one was five cubits, reaching to the wall of the house; and the other wing was five cubits, reaching to the wing of the other cherub. [12] The wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to the wing of the other cherub. [13] The wings of these cherubim spread themselves out twenty cubits. They stood on their feet, and their faces were towards the house. [14] He made the veil of blue, purple, crimson, and fine linen, and ornamented it with cherubim. [15] Also he made before the house two pillars thirty-five cubits high, and the capital that was on the top of each of them was five cubits. [16] He made chains in the inner sanctuary, and put them on the tops of the pillars; and he made one hundred pomegranates, and put them on the chains. [17] He set up the pillars before the temple, one on the right hand and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Chapter 4

[1] Then he made an altar of bronze, twenty cubits long, twenty cubits wide, and ten cubits high. [2] Also he made the molten sea of ten cubits from brim to brim. It was round, five cubits high, and thirty cubits in circumference. [3] Under it was the likeness of oxen, which encircled it, for ten cubits, encircling the sea. The oxen were in two rows, cast when it was cast. [4] It stood on twelve oxen, three looking towards the north, three looking towards the west, three looking towards the south, and three looking towards the east; and the sea was set on them

above, and all their hindquarters were inward. [5] It was a handbreadth thick. Its brim was made like the brim of a cup, like the flower of a lily. It received and held three thousand baths. [6] He also made ten basins, and put five on the right hand and five on the left, to wash in them. The things that belonged to the burnt offering were washed in them, but the sea was for the priests to wash in. [7] He made the ten lamp stands of gold according to the ordinance concerning them; and he set them in the temple, five on the right hand and five on the left. [8] He made also ten tables, and placed them in the temple, five on the right side and five on the left. He made one hundred basins of gold. [9] Furthermore he made the court of the priests, the great court, and doors for the court, and overlaid their doors with bronze. [10] He set the sea on the right side of the house eastward, towards the south. [11] Huram made the pots, the shovels, and the basins. So Huram finished doing the work that he did for King Solomon in Elohim's house: [12] the two pillars, the bowls, the two capitals which were on the top of the pillars, the two networks to cover the two bowls of the capitals that were on the top of the pillars, [13] and the four hundred pomegranates for the two networks—two rows of pomegranates for each network, to cover the two bowls of the capitals that were on the pillars. [14] He also made the bases, and he made the basins on the bases— [15] one sea, and the twelve oxen under it. [16] Huram-abi also made the pots, the shovels, the forks, and all its vessels for King Solomon, for YHWH's house, of bright bronze. [17] The king cast them in the plain of the Jordan, in the clay ground between Succoth and Zeredah. [18] Thus Solomon made all these vessels in great abundance, so that the weight of the bronze could not be determined. [19] Solomon made all the vessels that were in Elohim's house: the golden altar, the tables with the show bread on them, [20] and the lamp stands with their lamps to burn according to the ordinance before the inner sanctuary, of pure gold; [21] and the flowers, the lamps, and the tongs of gold that was purest gold; [22] and the snuffers, the basins, the spoons, and the fire pans of pure gold. As for the entry of the house, its inner doors for the most kodesh place and the doors of the main hall of the temple were of gold.

Chapter 5

[1] Thus all the work that Solomon did for YHWH's house was finished. Solomon brought in the things that David his father had dedicated, even the silver, the gold, and all the vessels, and put them in the treasuries of Elohim's house. [2] Then Solomon assembled the elders of Israel and all the heads of the tribes, the princes of the fathers' households of the children of Israel, to Jerusalem, to bring up the ark of YHWH's covenant out of David's city, which is Zion. [3] So all the men of Israel assembled themselves to the king at the feast, which was in the seventh month. [4] All the elders of Israel came. The Levites took up the ark. [5] They brought up the ark, the Tent of Meeting, and all the kodesh vessels that were in the Tent. The Levitical priests brought these up. [6] King Solomon and all the congregation of Israel who were assembled to him were before the ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. [7] The priests brought in the ark of YHWH's covenant to its place, into the inner sanctuary of the house, to the most kodesh place, even under the wings of the cherubim. [8] For the cherubim spread out their wings over the place of the ark, and the cherubim covered the ark and its poles above. [9] The poles were so long that the ends of the poles were seen from the ark in front of the inner sanctuary, but they were not seen outside; and it is there to this day. [10] There was nothing in the ark except the two tablets which Moses put there at Horeb, when YHWH made a covenant with the children of Israel, when they came out of Egypt. [11] When the priests had come out of the kodesh place (for all the priests who were present had sanctified themselves, and didn't keep their divisions; [12] also the Levites who were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brothers, arrayed in fine linen, with cymbals and stringed instruments and harps, stood at the east end of the altar, and with them one hundred and twenty priests sounding with trumpets); [13] when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking YHWH; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised YHWH, saying, "For he is good, for his chesed endures forever!" then the house was filled with a cloud, even YHWH's house, [14] so that the priests could not stand to minister by reason of the cloud; for YHWH's glory filled Elohim's house.

Chapter 6

1 Then Solomon said, “YHWH has said that he would dwell in the thick darkness. 2 But I have built you a house
and home, a place for you to dwell in forever.” 3 The king turned his face, and blessed all the assembly of Israel;
and all the assembly of Israel stood. 4 He said, “Blessed be YHWH, the Elohim of Israel, who spoke with his
mouth to David my father, and has with his hands fulfilled it, saying, 5 ‘Since the day that I brought my people
out of the land of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be
there, and I chose no man to be prince over my people Israel; 6 but now I have chosen Jerusalem, that my
name might be there; and I have chosen David to be over my people Israel.’ 7 Now it was in the heart of David
my father to build a house for the name of YHWH, the Elohim of Israel. 8 But YHWH said to David my father,
‘Whereas it was in your heart to build a house for my name, you did well that it was in your heart; 9 nevertheless
you shall not build the house, but your son who will come out of your body, he shall build the house for my
name.’ 10 “YHWH has performed his word that he spoke; for I have risen up in the place of David my father, and
sit on the throne of Israel, as YHWH promised, and have built the house for the name of YHWH, the Elohim of
Israel. 11 There I have set the ark, in which is YHWH’s covenant, which he made with the children of Israel.” 12
He stood before YHWH’s altar in the presence of all the assembly of Israel, and spread out his hands 13 (for
Solomon had made a bronze platform, five cubits long, five cubits wide, and three cubits high, and had set it in
the middle of the court; and he stood on it, and knelt down on his knees before all the assembly of Israel, and
spread out his hands towards heaven). 14 Then he said, “YHWH, the Elohim of Israel, there is no Elohim like you
in heaven or on earth—you who keep covenant and chesed with your servants who walk before you with all
their heart; 15 who have kept with your servant David my father that which you promised him. Yes, you spoke
with your mouth, and have fulfilled it with your hand, as it is today. 16 “Now therefore, YHWH, the Elohim of
Israel, keep with your servant David my father that which you have promised him, saying, ‘There shall not fail
you a man in my sight to sit on the throne of Israel, if only your children take heed to their way, to walk in my law
as you have walked before me.’ 17 Now therefore, YHWH, the Elohim of Israel, let your word be verified, which
you spoke to your servant David. 18 “But will Elohim indeed dwell with men on the earth? Behold, heaven and
the heaven of heavens can’t contain you; how much less this house which I have built! 19 Yet have respect for
the prayer of your servant and to his supplication, YHWH my Elohim, to listen to the cry and to the prayer which
your servant prays before you; 20 that your eyes may be open towards this house day and night, even towards
the place where you have said that you would put your name, to listen to the prayer which your servant will pray
towards this place. 21 Listen to the petitions of your servant and of your people Israel, when they pray towards
this place. Yes, hear from your dwelling place, even from heaven; and when you hear, forgive. 22 “If a man sins
against his neighbour, and an oath is laid on him to cause him to swear, and he comes and swears before your
altar in this house, 23 then hear from heaven, act, and judge your servants, bringing retribution to the wicked, to
bring his way on his own head; and justifying the righteous, to give him according to his righteousness. 24 “If
your people Israel are struck down before the enemy because they have sinned against you, and they turn
again and confess your name, and pray and make supplication before you in this house, 25 then hear from
heaven, and forgive the sin of your people Israel, and bring them again to the land which you gave to them and
to their fathers. 26 “When the sky is shut up and there is no rain because they have sinned against you, if they
pray towards this place and confess your name, and turn from their sin when you afflict them, 27 then hear in
heaven, and forgive the sin of your servants, your people Israel, when you teach them the good way in which
they should walk, and send rain on your land, which you have given to your people for an inheritance. 28 “If there
is famine in the land, if there is pestilence, if there is blight or mildew, locust or caterpillar; if their enemies
besiege them in the land of their cities; whatever plague or whatever sickness there is— 29 whatever prayer and
supplication is made by any man, or by all your people Israel, who will each know his own plague and his own
sorrow, and shall spread out his hands towards this house, 30 then hear from heaven your dwelling place and
forgive, and give to every man according to all his ways, whose heart you know (for you, even you only, know
the hearts of the children of men), 31 that they may fear you, to walk in your ways as long as they live in the land

which you gave to our fathers. 32 “Moreover, concerning the foreigner, who is not of your people Israel, when he comes from a far country for your great name’s sake and your mighty hand and your outstretched arm, when they come and pray towards this house, 33 then hear from heaven, even from your dwelling place, and do according to all that the foreigner calls to you for; that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house which I have built is called by your name. 34 “If your people go out to battle against their enemies, by whatever way you send them, and they pray to you towards this city which you have chosen, and the house which I have built for your name; 35 then hear from heaven their prayer and their supplication, and maintain their cause. 36 “If they sin against you (for there is no man who doesn’t sin), and you are angry with them and deliver them to the enemy, so that they carry them away captive to a land far off or near; 37 yet if they come to their senses in the land where they are carried captive, and turn again, and make supplication to you in the land of their captivity, saying, ‘We have sinned, we have done perversely, and have dealt wickedly;’ 38 if they return to you with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray towards their land which you gave to their fathers, and the city which you have chosen, and towards the house which I have built for your name; 39 then hear from heaven, even from your dwelling place, their prayer and their petitions, and maintain their cause, and forgive your people who have sinned against you. 40 “Now, my Elohim, let, I beg you, your eyes be open, and let your ears be attentive to the prayer that is made in this place. 41 “Now therefore arise, YHWH Elohim, into your resting place, you, and the ark of your strength. Let your priests, YHWH Elohim, be clothed with salvation, and let your saints rejoice in goodness. 42 “YHWH Elohim, don’t turn away the face of your anointed. Remember your loving kindnesses to David your servant.”

Chapter 7

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and YHWH’s glory filled the house. 2 The priests could not enter into YHWH’s house, because YHWH’s glory filled YHWH’s house. 3 All the children of Israel looked on, when the fire came down, and YHWH’s glory was on the house. They bowed themselves with their faces to the ground on the pavement, worshipped, and gave thanks to YHWH, saying, “For he is good, for his chesed endures forever!” 4 Then the king and all the people offered sacrifices before YHWH. 5 King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred and twenty thousand sheep. So the king and all the people dedicated Elohim’s house. 6 The priests stood, according to their positions; the Levites also with instruments of music of YHWH, which David the king had made to give thanks to YHWH, when David praised by their ministry, saying “For his chesed endures forever.” The priests sounded trumpets before them; and all Israel stood. 7 Moreover Solomon made the middle of the court that was before YHWH’s house kodesh; for there he offered the burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offering, the meal offering, and the fat. 8 So Solomon held the feast at that time for seven days, and all Israel with him, a very great assembly, from the entrance of Hamath to the brook of Egypt. 9 On the eighth day, they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. 10 On the twenty-third day of the seventh month, he sent the people away to their tents, joyful and glad of heart for the goodness that YHWH had shown to David, to Solomon, and to Israel his people. 11 Thus Solomon finished YHWH’s house and the king’s house; and he successfully completed all that came into Solomon’s heart to make in YHWH’s house and in his own house. 12 Then YHWH appeared to Solomon by night, and said to him, “I have heard your prayer, and have chosen this place for myself for a house of sacrifice. 13 “If I shut up the sky so that there is no rain, or if I command the locust to devour the land, or if I send pestilence amongst my people, 14 if my people who are called by my name will humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land. 15 Now my eyes will be open and my ears attentive to prayer that is made in this place. 16 For now I have chosen and made this house kodesh, that my name may be there forever; and my eyes and my heart will be

there perpetually. [17] “As for you, if you will walk before me as David your father walked, and do according to all that I have commanded you, and will keep my statutes and my ordinances, [18] then I will establish the throne of your kingdom, according as I covenanted with David your father, saying, ‘There shall not fail you a man to be ruler in Israel.’ [19] But if you turn away and forsake my statutes and my mitzvot which I have set before you, and go and serve other gods and worship them, [20] then I will pluck them up by the roots out of my land which I have given them; and this house, which I have made kodesh for my name, I will cast out of my sight, and I will make it a proverb and a byword amongst all peoples. [21] This house, which is so high, everyone who passes by it will be astonished and say, ‘Why has YHWH done this to this land and to this house?’ [22] They shall answer, ‘Because they abandoned YHWH, the Elohim of their fathers, who brought them out of the land of Egypt, and took other gods, worshipped them, and served them. Therefore he has brought all this evil on them.’”

Chapter 8

[1] At the end of twenty years, in which Solomon had built YHWH’s house and his own house, [2] Solomon built the cities which Huram had given to Solomon, and caused the children of Israel to dwell there. [3] Solomon went to Hamath Zobah, and prevailed against it. [4] He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. [5] Also he built Beth Horon the upper and Beth Horon the lower, fortified cities with walls, gates, and bars; [6] and Baalath, and all the storage cities that Solomon had, and all the cities for his chariots, the cities for his horsemen, and all that Solomon desired to build for his pleasure in Jerusalem, in Lebanon, and in all the land of his dominion. [7] As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who were not of Israel— [8] of their children who were left after them in the land, whom the children of Israel didn’t consume—of them Solomon conscripted forced labour to this day. [9] But of the children of Israel, Solomon made no servants for his work, but they were men of war, chief of his captains, and rulers of his chariots and of his horsemen. [10] These were the chief officers of King Solomon, even two-hundred and fifty, who ruled over the people. [11] Solomon brought up Pharaoh’s daughter out of David’s city to the house that he had built for her; for he said, “My wife shall not dwell in the house of David king of Israel, because the places where YHWH’s ark has come are kodesh.” [12] Then Solomon offered burnt offerings to YHWH on YHWH’s altar which he had built before the porch, [13] even as the duty of every day required, offering according to the mitzvah of Moses on the Shabbats, on the new moons, and on the set feasts, three times per year, during the Chag HaMatzot, during the Chag HaShavuot, and during the Chag HaSukkot. [14] He appointed, according to the ordinance of David his father, the divisions of the priests to their service, and the Levites to their offices, to praise and to minister before the priests, as the duty of every day required, the doorkeepers also by their divisions at every gate, for David the man of Elohim had so commanded. [15] They didn’t depart from the mitzvah of the king to the priests and Levites concerning any matter or concerning the treasures. [16] Now all the work of Solomon was accomplished from the day of the foundation of YHWH’s house until it was finished. So YHWH’s house was completed. [17] Then Solomon went to Ezion Geber and to Eloth, on the seashore in the land of Edom. [18] Huram sent him ships and servants who had knowledge of the sea by the hands of his servants; and they came with the servants of Solomon to Ophir, and brought from there four hundred and fifty talents of gold, and brought them to King Solomon.

Chapter 9

[1] When the queen of Sheba heard of the fame of Solomon, she came to test Solomon with hard questions at Jerusalem, with a very great caravan, including camels that bore spices, gold in abundance, and precious stones. When she had come to Solomon, she talked with him about all that was in her heart. [2] Solomon answered all her questions. There wasn’t anything hidden from Solomon which he didn’t tell her. [3] When the queen of Sheba had seen the wisdom of Solomon, the house that he had built, [4] the food of his table, the seating of his servants, the attendance of his ministers, their clothing, his cup bearers and their clothing, and his ascent by which he went up to YHWH’s house, there was no more spirit in her. [5] She said to the king, “It was a

true report that I heard in my own land of your acts and of your wisdom. [6] However I didn't believe their words until I came, and my eyes had seen it; and behold half of the greatness of your wisdom wasn't told me. You exceed the fame that I heard! [7] Happy are your men, and happy are these your servants, who stand continually before you and hear your wisdom. [8] Blessed be YHWH your Elohim, who delighted in you and set you on his throne to be king for YHWH your Elohim, because your Elohim loved Israel, to establish them forever. Therefore he made you king over them, to do justice and righteousness." [9] She gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones. There was never before such spice as the queen of Sheba gave to King Solomon. [10] The servants of Huram and the servants of Solomon, who brought gold from Ophir, also brought algum trees and precious stones. [11] The king used algum tree wood to make terraces for YHWH's house and for the king's house, and harps and stringed instruments for the singers. There were none like these seen before in the land of Judah. [12] King Solomon gave to the queen of Sheba all her desire, whatever she asked, more than that which she had brought to the king. So she turned and went to her own land, she and her servants. [13] Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, [14] in addition to that which the traders and merchants brought. All the kings of Arabia and the governors of the country brought gold and silver to Solomon. [15] King Solomon made two hundred large shields of beaten gold. Six hundred shekels of beaten gold went to one large shield. [16] He made three hundred shields of beaten gold. Three hundred shekels of gold went to one shield. The king put them in the House of the Forest of Lebanon. [17] Moreover the king made a great throne of ivory, and overlaid it with pure gold. [18] There were six steps to the throne, with a footstool of gold, which were fastened to the throne, and armrests on either side by the place of the seat, and two lions standing beside the armrests. [19] Twelve lions stood there on the one side and on the other on the six steps. There was nothing like it made in any other kingdom. [20] All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. Silver was not considered valuable in the days of Solomon. [21] For the king had ships that went to Tarshish with Huram's servants. Once every three years, the ships of Tarshish came bringing gold, silver, ivory, apes, and peacocks. [22] So King Solomon exceeded all the kings of the earth in riches and wisdom. [23] All the kings of the earth sought the presence of Solomon to hear his wisdom, which Elohim had put in his heart. [24] They each brought tribute: vessels of silver, vessels of gold, clothing, armour, spices, horses, and mules every year. [25] Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen that he stationed in the chariot cities and with the king at Jerusalem. [26] He ruled over all the kings from the River even to the land of the Philistines, and to the border of Egypt. [27] The king made silver as common in Jerusalem as stones, and he made cedars to be as abundant as the sycamore trees that are in the lowland. [28] They brought horses for Solomon out of Egypt and out of all lands. [29] Now the rest of the acts of Solomon, first and last, aren't they written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? [30] Solomon reigned in Jerusalem over all Israel forty years. [31] Solomon slept with his fathers, and he was buried in his father David's city; and Rehoboam his son reigned in his place.

Chapter 10

[1] Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. [2] When Jeroboam the son of Nebat heard of it (for he was in Egypt, where he had fled from the presence of King Solomon), Jeroboam returned out of Egypt. [3] They sent and called him; and Jeroboam and all Israel came, and they spoke to Rehoboam, saying, [4] "Your father made our yoke grievous. Now therefore make the grievous service of your father and his heavy yoke which he put on us, lighter, and we will serve you." [5] He said to them, "Come again to me after three days." So the people departed. [6] King Rehoboam took counsel with the old men, who had stood before Solomon his father while he yet lived, saying, "What counsel do you give me about how to answer these people?" [7] They spoke to him, saying, "If you are kind to these people, please them, and speak good words to them, then they will be your servants forever." [8] But he abandoned the counsel of the old men which they had

given him, and took counsel with the young men who had grown up with him, who stood before him. [9] He said to them, “What counsel do you give, that we may give an answer to these people, who have spoken to me, saying, ‘Make the yoke that your father put on us lighter’?” [10] The young men who had grown up with him spoke to him, saying, “Thus you shall tell the people who spoke to you, saying, ‘Your father made our yoke heavy, but make it lighter on us;’ thus you shall say to them, ‘My little finger is thicker than my father’s waist. [11] Now whereas my father burdened you with a heavy yoke, I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions.’” [12] So Jeroboam and all the people came to Rehoboam the third day, as the king asked, saying, “Come to me again the third day.” [13] The king answered them roughly; and King Rehoboam abandoned the counsel of the old men, [14] and spoke to them after the counsel of the young men, saying, “My father made your yoke heavy, but I will add to it. My father chastised you with whips, but I will chastise you with scorpions.” [15] So the king didn’t listen to the people; for it was brought about by Elohim, that YHWH might establish his word, which he spoke by Ahijah the Shilonite to Jeroboam the son of Nebat. [16] When all Israel saw that the king didn’t listen to them, the people answered the king, saying, “What portion do we have in David? We don’t have an inheritance in the son of Jesse! Every man to your tents, Israel! Now see to your own house, David.” So all Israel departed to their tents. [17] But as for the children of Israel who lived in the cities of Judah, Rehoboam reigned over them. [18] Then King Rehoboam sent Hadoram, who was over the men subject to forced labour; and the children of Israel stoned him to death with stones. King Rehoboam hurried to get himself up to his chariot, to flee to Jerusalem. [19] So Israel rebelled against David’s house to this day.

Chapter 11

[1] When Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, one hundred and eighty thousand chosen men who were warriors, to fight against Israel, to bring the kingdom again to Rehoboam. [2] But YHWH’s word came to Shemaiah the man of Elohim, saying, [3] “Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, [4] ‘YHWH says, “You shall not go up, nor fight against your brothers! Every man return to his house; for this thing is of me.”’” So they listened to YHWH’s words, and returned from going against Jeroboam. [5] Rehoboam lived in Jerusalem, and built cities for defence in Judah. [6] He built Bethlehem, Etam, Tekoa, [7] Beth Zur, Soco, Adullam, [8] Gath, Mareshah, Ziph, [9] Adoraim, Lachish, Azekah, [10] Zorah, Aijalon, and Hebron, which are fortified cities in Judah and in Benjamin. [11] He fortified the strongholds and put captains in them with stores of food, oil and wine. [12] He put shields and spears in every city, and made them exceedingly strong. Judah and Benjamin belonged to him. [13] The priests and the Levites who were in all Israel stood with him out of all their territory. [14] For the Levites left their pasture lands and their possessions, and came to Judah and Jerusalem; for Jeroboam and his sons cast them off, that they should not execute the priest’s office to YHWH. [15] He himself appointed priests for the high places, for the male goat and calf idols which he had made. [16] After them, out of all the tribes of Israel, those who set their hearts to seek YHWH, the Elohim of Israel, came to Jerusalem to sacrifice to YHWH, the Elohim of their fathers. [17] So they strengthened the kingdom of Judah and made Rehoboam the son of Solomon strong for three years, for they walked three years in the way of David and Solomon. [18] Rehoboam took a wife for himself, Mahalath the daughter of Jerimoth the son of David and of Abihail the daughter of Eliab the son of Jesse. [19] She bore him sons: Jeush, Shemariah, and Zaham. [20] After her, he took Maacah the granddaughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith. [21] Rehoboam loved Maacah the granddaughter of Absalom above all his wives and his concubines; for he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters. [22] Rehoboam appointed Abijah the son of Maacah to be chief, the prince amongst his brothers, for he intended to make him king. [23] He dealt wisely, and dispersed some of his sons throughout all the lands of Judah and Benjamin, to every fortified city. He gave them food in abundance; and he sought many wives for them.

Chapter 12

[1] When the kingdom of Rehoboam was established and he was strong, he abandoned YHWH's law, and all Israel with him. [2] In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had trespassed against YHWH, [3] with twelve hundred chariots and sixty thousand horsemen. The people were without number who came with him out of Egypt: the Lubim, the Sukkiim, and the Ethiopians. [4] He took the fortified cities which belonged to Judah, and came to Jerusalem. [5] Now Shemaiah the prophet came to Rehoboam and to the princes of Judah, who were gathered together to Jerusalem because of Shishak, and said to them, "YHWH says, 'You have forsaken me, therefore I have also left you in the hand of Shishak.'" [6] Then the princes of Israel and the king humbled themselves; and they said, "YHWH is righteous." [7] When YHWH saw that they humbled themselves, YHWH's word came to Shemaiah, saying, "They have humbled themselves. I will not destroy them, but I will grant them some deliverance, and my wrath won't be poured out on Jerusalem by the hand of Shishak. [8] Nevertheless they will be his servants, that they may know my service, and the service of the kingdoms of the countries." [9] So Shishak king of Egypt came up against Jerusalem and took away the treasures of YHWH's house and the treasures of the king's house. He took it all away. He also took away the shields of gold which Solomon had made. [10] King Rehoboam made shields of bronze in their place, and committed them to the hands of the captains of the guard, who kept the door of the king's house. [11] As often as the king entered into YHWH's house, the guard came and bore them, then brought them back into the guard room. [12] When he humbled himself, YHWH's wrath turned from him, so as not to destroy him altogether. Moreover, there were good things found in Judah. [13] So King Rehoboam strengthened himself in Jerusalem and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which YHWH had chosen out of all the tribes of Israel to put his name there. His mother's name was Naamah the Ammonitess. [14] He did that which was evil, because he didn't set his heart to seek YHWH. [15] Now the acts of Rehoboam, first and last, aren't they written in the histories of Shemaiah the prophet and of Iddo the seer, in the genealogies? There were wars between Rehoboam and Jeroboam continually. [16] Rehoboam slept with his fathers, and was buried in David's city; and Abijah his son reigned in his place.

Chapter 13

[1] In the eighteenth year of King Jeroboam, Abijah began to reign over Judah. [2] He reigned three years in Jerusalem. His mother's name was Micaiah the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam. [3] Abijah joined battle with an army of valiant men of war, even four hundred thousand chosen men; and Jeroboam set the battle in array against him with eight hundred thousand chosen men, who were mighty men of valour. [4] Abijah stood up on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Hear me, Jeroboam and all Israel: [5] Ought you not to know that YHWH, the Elohim of Israel, gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? [6] Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up, and rebelled against his adonai. [7] Worthless men were gathered to him, wicked fellows who strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them. [8] "Now you intend to withstand the kingdom of YHWH in the hand of the sons of David. You are a great multitude, and the golden calves which Jeroboam made you for gods are with you. [9] Haven't you driven out the priests of YHWH, the sons of Aaron, and the Levites, and made priests for yourselves according to the ways of the peoples of other lands? Whoever comes to consecrate himself with a young bull and seven rams may be a priest of those who are no gods. [10] "But as for us, YHWH is our Elohim, and we have not forsaken him. We have priests serving YHWH, the sons of Aaron, and the Levites in their work. [11] They burn to YHWH every morning and every evening burnt offerings and sweet incense. They also set the show bread in order on the pure table, and care for the gold lamp stand with its lamps, to burn every evening; for we keep the instruction of YHWH our Elohim, but you have forsaken him. [12] Behold, Elohim is with us at our head, and his priests with the trumpets of alarm to sound an alarm against you. Children of Israel, don't fight against YHWH, the Elohim of your fathers; for you will not prosper." [13] But

Jeroboam caused an ambush to come about behind them; so they were before Judah, and the ambush was behind them. 14 When Judah looked back, behold, the battle was before and behind them; and they cried to YHWH, and the priests sounded with the trumpets. 15 Then the men of Judah gave a shout. As the men of Judah shouted, Elohim struck Jeroboam and all Israel before Abijah and Judah. 16 The children of Israel fled before Judah, and Elohim delivered them into their hand. 17 Abijah and his people killed them with a great slaughter, so five hundred thousand chosen men of Israel fell down slain. 18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied on YHWH, the Elohim of their fathers. 19 Abijah pursued Jeroboam, and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephron with its villages. 20 Jeroboam didn't recover strength again in the days of Abijah. YHWH struck him, and he died. 21 But Abijah grew mighty and took for himself fourteen wives, and became the father of twenty-two sons and sixteen daughters. 22 The rest of the acts of Abijah, his ways, and his sayings are written in the commentary of the prophet Iddo.

Chapter 14

1 So Abijah slept with his fathers, and they buried him in David's city; and Asa his son reigned in his place. In his days, the land was quiet ten years. 2 Asa did that which was good and right in YHWH his Elohim's eyes, 3 for he took away the foreign altars and the high places, broke down the pillars, cut down the Asherah poles, 4 and commanded Judah to seek YHWH, the Elohim of their fathers, and to obey his law and command. 5 Also he took away out of all the cities of Judah the high places and the sun images; and the kingdom was quiet before him. 6 He built fortified cities in Judah; for the land was quiet, and he had no war in those years, because YHWH had given him rest. 7 For he said to Judah, "Let's build these cities and make walls around them, with towers, gates, and bars. The land is yet before us, because we have sought YHWH our Elohim. We have sought him, and he has given us rest on every side." So they built and prospered. 8 Asa had an army of three hundred thousand out of Judah who bore bucklers and spears, and two hundred and eighty thousand out of Benjamin who bore shields and drew bows. All these were mighty men of valour. 9 Zerah the Ethiopian came out against them with an army of a million troops and three hundred chariots, and he came to Mareshah. 10 Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. 11 Asa cried to YHWH his Elohim, and said, "YHWH, there is no one besides you to help, between the mighty and him who has no strength. Help us, YHWH our Elohim; for we rely on you, and in your name are we come against this multitude. YHWH, you are our Elohim. Don't let man prevail against you." 12 So YHWH struck the Ethiopians before Asa and before Judah; and the Ethiopians fled. 13 Asa and the people who were with him pursued them to Gerar. So many of the Ethiopians fell that they could not recover themselves, for they were destroyed before YHWH and before his army. Judah's army carried away very much booty. 14 They struck all the cities around Gerar, for the fear of YHWH came on them. They plundered all the cities, for there was much plunder in them. 15 They also struck the tents of those who had livestock, and carried away sheep and camels in abundance, then returned to Jerusalem.

Chapter 15

1 The Ruach Elohim came on Azariah the son of Oded. 2 He went out to meet Asa, and said to him, "Hear me, Asa, and all Judah and Benjamin! YHWH is with you while you are with him; and if you seek him, he will be found by you; but if you forsake him, he will forsake you. 3 Now for a long time Israel was without the true Elohim, without a teaching priest, and without law. 4 But when in their distress they turned to YHWH, the Elohim of Israel, and sought him, he was found by them. 5 In those times there was no peace to him who went out, nor to him who came in; but great troubles were on all the inhabitants of the lands. 6 They were broken in pieces, nation against nation, and city against city; for Elohim troubled them with all adversity. 7 But you be strong! Don't let your hands be slack, for your work will be rewarded." 8 When Asa heard these words and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin,

and out of the cities which he had taken from the hill country of Ephraim; and he renewed YHWH's altar that was before YHWH's porch. [9] He gathered all Judah and Benjamin, and those who lived with them out of Ephraim, Manasseh, and Simeon; for they came to him out of Israel in abundance when they saw that YHWH his Elohim was with him. [10] So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of Asa's reign. [11] They sacrificed to YHWH in that day, of the plunder which they had brought, seven hundred head of cattle and seven thousand sheep. [12] They entered into the covenant to seek YHWH, the Elohim of their fathers, with all their heart and with all their soul; [13] and that whoever would not seek YHWH, the Elohim of Israel, should be put to death, whether small or great, whether man or woman. [14] They swore to YHWH with a loud voice, with shouting, with trumpets, and with cornets. [15] All Judah rejoiced at the oath, for they had sworn with all their heart and sought him with their whole desire; and he was found by them. Then YHWH gave them rest all around. [16] Also Maacah, the mother of Asa the king, he removed from being queen mother, because she had made an abominable image for an Asherah; so Asa cut down her image, ground it into dust, and burnt it at the brook Kidron. [17] But the high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days. [18] He brought the things that his father had dedicated and that he himself had dedicated, silver, gold, and vessels into Elohim's house. [19] There was no more war to the thirty-fifth year of Asa's reign.

Chapter 16

[1] In the thirty-sixth year of Asa's reign, Baasha king of Israel went up against Judah, and built Ramah, that he might not allow anyone to go out or come in to Asa king of Judah. [2] Then Asa brought out silver and gold out of the treasures of YHWH's house and of the king's house, and sent to Ben Hadad king of Syria, who lived at Damascus, saying, [3] "Let there be a treaty between me and you, as there was between my father and your father. Behold, I have sent you silver and gold. Go, break your treaty with Baasha king of Israel, that he may depart from me." [4] Ben Hadad listened to King Asa, and sent the captains of his armies against the cities of Israel; and they struck Ijon, Dan, Abel Maim, and all the storage cities of Naphtali. [5] When Baasha heard of it, he stopped building Ramah, and let his work cease. [6] Then Asa the king took all Judah, and they carried away the stones and timber of Ramah, with which Baasha had built; and he built Geba and Mizpah with them. [7] At that time Hanani the seer came to Asa king of Judah, and said to him, "Because you have relied on the king of Syria, and have not relied on YHWH your Elohim, therefore the army of the king of Syria has escaped out of your hand. [8] Weren't the Ethiopians and the Lubim a huge army, with chariots and exceedingly many horsemen? Yet, because you relied on YHWH, he delivered them into your hand. [9] For YHWH's eyes run back and forth throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him. You have done foolishly in this; for from now on you will have wars." [10] Then Asa was angry with the seer, and put him in the prison; for he was in a rage with him because of this thing. Asa oppressed some of the people at the same time. [11] Behold, the acts of Asa, first and last, behold, they are written in the book of the kings of Judah and Israel. [12] In the thirty-ninth year of his reign, Asa was diseased in his feet. His disease was exceedingly great; yet in his disease he didn't seek YHWH, but just the physicians. [13] Asa slept with his fathers, and died in the forty-first year of his reign. [14] They buried him in his own tomb, which he had dug out for himself in David's city, and laid him in the bed which was filled with sweet odours and various kinds of spices prepared by the perfumers' art; and they made a very great fire for him.

Chapter 17

[1] Jehoshaphat his son reigned in his place, and strengthened himself against Israel. [2] He placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim, which Asa his father had taken. [3] YHWH was with Jehoshaphat, because he walked in the first ways of his father David, and didn't seek the Baals, [4] but sought the Elohim of his father, and walked in his mitzvot, and not in the ways of Israel. [5] Therefore YHWH established the kingdom in his hand. All Judah brought tribute to Jehoshaphat, and he had

riches and honour in abundance. [6] His heart was lifted up in the ways of YHWH. Furthermore, he took away the high places and the Asherah poles out of Judah. [7] Also in the third year of his reign he sent his princes, even Ben Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; [8] and with them Levites, even Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. [9] They taught in Judah, having the book of YHWH's law with them. They went about throughout all the cities of Judah and taught amongst the people. [10] The fear of YHWH fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat. [11] Some of the Philistines brought Jehoshaphat presents and silver for tribute. The Arabians also brought him flocks: seven thousand and seven hundred rams and seven thousand and seven hundred male goats. [12] Jehoshaphat grew great exceedingly; and he built fortresses and store cities in Judah. [13] He had many works in the cities of Judah; and men of war, mighty men of valour, in Jerusalem. [14] This was the numbering of them according to their fathers' houses: From Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valour; [15] and next to him Jehohanan the captain, and with him two hundred and eighty thousand; [16] and next to him Amasiah the son of Zichri, who willingly offered himself to YHWH, and with him two hundred thousand mighty men of valour. [17] From Benjamin: Eliada, a mighty man of valour, and with him two hundred thousand armed with bow and shield; [18] and next to him Jehozabad, and with him one hundred and eighty thousand ready and prepared for war. [19] These were those who waited on the king, in addition to those whom the king put in the fortified cities throughout all Judah.

Chapter 18

[1] Now Jehoshaphat had riches and honour in abundance; and he allied himself with Ahab. [2] After some years, he went down to Ahab to Samaria. Ahab killed sheep and cattle for him in abundance, and for the people who were with him, and moved him to go up with him to Ramoth Gilead. [3] Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me to Ramoth Gilead?" He answered him, "I am as you are, and my people as your people. We will be with you in the war." [4] Jehoshaphat said to the king of Israel, "Please enquire first for YHWH's word." [5] Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to Ramoth Gilead to battle, or shall I forbear?" They said, "Go up, for Elohim will deliver it into the hand of the king." [6] But Jehoshaphat said, "Isn't there here a prophet of YHWH besides, that we may enquire of him?" [7] The king of Israel said to Jehoshaphat, "There is yet one man by whom we may enquire of YHWH; but I hate him, for he never prophesies good concerning me, but always evil. He is Micaiah the son of Imla." Jehoshaphat said, "Don't let the king say so." [8] Then the king of Israel called an officer, and said, "Get Micaiah the son of Imla quickly." [9] Now the king of Israel and Jehoshaphat the king of Judah each sat on his throne, arrayed in their robes, and they were sitting in an open place at the entrance of the gate of Samaria; and all the prophets were prophesying before them. [10] Zedekiah the son of Chenaanah made himself horns of iron and said, "YHWH says, 'With these you shall push the Syrians, until they are consumed.'" [11] All the prophets prophesied so, saying, "Go up to Ramoth Gilead, and prosper; for YHWH will deliver it into the hand of the king." [12] The messenger who went to call Micaiah spoke to him, saying, "Behold, the words of the prophets declare good to the king with one mouth. Let your word therefore, please be like one of theirs, and speak good." [13] Micaiah said, "As YHWH lives, I will say what my Elohim says." [14] When he had come to the king, the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall I forbear?" He said, "Go up, and prosper. They shall be delivered into your hand." [15] The king said to him, "How many times shall I adjure you that you speak to me nothing but the truth in YHWH's name?" [16] He said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. YHWH said, 'These have no master. Let them each return to his house in peace.'" [17] The king of Israel said to Jehoshaphat, "Didn't I tell you that he would not prophesy good concerning me, but evil?" [18] Micaiah said, "Therefore hear YHWH's word: I saw YHWH sitting on his throne, and all the army of heaven standing on his right hand and on his left. [19] YHWH said, 'Who will entice Ahab king of Israel, that he may go up and fall at Ramoth Gilead?' One spoke saying in this way, and another saying in that way. [20]

A spirit came out, stood before YHWH, and said, ‘I will entice him.’ “YHWH said to him, ‘How?’ [21] “He said, ‘I will go, and will be a lying spirit in the mouth of all his prophets.’ “He said, ‘You will entice him, and will prevail also. Go and do so.’ [22] “Now therefore, behold, YHWH has put a lying spirit in the mouth of these your prophets; and YHWH has spoken evil concerning you.” [23] Then Zedekiah the son of Chenaanah came near, and struck Micaiah on the cheek, and said, “Which way did YHWH’s Ruach go from me to speak to you?” [24] Micaiah said, “Behold, you shall see on that day, when you go into an inner room to hide yourself.” [25] The king of Israel said, “Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king’s son; [26] and say, ‘The king says, “Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.”’” [27] Micaiah said, “If you return at all in peace, YHWH has not spoken by me.” He said, “Listen, you people, all of you!” [28] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead. [29] The king of Israel said to Jehoshaphat, “I will disguise myself, and go into the battle; but you put on your robes.” So the king of Israel disguised himself; and they went into the battle. [30] Now the king of Syria had commanded the captains of his chariots, saying, “Don’t fight with small nor great, except only with the king of Israel.” [31] When the captains of the chariots saw Jehoshaphat, they said, “It is the king of Israel!” Therefore they turned around to fight against him. But Jehoshaphat cried out, and YHWH helped him; and Elohim moved them to depart from him. [32] When the captains of the chariots saw that it was not the king of Israel, they turned back from pursuing him. [33] A certain man drew his bow at random, and struck the king of Israel between the joints of the armour. Therefore he said to the driver of the chariot, “Turn around and carry me out of the battle, for I am severely wounded.” [34] The battle increased that day. However, the king of Israel propped himself up in his chariot against the Syrians until the evening; and at about sunset, he died.

Chapter 19

[1] Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. [2] Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “Should you help the wicked, and love those who hate YHWH? Because of this, wrath is on you from before YHWH. [3] Nevertheless there are good things found in you, in that you have put away the Asheroth out of the land, and have set your heart to seek Elohim.” [4] Jehoshaphat lived at Jerusalem; and he went out again amongst the people from Beersheba to the hill country of Ephraim, and brought them back to YHWH, the Elohim of their fathers. [5] He set judges in the land throughout all the fortified cities of Judah, city by city, [6] and said to the judges, “Consider what you do, for you don’t judge for man, but for YHWH; and he is with you in the judgement. [7] Now therefore let the fear of YHWH be on you. Take heed and do it; for there is no iniquity with YHWH our Elohim, nor respect of persons, nor taking of bribes.” [8] Moreover in Jerusalem Jehoshaphat appointed certain Levites, priests, and heads of the fathers’ households of Israel to give judgement for YHWH and for controversies. They returned to Jerusalem. [9] He commanded them, saying, “You shall do this in the fear of YHWH, faithfully, and with a perfect heart. [10] Whenever any controversy comes to you from your brothers who dwell in their cities, between blood and blood, between law and mitzvah, statutes and ordinances, you must warn them, that they not be guilty towards YHWH, and so wrath come on you and on your brothers. Do this, and you will not be guilty. [11] Behold, Amariah the chief priest is over you in all matters of YHWH; and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all the king’s matters. Also the Levites shall be officers before you. Deal courageously, and may YHWH be with the good.”

Chapter 20

[1] After this, the children of Moab, the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. [2] Then some came who told Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea from Syria. Behold, they are in Hazazon Tamar” (that is, En Gedi). [3] Jehoshaphat was alarmed, and set himself to seek YHWH. He proclaimed a fast throughout all Judah. [4] Judah gathered themselves together to seek help from YHWH. They came out of all the cities of Judah to seek YHWH. [5] Jehoshaphat stood in the assembly of Judah and Jerusalem, in YHWH’s house, before the new court; [6] and he

said, “YHWH, the Elohim of our fathers, aren’t you Elohim in heaven? Aren’t you ruler over all the kingdoms of the nations? Power and might are in your hand, so that no one is able to withstand you. 7 Didn’t you, our Elohim, drive out the inhabitants of this land before your people Israel, and give it to the offspring of Abraham your friend forever? 8 They lived in it, and have built you a sanctuary in it for your name, saying, 9 ‘If evil comes on us—the sword, judgement, pestilence, or famine—we will stand before this house, and before you (for your name is in this house), and cry to you in our affliction, and you will hear and save.’ 10 Now, behold, the children of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came out of the land of Egypt, but they turned away from them, and didn’t destroy them; 11 behold, how they reward us, to come to cast us out of your possession, which you have given us to inherit. 12 Our Elohim, will you not judge them? For we have no might against this great company that comes against us. We don’t know what to do, but our eyes are on you.” 13 All Judah stood before YHWH, with their little ones, their wives, and their children. 14 Then YHWH’s Ruach came on Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, in the middle of the assembly; 15 and he said, “Listen, all Judah, and you inhabitants of Jerusalem, and you, King Jehoshaphat. YHWH says to you, ‘Don’t be afraid, and don’t be dismayed because of this great multitude; for the battle is not yours, but Elohim’s. 16 Tomorrow, go down against them. Behold, they are coming up by the ascent of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel. 17 You will not need to fight this battle. Set yourselves, stand still, and see the salvation of YHWH with you, O Judah and Jerusalem. Don’t be afraid, nor be dismayed. Go out against them tomorrow, for YHWH is with you.’” 18 Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before YHWH, worshipping YHWH. 19 The Levites, of the children of the Kohathites and of the children of the Korahites, stood up to praise YHWH, the Elohim of Israel, with an exceedingly loud voice. 20 They rose early in the morning and went out into the wilderness of Tekoa. As they went out, Jehoshaphat stood and said, “Listen to me, Judah and you inhabitants of Jerusalem! Believe in YHWH your Elohim, so you will be established! Believe his prophets, so you will prosper.” 21 When he had taken counsel with the people, he appointed those who were to sing to YHWH and give praise in kodesh array as they go out before the army, and say, “Give thanks to YHWH, for his chesed endures forever.” 22 When they began to sing and to praise, YHWH set ambushers against the children of Ammon, Moab, and Mount Seir, who had come against Judah; and they were struck. 23 For the children of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them. When they had finished the inhabitants of Seir, everyone helped to destroy each other. 24 When Judah came to the place overlooking the wilderness, they looked at the multitude; and behold, they were dead bodies fallen to the earth, and there were none who escaped. 25 When Jehoshaphat and his people came to take their plunder, they found amongst them in abundance both riches and dead bodies with precious jewels, which they stripped off for themselves, more than they could carry away. They took plunder for three days, it was so much. 26 On the fourth day, they assembled themselves in Beracah Valley, for there they blessed YHWH. Therefore the name of that place was called “Beracah Valley” to this day. 27 Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go again to Jerusalem with joy; for YHWH had made them to rejoice over their enemies. 28 They came to Jerusalem with stringed instruments, harps, and trumpets to YHWH’s house. 29 The fear of Elohim was on all the kingdoms of the countries when they heard that YHWH fought against the enemies of Israel. 30 So the realm of Jehoshaphat was quiet, for his Elohim gave him rest all around. 31 So Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign. He reigned twenty-five years in Jerusalem. His mother’s name was Azubah the daughter of Shilhi. 32 He walked in the way of Asa his father, and didn’t turn away from it, doing that which was right in YHWH’s eyes. 33 However the high places were not taken away, and the people had still not set their hearts on the Elohim of their fathers. 34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the history of Jehu the son of Hanani, which is included in the book of the kings of Israel. 35 After this, Jehoshaphat king of Judah joined himself with Ahaziah king of Israel. The same did very wickedly. 36 He joined himself with him to make ships to go to Tarshish. They made the ships in Ezion Geber. 37 Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat,

saying, “Because you have joined yourself with Ahaziah, YHWH has destroyed your works.” The ships were wrecked, so that they were not able to go to Tarshish.

Chapter 21

1 Jehoshaphat slept with his fathers, and was buried with his fathers in David’s city; and Jehoram his son reigned in his place. 2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel. 3 Their father gave them great gifts of silver, of gold, and of precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he was the firstborn. 4 Now when Jehoram had risen up over the kingdom of his father, and had strengthened himself, he killed all his brothers with the sword, and also some of the princes of Israel. 5 Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. 6 He walked in the way of the kings of Israel, as did Ahab’s house, for he had Ahab’s daughter as his wife. He did that which was evil in YHWH’s sight. 7 However YHWH would not destroy David’s house, because of the covenant that he had made with David, and as he promised to give a lamp to him and to his children always. 8 In his days Edom revolted from under the hand of Judah, and made a king over themselves. 9 Then Jehoram went there with his captains and all his chariots with him. He rose up by night and struck the Edomites who surrounded him, along with the captains of the chariots. 10 So Edom has been in revolt from under the hand of Judah to this day. Then Libnah revolted at the same time from under his hand, because he had forsaken YHWH, the Elohim of his fathers. 11 Moreover he made high places in the mountains of Judah, and made the inhabitants of Jerusalem play the prostitute, and led Judah astray. 12 A letter came to him from Elijah the prophet, saying, “YHWH, the Elohim of David your father, says, ‘Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah, 13 but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the prostitute like Ahab’s house did, and also have slain your brothers of your father’s house, who were better than yourself, 14 behold, YHWH will strike your people with a great plague, including your children, your wives, and all your possessions; 15 and you will have great sickness with a disease of your bowels, until your bowels fall out by reason of the sickness, day by day.’” 16 YHWH stirred up against Jehoram the spirit of the Philistines and of the Arabians who are beside the Ethiopians; 17 and they came up against Judah, broke into it, and carried away all the possessions that were found in the king’s house, including his sons and his wives, so that there was no son left to him except Jehoahaz, the youngest of his sons. 18 After all this YHWH struck him in his bowels with an incurable disease. 19 In process of time, at the end of two years, his bowels fell out by reason of his sickness, and he died of severe diseases. His people made no burning for him, like the burning of his fathers. 20 He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years. He departed with no one’s regret. They buried him in David’s city, but not in the tombs of the kings.

Chapter 22

1 The inhabitants of Jerusalem made Ahaziah his youngest son king in his place, because the band of men who came with the Arabians to the camp had slain all the oldest. So Ahaziah the son of Jehoram king of Judah reigned. 2 Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother’s name was Athaliah the daughter of Omri. 3 He also walked in the ways of Ahab’s house, because his mother was his counsellor in acting wickedly. 4 He did that which was evil in YHWH’s sight, as did Ahab’s house, for they were his counsellors after the death of his father, to his destruction. 5 He also followed their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram. 6 He returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick. 7 Now the destruction of Ahaziah was of Elohim, in that he went to Joram; for when he had come, he went out with Jehoram against Jehu the son

of Nimshi, whom YHWH had anointed to cut off Ahab's house. [8] When Jehu was executing judgement on Ahab's house, he found the princes of Judah and the sons of the brothers of Ahaziah serving Ahaziah, and killed them. [9] He sought Ahaziah, and they caught him (now he was hiding in Samaria), and they brought him to Jehu and killed him; and they buried him, for they said, "He is the son of Jehoshaphat, who sought YHWH with all his heart." The house of Ahaziah had no power to hold the kingdom. [10] Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal offspring of the house of Judah. [11] But Jehoshabeath, the king's daughter, took Joash the son of Ahaziah, and stealthily rescued him from amongst the king's sons who were slain, and put him and his nurse in the bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she didn't kill him. [12] He was with them hidden in Elohim's house six years while Athaliah reigned over the land.

Chapter 23

[1] In the seventh year, Jehoiada strengthened himself, and took the captains of hundreds—Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri—into a covenant with him. [2] They went around in Judah and gathered the Levites out of all the cities of Judah, and the heads of fathers' households of Israel, and they came to Jerusalem. [3] All the assembly made a covenant with the king in Elohim's house. Jehoiada said to them, "Behold, the king's son must reign, as YHWH has spoken concerning the sons of David. [4] This is the thing that you must do: a third part of you, who come in on the Shabbat, of the priests and of the Levites, shall be gatekeepers of the thresholds. [5] A third part shall be at the king's house; and a third part at the gate of the foundation. All the people will be in the courts of YHWH's house. [6] But let no one come into YHWH's house except the priests and those who minister of the Levites. They shall come in, for they are kodesh, but all the people shall follow YHWH's instructions. [7] The Levites shall surround the king, every man with his weapons in his hand. Whoever comes into the house, let him be slain. Be with the king when he comes in and when he goes out." [8] So the Levites and all Judah did according to all that Jehoiada the priest commanded. They each took his men, those who were to come in on the Shabbat, with those who were to go out on the Shabbat, for Jehoiada the priest didn't dismiss the shift. [9] Jehoiada the priest delivered to the captains of hundreds the spears, bucklers, and shields that had been king David's, which were in Elohim's house. [10] He set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, near the altar and the house, around the king. [11] Then they brought out the king's son, put the crown on him, gave him the covenant, and made him king. Jehoiada and his sons anointed him, and they said, "Long live the king!" [12] When Athaliah heard the noise of the people running and praising the king, she came to the people into YHWH's house. [13] Then she looked, and behold, the king stood by his pillar at the entrance, with the captains and the trumpeters by the king. All the people of the land rejoiced and blew trumpets. The singers also played musical instruments, and led the singing of praise. Then Athaliah tore her clothes, and said, "Treason! treason!" [14] Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, "Bring her out between the ranks; and whoever follows her, let him be slain with the sword." For the priest said, "Don't kill her in YHWH's house." [15] So they made way for her. She went to the entrance of the horse gate to the king's house; and they killed her there. [16] Jehoiada made a covenant between himself, all the people, and the king, that they should be YHWH's people. [17] All the people went to the house of Baal, broke it down, broke his altars and his images in pieces, and killed Mattan the priest of Baal before the altars. [18] Jehoiada appointed the officers of YHWH's house under the hand of the Levitical priests, whom David had distributed in YHWH's house, to offer the burnt offerings of YHWH, as it is written in the law of Moses, with rejoicing and with singing, as David had ordered. [19] He set the gatekeepers at the gates of YHWH's house, that no one who was unclean in anything should enter in. [20] He took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from YHWH's house. They came through the upper gate to the king's house, and set the king on the throne of

the kingdom. [21] So all the people of the land rejoiced, and the city was quiet. They had slain Athaliah with the sword.

Chapter 24

[1] Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. [2] Joash did that which was right in YHWH's eyes all the days of Jehoiada the priest. [3] Jehoiada took for him two wives, and he became the father of sons and daughters. [4] After this, Joash intended to restore YHWH's house. [5] He gathered together the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather money to repair the house of your Elohim from all Israel from year to year. See that you expedite this matter." However the Levites didn't do it right away. [6] The king called for Jehoiada the chief, and said to him, "Why haven't you required of the Levites to bring in the tax of Moses the servant of YHWH, and of the assembly of Israel, out of Judah and out of Jerusalem, for the Tent of the Testimony?" [7] For the sons of Athaliah, that wicked woman, had broken up Elohim's house; and they also gave all the dedicated things of YHWH's house to the Baals. [8] So the king commanded, and they made a chest, and set it outside at the gate of YHWH's house. [9] They made a proclamation through Judah and Jerusalem, to bring in for YHWH the tax that Moses the servant of Elohim laid on Israel in the wilderness. [10] All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had filled it. [11] Whenever the chest was brought to the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. [12] The king and Jehoiada gave it to those who did the work of the service of YHWH's house. They hired masons and carpenters to restore YHWH's house, and also those who worked iron and bronze to repair YHWH's house. [13] So the workmen worked, and the work of repairing went forward in their hands. They set up Elohim's house as it was designed, and strengthened it. [14] When they had finished, they brought the rest of the money before the king and Jehoiada, from which were made vessels for YHWH's house, even vessels with which to minister and to offer, including spoons and vessels of gold and silver. They offered burnt offerings in YHWH's house continually all the days of Jehoiada. [15] But Jehoiada grew old and was full of days, and he died. He was one hundred and thirty years old when he died. [16] They buried him in David's city amongst the kings, because he had done good in Israel, and towards Elohim and his house. [17] Now after the death of Jehoiada, the princes of Judah came and bowed down to the king. Then the king listened to them. [18] They abandoned the house of YHWH, the Elohim of their fathers, and served the Asherah poles and the idols, so wrath came on Judah and Jerusalem for this their guiltiness. [19] Yet he sent prophets to them to bring them again to YHWH, and they testified against them; but they would not listen. [20] The Ruach Elohim came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, "Elohim says, 'Why do you disobey YHWH's mitzvot, so that you can't prosper? Because you have forsaken YHWH, he has also forsaken you.'" [21] They conspired against him, and stoned him with stones at the commandment of the king in the court of YHWH's house. [22] Thus Joash the king didn't remember the kindness which Jehoiada his father had done to him, but killed his son. When he died, he said, "May YHWH look at it, and repay it." [23] At the end of the year, the army of the Syrians came up against him. They came to Judah and Jerusalem, and destroyed all the princes of the people from amongst the people, and sent all their plunder to the king of Damascus. [24] For the army of the Syrians came with a small company of men; and YHWH delivered a very great army into their hand, because they had forsaken YHWH, the Elohim of their fathers. So they executed judgement on Joash. [25] When they had departed from him (for they left him seriously wounded), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and killed him on his bed, and he died. They buried him in David's city, but they didn't bury him in the tombs of the kings. [26] These are those who conspired against him: Zabad the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess. [27] Now concerning his sons, the greatness of the burdens laid on him, and the rebuilding of Elohim's house, behold, they are written in the commentary of the book of the kings. Amaziah his

son reigned in his place.

Chapter 25

1 Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem.
His mother's name was Jehoaddan, of Jerusalem. 2 He did that which was right in YHWH's eyes, but not with a
perfect heart. 3 Now when the kingdom was established to him, he killed his servants who had killed his father
the king. 4 But he didn't put their children to death, but did according to that which is written in the law in the
book of Moses, as YHWH commanded, saying, "The fathers shall not die for the children, neither shall the
children die for the fathers; but every man shall die for his own sin." 5 Moreover Amaziah gathered Judah
together and ordered them according to their fathers' houses, under captains of thousands and captains of
hundreds, even all Judah and Benjamin. He counted them from twenty years old and upward, and found that
there were three hundred thousand chosen men, able to go out to war, who could handle spear and shield. 6 He
also hired one hundred thousand mighty men of valour out of Israel for one hundred talents of silver. 7 A man of
Elohim came to him, saying, "O king, don't let the army of Israel go with you, for YHWH is not with Israel, with all
the children of Ephraim. 8 But if you will go, take action, and be strong for the battle. Elohim will overthrow you
before the enemy; for Elohim has power to help, and to overthrow." 9 Amaziah said to the man of Elohim, "But
what shall we do for the hundred talents which I have given to the army of Israel?" The man of Elohim
answered, "YHWH is able to give you much more than this." 10 Then Amaziah separated them, the army that
had come to him out of Ephraim, to go home again. Therefore their anger was greatly kindled against Judah,
and they returned home in fierce anger. 11 Amaziah took courage, and led his people out and went to the Valley
of Salt, and struck ten thousand of the children of Seir. 12 The children of Judah carried away ten thousand
alive, and brought them to the top of the rock, and threw them down from the top of the rock, so that they all
were broken in pieces. 13 But the men of the army whom Amaziah sent back, that they should not go with him to
battle, fell on the cities of Judah from Samaria even to Beth Horon, and struck of them three thousand, and took
much plunder. 14 Now after Amaziah had come from the slaughter of the Edomites, he brought the gods of the
children of Seir, and set them up to be his gods, and bowed down himself before them and burnt incense to
them. 15 Therefore YHWH's anger burnt against Amaziah, and he sent to him a prophet who said to him, "Why
have you sought after the gods of the people, which have not delivered their own people out of your hand?" 16
As he talked with him, the king said to him, "Have we made you one of the king's counsellors? Stop! Why
should you be struck down?" Then the prophet stopped, and said, "I know that Elohim has determined to
destroy you, because you have done this and have not listened to my counsel." 17 Then Amaziah king of Judah
consulted his advisers, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come!
Let's look one another in the face." 18 Joash king of Israel sent to Amaziah king of Judah, saying, "The thistle
that was in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as his wife.
Then a wild animal that was in Lebanon passed by and trampled down the thistle. 19 You say to yourself that
you have struck Edom; and your heart lifts you up to boast. Now stay at home. Why should you meddle with
trouble, that you should fall, even you and Judah with you?'" 20 But Amaziah would not listen; for it was of
Elohim, that he might deliver them into the hand of their enemies, because they had sought after the gods of
Edom. 21 So Joash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at
Beth Shemesh, which belongs to Judah. 22 Judah was defeated by Israel; so every man fled to his tent. 23 Joash
king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth Shemesh and brought
him to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four
hundred cubits. 24 He took all the gold and silver, and all the vessels that were found in Elohim's house with
Obed-Edom, and the treasures of the king's house, and the hostages, and returned to Samaria. 25 Amaziah the
son of Joash, king of Judah, lived for fifteen years after the death of Joash, son of Jehoahaz, king of Israel. 26
Now the rest of the acts of Amaziah, first and last, behold, aren't they written in the book of the kings of Judah
and Israel? 27 Now from the time that Amaziah turned away from following YHWH, they made a conspiracy

against him in Jerusalem. He fled to Lachish, but they sent after him to Lachish and killed him there. [28] They brought him on horses and buried him with his fathers in the City of Judah.

Chapter 26

[1] All the people of Judah took Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah. [2] He built Eloth and restored it to Judah. After that the king slept with his fathers. [3] Uzziah was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem. His mother's name was Jechiliah, of Jerusalem. [4] He did that which was right in YHWH's eyes, according to all that his father Amaziah had done. [5] He set himself to seek Elohim in the days of Zechariah, who had understanding in the vision of Elohim; and as long as he sought YHWH, Elohim made him prosper. [6] He went out and fought against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and amongst the Philistines. [7] Elohim helped him against the Philistines, and against the Arabians who lived in Gur Baal, and the Meunim. [8] The Ammonites gave tribute to Uzziah. His name spread abroad even to the entrance of Egypt, for he grew exceedingly strong. [9] Moreover Uzziah built towers in Jerusalem at the corner gate, at the valley gate, and at the turning of the wall, and fortified them. [10] He built towers in the wilderness, and dug out many cisterns, for he had much livestock, both in the lowlands and in the plains. He had farmers and vineyard keepers in the mountains and in the fruitful fields, for he loved farming. [11] Moreover Uzziah had an army of fighting men who went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. [12] The whole number of the heads of fathers' households, even the mighty men of valour, was two thousand and six hundred. [13] Under their hand was an army, three hundred and seven thousand and five hundred, who made war with mighty power, to help the king against the enemy. [14] Uzziah prepared for them, even for all the army, shields, spears, helmets, coats of mail, bows, and stones for slinging. [15] In Jerusalem, he made devices, invented by skilful men, to be on the towers and on the battlements, with which to shoot arrows and great stones. His name spread far abroad, because he was marvellously helped until he was strong. [16] But when he was strong, his heart was lifted up, so that he did corruptly and he trespassed against YHWH his Elohim, for he went into YHWH's temple to burn incense on the altar of incense. [17] Azariah the priest went in after him, and with him eighty priests of YHWH, who were valiant men. [18] They resisted Uzziah the king, and said to him, "It isn't for you, Uzziah, to burn incense to YHWH, but for the priests the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have trespassed. It will not be for your honour from YHWH Elohim." [19] Then Uzziah was angry. He had a censer in his hand to burn incense, and while he was angry with the priests, the leprosy broke out on his forehead before the priests in YHWH's house, beside the altar of incense. [20] Azariah the chief priest and all the priests looked at him, and behold, he was leprous in his forehead; and they thrust him out quickly from there. Indeed, he himself also hurried to go out, because YHWH had struck him. [21] Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from YHWH's house. Jotham his son was over the king's house, judging the people of the land. [22] Now the rest of the acts of Uzziah, first and last, Isaiah the prophet, the son of Amoz, wrote. [23] So Uzziah slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings, for they said, "He is a leper." Jotham his son reigned in his place.

Chapter 27

[1] Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name was Jerushah the daughter of Zadok. [2] He did that which was right in YHWH's eyes, according to all that his father Uzziah had done. However he didn't enter into YHWH's temple. The people still acted corruptly. [3] He built the upper gate of YHWH's house, and he built much on the wall of Ophel. [4] Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers. [5] He also fought with the king of the children of Ammon, and prevailed against them. The children of Ammon gave him the same year

one hundred talents of silver, ten thousand cors of wheat, and ten thousand cors of barley. The children of Ammon also gave that much to him in the second year, and in the third. [6] So Jotham became mighty, because he ordered his ways before YHWH his Elohim. [7] Now the rest of the acts of Jotham, and all his wars and his ways, behold, they are written in the book of the kings of Israel and Judah. [8] He was twenty-five years old when he began to reign, and reigned sixteen years in Jerusalem. [9] Jotham slept with his fathers, and they buried him in David's city; and Ahaz his son reigned in his place.

Chapter 28

[1] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He didn't do that which was right in YHWH's eyes, like David his father, [2] but he walked in the ways of the kings of Israel, and also made molten images for the Baals. [3] Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the nations whom YHWH cast out before the children of Israel. [4] He sacrificed and burnt incense in the high places, and on the hills, and under every green tree. [5] Therefore YHWH his Elohim delivered him into the hand of the king of Syria. They struck him, and carried away from him a great multitude of captives, and brought them to Damascus. He was also delivered into the hand of the king of Israel, who struck him with a great slaughter. [6] For Pekah the son of Remaliah killed in Judah one hundred and twenty thousand in one day, all of them valiant men, because they had forsaken YHWH, the Elohim of their fathers. [7] Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the ruler of the house, and Elkanah who was next to the king. [8] The children of Israel carried away captive of their brothers two hundred thousand women, sons, and daughters, and also took away much plunder from them, and brought the plunder to Samaria. [9] But a prophet of YHWH was there, whose name was Oded; and he went out to meet the army that came to Samaria, and said to them, "Behold, because YHWH, the Elohim of your fathers, was angry with Judah, he has delivered them into your hand, and you have slain them in a rage which has reached up to heaven. [10] Now you intend to degrade the children of Judah and Jerusalem as male and female slaves for yourselves. Aren't there even with you trespasses of your own against YHWH your Elohim? [11] Now hear me therefore, and send back the captives that you have taken captive from your brothers, for the fierce wrath of YHWH is on you." [12] Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war, [13] and said to them, "You must not bring in the captives here, for you intend that which will bring on us a trespass against YHWH, to add to our sins and to our guilt; for our guilt is great, and there is fierce wrath against Israel." [14] So the armed men left the captives and the plunder before the princes and all the assembly. [15] The men who have been mentioned by name rose up and took the captives, and with the plunder clothed all who were naked amongst them, dressed them, gave them sandals, gave them something to eat and to drink, anointed them, carried all the feeble of them on donkeys, and brought them to Jericho, the city of palm trees, to their brothers. Then they returned to Samaria. [16] At that time King Ahaz sent to the kings of Assyria to help him. [17] For again the Edomites had come and struck Judah, and carried away captives. [18] The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Soco with its villages, Timnah with its villages, and also Gimzo and its villages; and they lived there. [19] For YHWH brought Judah low because of Ahaz king of Israel, because he acted without restraint in Judah and trespassed severely against YHWH. [20] Tilgath-pilneser king of Assyria came to him and gave him trouble, but didn't strengthen him. [21] For Ahaz took away a portion out of YHWH's house, and out of the house of the king and of the princes, and gave it to the king of Assyria; but it didn't help him. [22] In the time of his distress, he trespassed yet more against YHWH, this same King Ahaz. [23] For he sacrificed to the gods of Damascus which had defeated him. He said, "Because the gods of the kings of Syria helped them, I will sacrifice to them, that they may help me." But they were the ruin of him and of all Israel. [24] Ahaz gathered together the vessels of Elohim's house, cut the vessels of Elohim's house in pieces, and shut up the doors of YHWH's house; and he made himself altars in every corner of Jerusalem. [25] In every city of

Judah he made high places to burn incense to other gods, and provoked YHWH, the Elohim of his fathers, to anger. [26] Now the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. [27] Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, because they didn't bring him into the tombs of the kings of Israel; and Hezekiah his son reigned in his place.

Chapter 29

[1] Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name was Abijah, the daughter of Zechariah. [2] He did that which was right in YHWH's eyes, according to all that David his father had done. [3] In the first year of his reign, in the first month, he opened the doors of YHWH's house and repaired them. [4] He brought in the priests and the Levites and gathered them together into the wide place on the east, [5] and said to them, "Listen to me, you Levites! Now sanctify yourselves, and sanctify the house of YHWH, the Elohim of your fathers, and carry the filthiness out of the kodesh place. [6] For our fathers were unfaithful, and have done that which was evil in YHWH our Elohim's sight, and have forsaken him, and have turned away their faces from the habitation of YHWH, and turned their backs. [7] Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt offerings in the kodesh place to the Elohim of Israel. [8] Therefore YHWH's wrath was on Judah and Jerusalem, and he has delivered them to be tossed back and forth, to be an astonishment and a hissing, as you see with your eyes. [9] For behold, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. [10] Now it is in my heart to make a covenant with YHWH, the Elohim of Israel, that his fierce anger may turn away from us. [11] My sons, don't be negligent now; for YHWH has chosen you to stand before him, to minister to him, and that you should be his ministers and burn incense." [12] Then the Levites arose: Mahath, the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehallelel; and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah; [13] and of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph, Zechariah and Mattaniah; [14] and of the sons of Heman, Jehuel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. [15] They gathered their brothers, sanctified themselves, and went in, according to the mitzvah of the king by YHWH's words, to cleanse YHWH's house. [16] The priests went into the inner part of YHWH's house to cleanse it, and brought out all the uncleanness that they found in YHWH's temple into the court of YHWH's house. The Levites took it from there to carry it out to the brook Kidron. [17] Now they began on the first day of the first month to sanctify, and on the eighth day of the month they came to YHWH's porch. They sanctified YHWH's house in eight days, and on the sixteenth day of the first month they finished. [18] Then they went in to Hezekiah the king within the palace and said, "We have cleansed all YHWH's house, including the altar of burnt offering with all its vessels, and the table of show bread with all its vessels. [19] Moreover, we have prepared and sanctified all the vessels which King Ahaz threw away in his reign when he was unfaithful. Behold, they are before YHWH's altar." [20] Then Hezekiah the king arose early, gathered the princes of the city, and went up to YHWH's house. [21] They brought seven bulls, seven rams, seven lambs, and seven male goats, for a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests the sons of Aaron to offer them on YHWH's altar. [22] So they killed the bulls, and the priests received the blood and sprinkled it on the altar. They killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar. [23] They brought near the male goats for the sin offering before the king and the assembly; and they laid their hands on them. [24] Then the priests killed them, and they made a sin offering with their blood on the altar, to make atonement for all Israel; for the king commanded that the burnt offering and the sin offering should be made for all Israel. [25] He set the Levites in YHWH's house with cymbals, with stringed instruments, and with harps, according to the mitzvah of David, of Gad the king's seer, and Nathan the prophet; for the mitzvah was from YHWH by his prophets. [26] The Levites stood with David's instruments, and the priests with the trumpets. [27] Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, YHWH's song also began, along with the trumpets and instruments of David king of Israel. [28] All the assembly

worshipped, the singers sang, and the trumpeters sounded. All this continued until the burnt offering was finished. [29] When they had finished offering, the king and all who were present with him bowed themselves and worshipped. [30] Moreover Hezekiah the king and the princes commanded the Levites to sing praises to YHWH with the words of David, and of Asaph the seer. They sang praises with gladness, and they bowed their heads and worshipped. [31] Then Hezekiah answered, “Now you have consecrated yourselves to YHWH. Come near and bring sacrifices and thank offerings into YHWH’s house.” The assembly brought in sacrifices and thank offerings, and as many as were of a willing heart brought burnt offerings. [32] The number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, and two hundred lambs. All these were for a burnt offering to YHWH. [33] The consecrated things were six hundred head of cattle and three thousand sheep. [34] But the priests were too few, so that they could not skin all the burnt offerings. Therefore their brothers the Levites helped them until the work was ended, and until the priests had sanctified themselves, for the Levites were more upright in heart to sanctify themselves than the priests. [35] Also the burnt offerings were in abundance, with the fat of the peace offerings and with the drink offerings for every burnt offering. So the service of YHWH’s house was set in order. [36] Hezekiah and all the people rejoiced because of that which Elohim had prepared for the people; for the thing was done suddenly.

Chapter 30

[1] Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to YHWH’s house at Jerusalem, to keep the Pesach to YHWH, the Elohim of Israel. [2] For the king had taken counsel with his princes and all the assembly in Jerusalem to keep the Pesach in the second month. [3] For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, and the people had not gathered themselves together to Jerusalem. [4] The thing was right in the eyes of the king and of all the assembly. [5] So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Pesach to YHWH, the Elohim of Israel, at Jerusalem, for they had not kept it in great numbers in the way it is written. [6] So the couriers went with the letters from the king and his princes throughout all Israel and Judah, according to the mitzvah of the king, saying, “You children of Israel, turn again to YHWH, the Elohim of Abraham, Isaac, and Israel, that he may return to the remnant of you that have escaped out of the hand of the kings of Assyria. [7] Don’t be like your fathers and like your brothers, who trespassed against YHWH, the Elohim of their fathers, so that he gave them up to desolation, as you see. [8] Now don’t be stiff-necked, as your fathers were, but yield yourselves to YHWH, and enter into his sanctuary, which he has sanctified forever, and serve YHWH your Elohim, that his fierce anger may turn away from you. [9] For if you turn again to YHWH, your brothers and your children will find compassion with those who led them captive, and will come again into this land, because YHWH your Elohim is gracious and merciful, and will not turn away his face from you if you return to him.” [10] So the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun, but people ridiculed them and mocked them. [11] Nevertheless some men of Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. [12] Also the hand of Elohim came on Judah to give them one heart, to do the mitzvah of the king and of the princes by YHWH’s word. [13] Many people assembled at Jerusalem to keep the Chag HaMatzot in the second month, a very great assembly. [14] They arose and took away the altars that were in Jerusalem, and they took away all the altars for incense and threw them into the brook Kidron. [15] Then they killed the Pesach on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought burnt offerings into YHWH’s house. [16] They stood in their place after their order, according to the law of Moses the man of Elohim. The priests sprinkled the blood which they received of the hand of the Levites. [17] For there were many in the assembly who had not sanctified themselves; therefore the Levites were in charge of killing the Passovers for everyone who was not clean, to sanctify them to YHWH. [18] For a multitude of the people, even many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Pesach other than the way it is written. For Hezekiah had prayed for them, saying, “May the good YHWH pardon everyone [19] who

sets his heart to seek Elohim, YHWH, the Elohim of his fathers, even if they aren't clean according to the purification of the sanctuary." [20] YHWH listened to Hezekiah, and healed the people. [21] The children of Israel who were present at Jerusalem kept the Chag HaMatzot seven days with great gladness. The Levites and the priests praised YHWH day by day, singing with loud instruments to YHWH. [22] Hezekiah spoke encouragingly to all the Levites who had good understanding in the service of YHWH. So they ate throughout the feast for the seven days, offering sacrifices of peace offerings and making confession to YHWH, the Elohim of their fathers. [23] The whole assembly took counsel to keep another seven days, and they kept another seven days with gladness. [24] For Hezekiah king of Judah gave to the assembly for offerings one thousand bulls and seven thousand sheep; and the princes gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves. [25] All the assembly of Judah, with the priests and the Levites, and all the assembly who came out of Israel, and the foreigners who came out of the land of Israel and who lived in Judah, rejoiced. [26] So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was nothing like this in Jerusalem. [27] Then the Levitical priests arose and blessed the people. Their voice was heard, and their prayer came up to his kodesh habitation, even to heaven.

Chapter 31

[1] Now when all this was finished, all Israel who were present went out to the cities of Judah and broke the pillars in pieces, cut down the Asherah poles, and broke down the high places and the altars out of all Judah and Benjamin, also in Ephraim and Manasseh, until they had destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. [2] Hezekiah appointed the divisions of the priests and the Levites after their divisions, every man according to his service, both the priests and the Levites, for burnt offerings and for peace offerings, to minister, to give thanks, and to praise in the gates of YHWH's camp. [3] He also appointed the king's portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, and the burnt offerings for the Shabbats, for the new moons, and for the set feasts, as it is written in YHWH's law. [4] Moreover he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites, that they might give themselves to YHWH's law. [5] As soon as the mitzvah went out, the children of Israel gave in abundance the first fruits of grain, new wine, oil, honey, and of all the increase of the field; and they brought in the tithe of all things abundantly. [6] The children of Israel and Judah, who lived in the cities of Judah, also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were consecrated to YHWH their Elohim, and laid them in heaps. [7] In the third month, they began to lay the foundation of the heaps, and finished them in the seventh month. [8] When Hezekiah and the princes came and saw the heaps, they blessed YHWH and his people Israel. [9] Then Hezekiah questioned the priests and the Levites about the heaps. [10] Azariah the chief priest, of the house of Zadok, answered him and said, "Since people began to bring the offerings into YHWH's house, we have eaten and had enough, and have plenty left over, for YHWH has blessed his people; and that which is left is this great store." [11] Then Hezekiah commanded them to prepare rooms in YHWH's house, and they prepared them. [12] They brought in the offerings, the tithes, and the dedicated things faithfully. Conaniah the Levite was ruler over them, and Shimei his brother was second. [13] Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king and Azariah the ruler of Elohim's house. [14] Kore the son of Imnah the Levite, the gatekeeper at the east gate, was over the free will offerings of Elohim, to distribute YHWH's offerings and the most kodesh things. [15] Under him were Eden, Miniamin, Yeshua, Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their office of trust, to give to their brothers by divisions, to the great as well as to the small; [16] in addition to those who were listed by genealogy of males, from three years old and upward, even everyone who entered into YHWH's house, as the duty of every day required, for their service in their offices according to their divisions; [17] and those who were listed by genealogy of the priests by their fathers' houses, and the Levites from twenty years old and upward, in their offices by their divisions; [18] and those who were listed by genealogy of all their little

ones, their wives, their sons, and their daughters, through all the congregation; for in their office of trust they sanctified themselves in holiness. [19] Also for the sons of Aaron the priests, who were in the fields of the pasture lands of their cities, in every city, there were men who were mentioned by name to give portions to all the males amongst the priests and to all who were listed by genealogy amongst the Levites. [20] Hezekiah did so throughout all Judah; and he did that which was good, right, and faithful before YHWH his Elohim. [21] In every work that he began in the service of Elohim's house, in the law, and in the mitzvot, to seek his Elohim, he did it with all his heart and prospered.

Chapter 32

[1] After these things and this faithfulness, Sennacherib king of Assyria came, entered into Judah, encamped against the fortified cities, and intended to win them for himself. [2] When Hezekiah saw that Sennacherib had come, and that he was planning to fight against Jerusalem, [3] he took counsel with his princes and his mighty men to stop the waters of the springs which were outside of the city, and they helped him. [4] Then many people gathered together and they stopped all the springs and the brook that flowed through the middle of the land, saying, "Why should the kings of Assyria come, and find abundant water?" [5] He took courage, built up all the wall that was broken down, and raised it up to the towers, with the other wall outside, and strengthened Millo in David's city, and made weapons and shields in abundance. [6] He set captains of war over the people, gathered them together to him in the wide place at the gate of the city, and spoke encouragingly to them, saying, [7] "Be strong and courageous. Don't be afraid or dismayed because of the king of Assyria, nor for all the multitude who is with him; for there is a greater one with us than with him. [8] An arm of flesh is with him, but YHWH our Elohim is with us to help us and to fight our battles." The people rested themselves on the words of Hezekiah king of Judah. [9] After this, Sennacherib king of Assyria sent his servants to Jerusalem, (now he was attacking Lachish, and all his forces were with him), to Hezekiah king of Judah, and to all Judah who were at Jerusalem, saying, [10] Sennacherib king of Assyria says, "In whom do you trust, that you remain under siege in Jerusalem? [11] Doesn't Hezekiah persuade you to give you over to die by famine and by thirst, saying, 'YHWH our Elohim will deliver us out of the hand of the king of Assyria'? [12] Hasn't the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, 'You shall worship before one altar, and you shall burn incense on it'? [13] Don't you know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations of those lands in any way able to deliver their land out of my hand? [14] Who was there amongst all the gods of those nations which my fathers utterly destroyed that could deliver his people out of my hand, that your Elohim should be able to deliver you out of my hand? [15] Now therefore don't let Hezekiah deceive you nor persuade you in this way. Don't believe him, for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers. How much less will your Elohim deliver you out of my hand?" [16] His servants spoke yet more against YHWH Elohim and against his servant Hezekiah. [17] He also wrote letters insulting YHWH, the Elohim of Israel, and speaking against him, saying, "As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall the Elohim of Hezekiah not deliver his people out of my hand." [18] They called out with a loud voice in the Yehudim's language to the people of Jerusalem who were on the wall, to frighten them and to trouble them, that they might take the city. [19] They spoke of the Elohim of Jerusalem as of the gods of the peoples of the earth, which are the work of men's hands. [20] Hezekiah the king and Isaiah the prophet, the son of Amoz, prayed because of this, and cried to heaven. [21] YHWH sent a malak, who cut off all the mighty men of valour, the leaders, and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. When he had come into the house of his god, those who came out of his own body killed him there with the sword. [22] Thus YHWH saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all others, and guided them on every side. [23] Many brought gifts to YHWH to Jerusalem, and precious things to Hezekiah king of Judah, so that he was exalted in the sight of all nations from then on. [24] In those days Hezekiah was terminally ill, and he prayed to YHWH; and he spoke to him, and gave him a sign. [25] But

Hezekiah didn't reciprocate appropriate to the benefit done for him, because his heart was lifted up. Therefore there was wrath on him, Judah, and Jerusalem. [26] However, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that YHWH's wrath didn't come on them in the days of Hezekiah. [27] Hezekiah had exceedingly great riches and honour. He provided himself with treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of valuable vessels; [28] also storehouses for the increase of grain, new wine, and oil; and stalls for all kinds of animals, and flocks in folds. [29] Moreover he provided for himself cities, and possessions of flocks and herds in abundance; for Elohim had given him abundant possessions. [30] This same Hezekiah also stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of David's city. Hezekiah prospered in all his works. [31] However, concerning the ambassadors of the princes of Babylon, who sent to him to enquire of the wonder that was done in the land, Elohim left him to test him, that he might know all that was in his heart. [32] Now the rest of the acts of Hezekiah and his good deeds, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the book of the kings of Judah and Israel. [33] Hezekiah slept with his fathers, and they buried him in the ascent to the tombs of the sons of David. All Judah and the inhabitants of Jerusalem honoured him at his death. Manasseh his son reigned in his place.

Chapter 33

[1] Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. [2] He did that which was evil in YHWH's sight, after the abominations of the nations whom YHWH cast out before the children of Israel. [3] For he built again the high places which Hezekiah his father had broken down; and he raised up altars for the Baals, made Asheroth, and worshipped all the army of the sky, and served them. [4] He built altars in YHWH's house, of which YHWH said, "My name shall be in Jerusalem forever." [5] He built altars for all the army of the sky in the two courts of YHWH's house. [6] He also made his children to pass through the fire in the valley of the son of Hinnom. He practised sorcery, divination, and witchcraft, and dealt with those who had familiar spirits and with wizards. He did much evil in YHWH's sight, to provoke him to anger. [7] He set the engraved image of the idol, which he had made, in Elohim's house, of which Elohim said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. [8] I will not any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law, the statutes, and the ordinances given by Moses." [9] Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did more evil than did the nations whom YHWH destroyed before the children of Israel. [10] YHWH spoke to Manasseh and to his people, but they didn't listen. [11] Therefore YHWH brought on them the captains of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and carried him to Babylon. [12] When he was in distress, he begged YHWH his Elohim, and humbled himself greatly before the Elohim of his fathers. [13] He prayed to him; and he was entreated by him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that YHWH was Elohim. [14] Now after this, he built an outer wall to David's city on the west side of Gihon, in the valley, even to the entrance at the fish gate. He encircled Ophel with it, and raised it up to a very great height; and he put valiant captains in all the fortified cities of Judah. [15] He took away the foreign gods and the idol out of YHWH's house, and all the altars that he had built in the mountain of YHWH's house and in Jerusalem, and cast them out of the city. [16] He built up YHWH's altar, and offered sacrifices of peace offerings and of thanksgiving on it, and commanded Judah to serve YHWH, the Elohim of Israel. [17] Nevertheless the people still sacrificed in the high places, but only to YHWH their Elohim. [18] Now the rest of the acts of Manasseh, and his prayer to his Elohim, and the words of the seers who spoke to him in the name of YHWH, the Elohim of Israel, behold, they are written amongst the acts of the kings of Israel. [19] His prayer also, and how Elohim listened to his request, and all his sin and his trespass, and the places in which he built high places and set up the Asherah poles and the engraved images before he humbled himself: behold, they are written in the history of Hozai. [20] So Manasseh slept with his fathers, and they buried him in his

own house; and Amon his son reigned in his place. 21 Amon was twenty-two years old when he began to reign;
and he reigned two years in Jerusalem. 22 He did that which was evil in YHWH's sight, as did Manasseh his
father; and Amon sacrificed to all the engraved images which Manasseh his father had made, and served them.
23 He didn't humble himself before YHWH, as Manasseh his father had humbled himself; but this same Amon
trespassed more and more. 24 His servants conspired against him, and put him to death in his own house. 25 But
the people of the land killed all those who had conspired against King Amon; and the people of the land made
Josiah his son king in his place.

Chapter 34

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. 2 He did that
which was right in YHWH's eyes, and walked in the ways of David his father, and didn't turn away to the right
hand or to the left. 3 For in the eighth year of his reign, while he was yet young, he began to seek after the
Elohim of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high
places, the Asherah poles, the engraved images, and the molten images. 4 They broke down the altars of the
Baals in his presence; and he cut down the incense altars that were on high above them. He broke the Asherah
poles, the engraved images, and the molten images in pieces, made dust of them, and scattered it on the
graves of those who had sacrificed to them. 5 He burnt the bones of the priests on their altars, and purged
Judah and Jerusalem. 6 He did this in the cities of Manasseh, Ephraim, and Simeon, even to Naphtali, around in
their ruins. 7 He broke down the altars, beat the Asherah poles and the engraved images into powder, and cut
down all the incense altars throughout all the land of Israel, then returned to Jerusalem. 8 Now in the eighteenth
year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, Maaseiah
the governor of the city, and Joah the son of Joahaz the recorder to repair the house of YHWH his Elohim. 9
They came to Hilkiah the high priest and delivered the money that was brought into Elohim's house, which the
Levites, the keepers of the threshold, had gathered from the hands of Manasseh, Ephraim, of all the remnant of
Israel, of all Judah and Benjamin, and of the inhabitants of Jerusalem. 10 They delivered it into the hands of the
workmen who had the oversight of YHWH's house; and the workmen who laboured in YHWH's house gave it to
mend and repair the house. 11 They gave it to the carpenters and to the builders to buy cut stone and timber for
couplings, and to make beams for the houses which the kings of Judah had destroyed. 12 The men did the work
faithfully. Their overseers were Jahath and Obadiah the Levites, of the sons of Merari; and Zechariah and
Meshullam, of the sons of the Kohathites, to give direction; and others of the Levites, who were all skilful with
musical instruments. 13 Also they were over the bearers of burdens, and directed all who did the work in every
kind of service. Of the Levites, there were scribes, officials, and gatekeepers. 14 When they brought out the
money that was brought into YHWH's house, Hilkiah the priest found the book of YHWH's law given by Moses.
15 Hilkiah answered Shaphan the scribe, "I have found the book of the law in YHWH's house." So Hilkiah
delivered the book to Shaphan. 16 Shaphan carried the book to the king, and moreover brought back word to the
king, saying, "All that was committed to your servants, they are doing. 17 They have emptied out the money that
was found in YHWH's house, and have delivered it into the hand of the overseers and into the hand of the
workmen." 18 Shaphan the scribe told the king, saying, "Hilkiah the priest has delivered me a book." Shaphan
read from it to the king. 19 When the king had heard the words of the law, he tore his clothes. 20 The king
commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah the
king's servant, saying, 21 "Go enquire of YHWH for me, and for those who are left in Israel and in Judah,
concerning the words of the book that is found; for great is YHWH's wrath that is poured out on us, because our
fathers have not kept YHWH's word, to do according to all that is written in this book." 22 So Hilkiah and those
whom the king had commanded went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son
of Hasrah, keeper of the wardrobe (now she lived in Jerusalem in the second quarter), and they spoke to her to
that effect. 23 She said to them, "YHWH, the Elohim of Israel says: 'Tell the man who sent you to me, 24 "YHWH
says, 'Behold, I will bring evil on this place and on its inhabitants, even all the curses that are written in the book

which they have read before the king of Judah. [25] Because they have forsaken me, and have burnt incense to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath is poured out on this place, and it will not be quenched.'"' [26] But to the king of Judah, who sent you to enquire of YHWH, you shall tell him this, 'YHWH, the Elohim of Israel says: "About the words which you have heard, [27] because your heart was tender, and you humbled yourself before Elohim when you heard his words against this place and against its inhabitants, and have humbled yourself before me, and have torn your clothes and wept before me, I also have heard you," says YHWH. [28] "Behold, I will gather you to your fathers, and you will be gathered to your grave in peace. Your eyes won't see all the evil that I will bring on this place and on its inhabitants."'" They brought back this message to the king. [29] Then the king sent and gathered together all the elders of Judah and Jerusalem. [30] The king went up to YHWH's house with all the men of Judah and the inhabitants of Jerusalem—the priests, the Levites, and all the people, both great and small—and he read in their hearing all the words of the book of the covenant that was found in YHWH's house. [31] The king stood in his place and made a covenant before YHWH, to walk after YHWH, and to keep his mitzvot, his testimonies, and his statutes with all his heart and with all his soul, to perform the words of the covenant that were written in this book. [32] He caused all who were found in Jerusalem and Benjamin to stand. The inhabitants of Jerusalem did according to the covenant of Elohim, the Elohim of their fathers. [33] Josiah took away all the abominations out of all the countries that belonged to the children of Israel, and made all who were found in Israel to serve, even to serve YHWH their Elohim. All his days they didn't depart from following YHWH, the Elohim of their fathers.

Chapter 35

[1] Josiah kept a Pesach to YHWH in Jerusalem. They killed the Pesach on the fourteenth day of the first month. [2] He set the priests in their offices and encouraged them in the service of YHWH's house. [3] He said to the Levites who taught all Israel, who were kodesh to YHWH, "Put the kodesh ark in the house which Solomon the son of David king of Israel built. It will no longer be a burden on your shoulders. Now serve YHWH your Elohim and his people Israel. [4] Prepare yourselves after your fathers' houses by your divisions, according to the writing of David king of Israel, and according to the writing of Solomon his son. [5] Stand in the kodesh place according to the divisions of the fathers' houses of your brothers the children of the people, and let there be for each a portion of a fathers' house of the Levites. [6] Kill the Pesach lamb, sanctify yourselves, and prepare for your brothers, to do according to YHWH's word by Moses." [7] Josiah gave to the children of the people, of the flock, lambs and young goats, all of them for the Pesach offerings, to all who were present, to the number of thirty thousand, and three thousand bulls. These were of the king's substance. [8] His princes gave a free will offering to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, the rulers of Elohim's house, gave to the priests for the Pesach offerings two thousand and six hundred small livestock, and three hundred head of cattle. [9] Conaniah also, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave to the Levites for the Pesach offerings five thousand small livestock and five hundred head of cattle. [10] So the service was prepared, and the priests stood in their place, and the Levites by their divisions, according to the king's mitzvah. [11] They killed the Pesach lambs, and the priests sprinkled the blood which they received from their hands, and the Levites skinned them. [12] They removed the burnt offerings, that they might give them according to the divisions of the fathers' houses of the children of the people, to offer to YHWH, as it is written in the book of Moses. They did the same with the cattle. [13] They roasted the Pesach with fire according to the ordinance. They boiled the kodesh offerings in pots, in cauldrons, and in pans, and carried them quickly to all the children of the people. [14] Afterward they prepared for themselves and for the priests, because the priests the sons of Aaron were busy with offering the burnt offerings and the fat until night. Therefore the Levites prepared for themselves and for the priests the sons of Aaron. [15] The singers, the sons of Asaph, were in their place, according to the mitzvah of David, Asaph, Heman, and Jeduthun the king's seer; and the gatekeepers were at every gate. They didn't need to depart from their service, because their brothers the Levites prepared for them. [16] So all the service of YHWH was prepared the same day, to keep the Pesach,

and to offer burnt offerings on YHWH's altar, according to the mitzvah of King Josiah. [17] The children of Israel who were present kept the Pesach at that time, and the Chag HaMatzot seven days. [18] There was no Pesach like that kept in Israel from the days of Samuel the prophet, nor did any of the kings of Israel keep such a Pesach as Josiah kept—with the priests, the Levites, and all Judah and Israel who were present, and the inhabitants of Jerusalem. [19] This Pesach was kept in the eighteenth year of the reign of Josiah. [20] After all this, when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by the Euphrates, and Josiah went out against him. [21] But he sent ambassadors to him, saying, "What have I to do with you, you king of Judah? I come not against you today, but against the house with which I have war. Elohim has commanded me to make haste. Beware that it is Elohim who is with me, that he not destroy you." [22] Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and didn't listen to the words of Neco from the mouth of Elohim, and came to fight in the valley of Megiddo. [23] The archers shot at King Josiah; and the king said to his servants, "Take me away, because I am seriously wounded!" [24] So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. [25] Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations to this day; and they made them an ordinance in Israel. Behold, they are written in the lamentations. [26] Now the rest of the acts of Josiah and his good deeds, according to that which is written in YHWH's law, [27] and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

Chapter 36

[1] Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem. [2] Joahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem. [3] The king of Egypt removed him from office at Jerusalem, and fined the land one hundred talents of silver and a talent of gold. [4] The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. Neco took Joahaz his brother, and carried him to Egypt. [5] Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did that which was evil in YHWH his Elohim's sight. [6] Nebuchadnezzar king of Babylon came up against him, and bound him in fetters to carry him to Babylon. [7] Nebuchadnezzar also carried some of the vessels of YHWH's house to Babylon, and put them in his temple at Babylon. [8] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah; and Jehoiachin his son reigned in his place. [9] Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did that which was evil in YHWH's sight. [10] At the return of the year, King Nebuchadnezzar sent and brought him to Babylon, with the valuable vessels of YHWH's house, and made Zedekiah his brother king over Judah and Jerusalem. [11] Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. [12] He did that which was evil in YHWH his Elohim's sight. He didn't humble himself before Jeremiah the prophet speaking from YHWH's mouth. [13] He also rebelled against King Nebuchadnezzar, who had made him swear by Elohim; but he stiffened his neck, and hardened his heart against turning to YHWH, the Elohim of Israel. [14] Moreover all the chiefs of the priests and the people trespassed very greatly after all the abominations of the nations; and they polluted YHWH's house which he had made kodesh in Jerusalem. [15] YHWH, the Elohim of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people and on his dwelling place; [16] but they mocked the messengers of Elohim, despised his words, and scoffed at his prophets, until YHWH's wrath arose against his people, until there was no remedy. [17] Therefore he brought on them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm. He gave them all into his hand. [18] All the vessels of Elohim's house, great and small, and the treasures of YHWH's house, and the treasures of the king and of his princes, all these he brought to Babylon. [19] They burnt Elohim's house, broke down the wall of Jerusalem, burnt

all its palaces with fire, and destroyed all of its valuable vessels. [20] He carried those who had escaped from the sword away to Babylon, and they were servants to him and his sons until the reign of the kingdom of Persia, [21] to fulfil YHWH's word by Jeremiah's mouth, until the land had enjoyed its Shabbats. As long as it lay desolate, it kept Shabbat, to fulfil seventy years. [22] Now in the first year of Cyrus king of Persia, that YHWH's word by the mouth of Jeremiah might be accomplished, YHWH stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, [23] "Cyrus king of Persia says, 'YHWH, the Elohim of heaven, has given all the kingdoms of the earth to me; and he has commanded me to build him a house in Jerusalem, which is in Judah. Whoever there is amongst you of all his people, YHWH his Elohim be with him, and let him go up.'"

Ezra

Chapter 1

1 Now in the first year of Cyrus king of Persia, that YHWH's word by Jeremiah's mouth might be accomplished,
YHWH stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom,
and put it also in writing, saying 2 "Cyrus king of Persia says, 'YHWH, the Elohim of heaven, has given me all
the kingdoms of the earth; and he has commanded me to build him a house in Jerusalem, which is in Judah. 3
Whoever there is amongst you of all his people, may his Elohim be with him, and let him go up to Jerusalem,
which is in Judah, and build the house of YHWH, the Elohim of Israel (he is Elohim), which is in Jerusalem. 4
Whoever is left, in any place where he lives, let the men of his place help him with silver, with gold, with goods,
and with animals, in addition to the free will offering for Elohim's house which is in Jerusalem.'" 5 Then the
heads of fathers' households of Judah and Benjamin, the priests and the Levites, all whose spirit Elohim had
stirred to go up, rose up to build YHWH's house which is in Jerusalem. 6 All those who were around them
strengthened their hands with vessels of silver, with gold, with goods, with animals, and with precious things, in
addition to all that was willingly offered. 7 Also Cyrus the king brought out the vessels of YHWH's house, which
Nebuchadnezzar had brought out of Jerusalem, and had put in the house of his gods; 8 even those, Cyrus king
of Persia brought out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince
of Judah. 9 This is the number of them: thirty platters of gold, one thousand platters of silver, twenty-nine knives,
10 thirty bowls of gold, four hundred and ten silver bowls of a second kind, and one thousand other vessels. 11 All
the vessels of gold and of silver were five thousand and four hundred. Sheshbazzar brought all these up when
the captives were brought up from Babylon to Jerusalem.

Chapter 2

1 Now these are the children of the province who went up out of the captivity of those who had been carried
away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem
and Judah, everyone to his city; 2 who came with Zerubbabel, Yeshua, Nehemiah, Seraiah, Reelaiah, Mordecai,
Bilshan, Mispar, Bigvai, Rehum, and Baanah. The number of the men of the people of Israel: 3 The children of
Parosh, two thousand and one hundred and seventy-two. 4 The children of Shephatiah, three hundred and
seventy-two. 5 The children of Arah, seven hundred and seventy-five. 6 The children of Pahathmoab, of the
children of Yeshua and Joab, two thousand and eight hundred and twelve. 7 The children of Elam, one
thousand and two hundred and fifty-four. 8 The children of Zattu, nine hundred and forty-five. 9 The children of
Zaccai, seven hundred and sixty. 10 The children of Bani, six hundred and forty-two. 11 The children of Bebai, six
hundred and twenty-three. 12 The children of Azgad, one thousand and two hundred and twenty-two. 13 The
children of Adonikam, six hundred and sixty-six. 14 The children of Bigvai, two thousand and fifty-six. 15 The
children of Adin, four hundred and fifty-four. 16 The children of Ater, of Hezekiah, ninety-eight. 17 The children of
Bezai, three hundred and twenty-three. 18 The children of Jorah, one hundred and twelve. 19 The children of
Hashum, two hundred and twenty-three. 20 The children of Gibbar, ninety-five. 21 The children of Bethlehem, one
hundred and twenty-three. 22 The men of Netophah, fifty-six. 23 The men of Anathoth, one hundred and
twenty-eight. 24 The children of Azmaveth, forty-two. 25 The children of Kiriath Arim, Chephirah, and Beeroth,
seven hundred and forty-three. 26 The children of Ramah and Geba, six hundred and twenty-one. 27 The men of
Michmas, one hundred and twenty-two. 28 The men of Bethel and Ai, two hundred and twenty-three. 29 The
children of Nebo, fifty-two. 30 The children of Magbish, one hundred and fifty-six. 31 The children of the other
Elam, one thousand and two hundred and fifty-four. 32 The children of Harim, three hundred and twenty. 33 The
children of Lod, Hadid, and Ono, seven hundred and twenty-five. 34 The children of Jericho, three hundred and
forty-five. 35 The children of Senaah, three thousand and six hundred and thirty. 36 The priests: the children of
Jedaiah, of the house of Yeshua, nine hundred and seventy-three. 37 The children of Immer, one thousand and
fifty-two. 38 The children of Pashhur, one thousand and two hundred and forty-seven. 39 The children of Harim,

one thousand and seventeen. [40] The Levites: the children of Yeshua and Kadmiel, of the children of Hodaviah, seventy-four. [41] The singers: the children of Asaph, one hundred and twenty-eight. [42] The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all one hundred and thirty-nine. [43] The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth, [44] the children of Keros, the children of Siaha, the children of Padon, [45] the children of Lebanah, the children of Hagabah, the children of Akkub, [46] the children of Hagab, the children of Shamlai, the children of Hanan, [47] the children of Giddel, the children of Gahar, the children of Reaiah, [48] the children of Rezin, the children of Nekoda, the children of Gazzam, [49] the children of Uzza, the children of Paseah, the children of Besai, [50] the children of Asnah, the children of Meunim, the children of Nephisim, [51] the children of Bakbuk, the children of Hakupha, the children of Harhur, [52] the children of Bazluth, the children of Mehida, the children of Harsha, [53] the children of Barkos, the children of Sisera, the children of Temah, [54] the children of Neziah, the children of Hatipha. [55] The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda, [56] the children of Jaalah, the children of Darkon, the children of Giddel, [57] the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, the children of Ami. [58] All the temple servants, and the children of Solomon's servants, were three hundred and ninety-two. [59] These were those who went up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer; but they could not show their fathers' houses and their offspring, whether they were of Israel: [60] the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred and fifty-two. [61] Of the children of the priests: the children of Habaiah, the children of Hakkoz, and the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name. [62] These sought their place amongst those who were registered by genealogy, but they were not found; therefore they were deemed disqualified and removed from the priesthood. [63] The governor told them that they should not eat of the most kodesh things until a priest stood up to serve with Urim and with Thummim. [64] The whole assembly together was forty-two thousand and three hundred and sixty, [65] in addition to their male servants and their female servants, of whom there were seven thousand and three hundred and thirty-seven; and they had two hundred singing men and singing women. [66] Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; [67] their camels, four hundred and thirty-five; their donkeys, six thousand and seven hundred and twenty. [68] Some of the heads of fathers' households, when they came to YHWH's house which is in Jerusalem, offered willingly for Elohim's house to set it up in its place. [69] They gave according to their ability into the treasury of the work sixty-one thousand darics of gold, five thousand minas of silver, and one hundred priests' garments. [70] So the priests and the Levites, with some of the people, the singers, the gatekeepers, and the temple servants, lived in their cities, and all Israel in their cities.

Chapter 3

[1] When the seventh month had come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. [2] Then Yeshua the son of Jozadak stood up with his brothers the priests and Zerubbabel the son of Shealtiel and his relatives, and built the altar of the Elohim of Israel, to offer burnt offerings on it, as it is written in the law of Moses the man of Elohim. [3] In spite of their fear because of the peoples of the surrounding lands, they set the altar on its base; and they offered burnt offerings on it to YHWH, even burnt offerings morning and evening. [4] They kept the Chag HaSukkot, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required; [5] and afterward the continual burnt offering, the offerings of the new moons, of all the set feasts of YHWH that were consecrated, and of everyone who willingly offered a free will offering to YHWH. [6] From the first day of the seventh month, they began to offer burnt offerings to YHWH; but the foundation of YHWH's temple was not yet laid. [7] They also gave money to the masons and to the carpenters. They also gave food, drink, and oil to the people of Sidon and Tyre to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant that they had from Cyrus King of Persia. [8] Now in the second year of their coming to Elohim's house at Jerusalem, in

the second month, Zerubbabel the son of Shealtiel, Yeshua the son of Jozadak, and the rest of their brothers the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began the work and appointed the Levites, from twenty years old and upward, to have the oversight of the work of YHWH's house. [9] Then Yeshua stood with his sons and his brothers, Kadmiel and his sons, the sons of Judah, together to have the oversight of the workmen in Elohim's house: the sons of Henadad, with their sons and their brothers the Levites. [10] When the builders laid the foundation of YHWH's temple, they set the priests in their vestments with trumpets, with the Levites the sons of Asaph with cymbals, to praise YHWH, according to the directions of David king of Israel. [11] They sang to one another in praising and giving thanks to YHWH, "For he is good, for his chesed endures forever towards Israel." All the people shouted with a great shout, when they praised YHWH, because the foundation of YHWH's house had been laid. [12] But many of the priests and Levites and heads of fathers' households, the old men who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. Many also shouted aloud for joy, [13] so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard far away.

Chapter 4

[1] Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to YHWH, the Elohim of Israel, [2] they came near to Zerubbabel, and to the heads of fathers' households, and said to them, "Let us build with you, for we seek your Elohim as you do; and we have been sacrificing to him since the days of Esar Haddon king of Assyria, who brought us up here." [3] But Zerubbabel, Yeshua, and the rest of the heads of fathers' households of Israel said to them, "You have nothing to do with us in building a house to our Elohim; but we ourselves together will build to YHWH, the Elohim of Israel, as King Cyrus the king of Persia has commanded us." [4] Then the people of the land weakened the hands of the people of Judah, and troubled them in building. [5] They hired counsellors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. [6] In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem. [7] In the days of Artaxerxes, Bishlam, Mithredath, Tabeel, and the rest of his companions wrote to Artaxerxes king of Persia; and the writing of the letter was written in Syrian and delivered in the Syrian language. [8] Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows. [9] Then Rehum the chancellor, Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the Dehaites, the Elamites, [10] and the rest of the nations whom the great and noble Osnappar brought over and settled in the city of Samaria, and in the rest of the country beyond the River, and so forth, wrote. [11] This is the copy of the letter that they sent: i To King Artaxerxes, from your servants, the people beyond the River. [12] Be it known to the king that the Yehudim who came up from you have come to us to Jerusalem. They are building the rebellious and bad city, and have finished the walls and repaired the foundations. [13] Be it known now to the king that if this city is built and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful to the kings. [14] Now because we eat the salt of the palace and it is not appropriate for us to see the king's dishonour, therefore we have sent and informed the king, [15] that search may be made in the book of the records of your fathers. You will see in the book of the records, and know that this city is a rebellious city, and hurtful to kings and provinces, and that they have started rebellions within it in the past. That is why this city was destroyed. [16] We inform the king that if this city is built and the walls finished, then you will have no possession beyond the River. [17] Then the king sent an answer to Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions who live in Samaria, and in the rest of the country beyond the River: i Peace. [18] The letter which you sent to us has been plainly read before me. [19] I decreed, and search has been made, and it was found that this city has made insurrection against kings in the past, and that rebellion and revolts have been made in it. [20] There have also been mighty kings over Jerusalem who have ruled over all the country beyond the River; and tribute,

custom, and toll was paid to them. [21] Make a decree now to cause these men to cease, and that this city not be built until a decree is made by me. [22] Be careful that you not be slack doing so. Why should damage grow to the hurt of the kings? [23] Then when the copy of King Artaxerxes' letter was read before Rehum, Shimshai the scribe, and their companions, they went in haste to Jerusalem to the Yehudim, and made them to cease by force of arms. [24] Then work stopped on Elohim's house which is at Jerusalem. It stopped until the second year of the reign of Darius king of Persia.

Chapter 5

[1] Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Yehudim who were in Judah and Jerusalem. They prophesied to them in the name of the Elohim of Israel. [2] Then Zerubbabel the son of Shealtiel, and Yeshua the son of Jozadak rose up and began to build Elohim's house which is at Jerusalem; and with them were the prophets of Elohim, helping them. [3] At the same time Tattenai, the governor beyond the River, came to them, with Shetharbozenai and their companions, and asked them, "Who gave you a decree to build this house and to finish this wall?" [4] They also asked for the names of the men who were making this building. [5] But the eye of their Elohim was on the elders of the Yehudim, and they didn't make them cease until the matter should come to Darius, and an answer should be returned by letter concerning it. [6] The copy of the letter that Tattenai, the governor beyond the River, and Shetharbozenai, and his companions the Apharsachites who were beyond the River, sent to Darius the king follows. [7] They sent a letter to him, in which was written: i To Darius the king, all peace. [8] Be it known to the king that we went into the province of Judah, to the house of the great Elohim, which is being built with great stones and timber is laid in the walls. This work goes on with diligence and prospers in their hands. [9] Then we asked those elders, and said to them thus, "Who gave you a decree to build this house, and to finish this wall?" [10] We asked them their names also, to inform you that we might write the names of the men who were at their head. [11] Thus they returned us answer, saying, "We are the servants of the Elohim of heaven and earth and are building the house that was built these many years ago, which a great king of Israel built and finished. [12] But after our fathers had provoked the Elohim of heaven to wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon. [13] But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of Elohim. [14] The gold and silver vessels of Elohim's house, which Nebuchadnezzar took out of the temple that was in Jerusalem and brought into the temple of Babylon, those Cyrus the king also took out of the temple of Babylon, and they were delivered to one whose name was Sheshbazzar, whom he had made governor. [15] He said to him, 'Take these vessels, go, put them in the temple that is in Jerusalem, and let Elohim's house be built in its place.' [16] Then the same Sheshbazzar came and laid the foundations of Elohim's house which is in Jerusalem. Since that time even until now it has been being built, and yet it is not completed. [17] Now therefore, if it seems good to the king, let a search be made in the king's treasure house, which is there at Babylon, whether it is so that a decree was made by Cyrus the king to build this house of Elohim at Jerusalem; and let the king send his pleasure to us concerning this matter."

Chapter 6

[1] Then Darius the king made a decree, and the house of the archives, where the treasures were laid up in Babylon, was searched. [2] A scroll was found at Achmetha, in the palace that is in the province of Media, and in it this was written for a record: [3] In the first year of Cyrus the king, Cyrus the king made a decree: Concerning Elohim's house at Jerusalem, let the house be built, the place where they offer sacrifices, and let its foundations be strongly laid, with its height sixty cubits and its width sixty cubits; [4] with three courses of great stones and a course of new timber. Let the expenses be given out of the king's house. [5] Also let the gold and silver vessels of Elohim's house, which Nebuchadnezzar took out of the temple which is at Jerusalem and brought to Babylon, be restored and brought again to the temple which is at Jerusalem, everything to its place. You shall put them in Elohim's house. [6] Now therefore, Tattenai, governor beyond the River, Shetharbozenai, and your companions

the Apharsachites, who are beyond the River, you must stay far from there. [7] Leave the work of this house of Elohim alone; let the governor of the Yehudim and the elders of the Yehudim build this house of Elohim in its place. [8] Moreover I make a decree regarding what you shall do for these elders of the Yehudim for the building of this house of Elohim: that of the king's goods, even of the tribute beyond the River, expenses must be given with all diligence to these men, that they not be hindered. [9] That which they have need of, including young bulls, rams, and lambs, for burnt offerings to the Elohim of heaven; also wheat, salt, wine, and oil, according to the word of the priests who are at Jerusalem, let it be given them day by day without fail, [10] that they may offer sacrifices of pleasant aroma to the Elohim of heaven, and pray for the life of the king and of his sons. [11] I have also made a decree that whoever alters this message, let a beam be pulled out from his house, and let him be lifted up and fastened on it; and let his house be made a dunghill for this. [12] May the Elohim who has caused his name to dwell there overthrow all kings and peoples who stretch out their hand to alter this, to destroy this house of Elohim which is at Jerusalem. I Darius have made a decree. Let it be done with all diligence. [13] Then Tattenai, the governor beyond the River, Shetharbozenai, and their companions did accordingly with all diligence, because Darius the king had sent a decree. [14] The elders of the Yehudim built and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They built and finished it, according to the mitzvah of the Elohim of Israel, and according to the decree of Cyrus, Darius, and Artaxerxes king of Persia. [15] This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. [16] The children of Israel, the priests, the Levites, and the rest of the children of the captivity, kept the dedication of this house of Elohim with joy. [17] They offered at the dedication of this house of Elohim one hundred bulls, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve male goats, according to the number of the tribes of Israel. [18] They set the priests in their divisions and the Levites in their courses, for the service of Elohim which is at Jerusalem, as it is written in the book of Moses. [19] The children of the captivity kept the Pesach on the fourteenth day of the first month. [20] Because the priests and the Levites had purified themselves together, all of them were pure. They killed the Pesach for all the children of the captivity, for their brothers the priests, and for themselves. [21] The children of Israel who had returned out of the captivity, and all who had separated themselves to them from the filthiness of the nations of the land to seek YHWH, the Elohim of Israel, ate, [22] and kept the Chag HaMatzot seven days with joy; because YHWH had made them joyful, and had turned the heart of the king of Assyria to them, to strengthen their hands in the work of Elohim, the Elohim of Israel's house.

Chapter 7

[1] Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, [2] the son of Shallum, the son of Zadok, the son of Ahitub, [3] the son of Amariah, the son of Azariah, the son of Meraioth, [4] the son of Zerahiah, the son of Uzzi, the son of Bukki, [5] the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest— [6] this Ezra went up from Babylon. He was a skilled scribe in the law of Moses, which YHWH, the Elohim of Israel, had given; and the king granted him all his request, according to YHWH his Elohim's hand on him. [7] Some of the children of Israel, including some of the priests, the Levites, the singers, the gatekeepers, and the temple servants went up to Jerusalem in the seventh year of Artaxerxes the king. [8] He came to Jerusalem in the fifth month, which was in the seventh year of the king. [9] For on the first day of the first month he began to go up from Babylon; and on the first day of the fifth month he came to Jerusalem, according to the good hand of his Elohim on him. [10] For Ezra had set his heart to seek YHWH's law, and to do it, and to teach statutes and ordinances in Israel. [11] Now this is the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, even the scribe of the words of YHWH's mitzvot, and of his statutes to Israel: [12] Artaxerxes, king of kings, To Ezra the priest, the scribe of the law of the perfect Elohim of heaven. Now [13] I make a decree that all those of the people of Israel and their priests and the Levites in my realm, who intend of their own free will to go to Jerusalem, go with you. [14] Because you are sent by the king and his seven counsellors to enquire concerning Judah and Jerusalem, according to the law of your

Elohim which is in your hand, [15] and to carry the silver and gold, which the king and his counsellors have freely offered to the Elohim of Israel, whose habitation is in Jerusalem, [16] and all the silver and gold that you will find in all the province of Babylon, with the free will offering of the people and of the priests, offering willingly for the house of their Elohim which is in Jerusalem. [17] Therefore you shall with all diligence buy with this money bulls, rams, and lambs with their meal offerings and their drink offerings, and shall offer them on the altar of the house of your Elohim which is in Jerusalem. [18] Whatever seems good to you and to your brothers to do with the rest of the silver and the gold, do that according to the will of your Elohim. [19] The vessels that are given to you for the service of the house of your Elohim, deliver before the Elohim of Jerusalem. [20] Whatever more will be needed for the house of your Elohim, which you may have occasion to give, give it out of the king's treasure house. [21] I, even I, Artaxerxes the king, make a decree to all the treasurers who are beyond the River, that whatever Ezra the priest, the scribe of the law of the Elohim of heaven, requires of you, it shall be done with all diligence, [22] up to one hundred talents of silver, and to one hundred cors of wheat, and to one hundred baths of wine, and to one hundred baths of oil, and salt without prescribing how much. [23] Whatever is commanded by the Elohim of heaven, let it be done exactly for the house of the Elohim of heaven; for why should there be wrath against the realm of the king and his sons? [24] Also we inform you that it shall not be lawful to impose tribute, custom, or toll on any of the priests, Levites, singers, gatekeepers, temple servants, or labourers of this house of Elohim. [25] You, Ezra, according to the wisdom of your Elohim that is in your hand, appoint magistrates and judges who may judge all the people who are beyond the River, who all know the laws of your Elohim; and teach him who doesn't know them. [26] Whoever will not do the law of your Elohim and the law of the king, let judgement be executed on him with all diligence, whether it is to death, or to banishment, or to confiscation of goods, or to imprisonment. [27] Blessed be YHWH, the Elohim of our fathers, who has put such a thing as this in the king's heart, to beautify YHWH's house which is in Jerusalem; [28] and has extended chesed to me before the king and his counsellors, and before all the king's mighty princes. I was strengthened according to YHWH my Elohim's hand on me, and I gathered together chief men out of Israel to go up with me.

Chapter 8

[1] Now these are the heads of their fathers' households, and this is the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king: [2] Of the sons of Phinehas, Gershom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattush. [3] Of the sons of Shecaniah, of the sons of Parosh, Zechariah; and with him were listed by genealogy of the males one hundred and fifty. [4] Of the sons of Pahathmoab, Eliehoenai the son of Zerahiah; and with him two hundred males. [5] Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males. [6] Of the sons of Adin, Ebed the son of Jonathan; and with him fifty males. [7] Of the sons of Elam, Jeshaiah the son of Athaliah; and with him seventy males. [8] Of the sons of Shephatiah, Zebadiah the son of Michael; and with him eighty males. [9] Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred and eighteen males. [10] Of the sons of Shelomith, the son of Josiphiah; and with him one hundred and sixty males. [11] Of the sons of Bebai, Zechariah the son of Bebai; and with him twenty-eight males. [12] Of the sons of Azgad, Johanan the son of Hakkatan; and with him one hundred and ten males. [13] Of the sons of Adonikam, who were the last, their names are: Eliphelet, Jeuel, and Shemaiah; and with them sixty males. [14] Of the sons of Bigvai, Uthai and Zabbud; and with them seventy males. [15] I gathered them together to the river that runs to Ahava; and there we encamped three days. Then I looked around at the people and the priests, and found there were none of the sons of Levi. [16] Then I sent for Eliezer, for Ariel, for Shemaiah, for Elnathan, for Jarib, for Elnathan, for Nathan, for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, who were teachers. [17] I sent them out to Iddo the chief at the place Casiphia; and I told them what they should tell Iddo and his brothers the temple servants at the place Casiphia, that they should bring to us ministers for the house of our Elohim. [18] According to the good hand of our Elohim on us they brought us a man of discretion, of the sons of Mahli, the son of Levi, the son of Israel, namely Sherebiah, with his sons and his brothers, eighteen; [19] and Hashabiah, and with him Jeshaiah of the sons of Merari, his brothers and their sons, twenty; [20] and of the

temple servants, whom David and the princes had given for the service of the Levites, two hundred and twenty temple servants. All of them were mentioned by name. [21] Then I proclaimed a fast there at the river Ahava, that we might humble ourselves before our Elohim, to seek from him a straight way for us, for our little ones, and for all our possessions. [22] For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy on the way, because we had spoken to the king, saying, “The hand of our Elohim is on all those who seek him, for good; but his power and his wrath is against all those who forsake him.” [23] So we fasted and begged our Elohim for this, and he granted our request. [24] Then I set apart twelve of the chiefs of the priests, even Sherebiah, Hashabiah, and ten of their brothers with them, [25] and weighed to them the silver, the gold, and the vessels, even the offering for the house of our Elohim, which the king, his counsellors, his princes, and all Israel there present, had offered. [26] I weighed into their hand six hundred and fifty talents of silver, one hundred talents of silver vessels, one hundred talents of gold, [27] twenty bowls of gold weighing one thousand darics, and two vessels of fine bright bronze, precious as gold. [28] I said to them, “You are kodesh to YHWH, and the vessels are kodesh. The silver and the gold are a free will offering to YHWH, the Elohim of your fathers. [29] Watch and keep them until you weigh them before the chiefs of the priests, the Levites, and the princes of the fathers’ households of Israel at Jerusalem, in the rooms of YHWH’s house.” [30] So the priests and the Levites received the weight of the silver, the gold, and the vessels, to bring them to Jerusalem to the house of our Elohim. [31] Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem. The hand of our Elohim was on us, and he delivered us from the hand of the enemy and the bandits by the way. [32] We came to Jerusalem, and stayed there three days. [33] On the fourth day the silver and the gold and the vessels were weighed in the house of our Elohim into the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them were Jozabad the son of Yeshua, and Noadiah the son of Binnui, the Levites. [34] Everything was counted and weighed; and all the weight was written at that time. [35] The children of the captivity, who had come out of exile, offered burnt offerings to the Elohim of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats for a sin offering. All this was a burnt offering to YHWH. [36] They delivered the king’s commissions to the king’s local governors and to the governors beyond the River. So they supported the people and Elohim’s house.

Chapter 9

[1] Now when these things were done, the princes came near to me, saying, “The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands, following their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. [2] For they have taken of their daughters for themselves and for their sons, so that the kodesh offspring have mixed themselves with the peoples of the lands. Yes, the hand of the princes and rulers has been chief in this trespass.” [3] When I heard this thing, I tore my garment and my robe, and pulled the hair out of my head and of my beard, and sat down confounded. [4] Then everyone who trembled at the words of the Elohim of Israel were assembled to me because of the trespass of the exiles; and I sat confounded until the evening offering. [5] At the evening offering I rose up from my humiliation, even with my garment and my robe torn; and I fell on my knees, and spread out my hands to YHWH my Elohim; [6] and I said, “My Elohim, I am ashamed and blush to lift up my face to you, my Elohim, for our iniquities have increased over our head, and our guiltiness has grown up to the heavens. [7] Since the days of our fathers we have been exceedingly guilty to this day; and for our iniquities we, our kings, and our priests have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to confusion of face, as it is this day. [8] Now for a little moment grace has been shown from YHWH our Elohim, to leave us a remnant to escape, and to give us a stake in his kodesh place, that our Elohim may lighten our eyes, and revive us a little in our bondage. [9] For we are bondservants; yet our Elohim has not forsaken us in our bondage, but has extended chesed to us in the sight of the kings of Persia, to revive us, to set up the house of our Elohim, and to repair its ruins, and to give us a wall in Judah and in Jerusalem. [10] “Now, our Elohim, what shall we say after this? For we have forsaken your

mitzvot, [11] which you have commanded by your servants the prophets, saying, ‘The land to which you go to possess is an unclean land through the uncleanness of the peoples of the lands, through their abominations, which have filled it from one end to another with their filthiness. [12] Now therefore don’t give your daughters to their sons. Don’t take their daughters to your sons, nor seek their peace or their prosperity forever, that you may be strong and eat the good of the land, and leave it for an inheritance to your children forever.’ [13] “After all that has come on us for our evil deeds and for our great guilt, since you, our Elohim, have punished us less than our iniquities deserve, and have given us such a remnant, [14] shall we again break your mitzvot, and join ourselves with the peoples that do these abominations? Wouldn’t you be angry with us until you had consumed us, so that there would be no remnant, nor any to escape? [15] YHWH, the Elohim of Israel, you are righteous; for we are left a remnant that has escaped, as it is today. Behold, we are before you in our guiltiness; for no one can stand before you because of this.”

Chapter 10

[1] Now while Ezra prayed and made confession, weeping and casting himself down before Elohim’s house, there was gathered together to him out of Israel a very great assembly of men and women and children; for the people wept very bitterly. [2] Shecaniah the son of Jehiel, one of the sons of Elam, answered Ezra, “We have trespassed against our Elohim, and have married foreign women of the peoples of the land. Yet now there is hope for Israel concerning this thing. [3] Now therefore let’s make a covenant with our Elohim to put away all the wives and those who are born of them, according to the counsel of my adonai and of those who tremble at the mitzvah of our Elohim. Let it be done according to the law. [4] Arise, for the matter belongs to you and we are with you. Be courageous, and do it.” [5] Then Ezra arose, and made the chiefs of the priests, the Levites, and all Israel to swear that they would do according to this word. So they swore. [6] Then Ezra rose up from before Elohim’s house, and went into the room of Jehohanan the son of Eliashib. When he came there, he didn’t eat bread or drink water, for he mourned because of the trespass of the exiles. [7] They made a proclamation throughout Judah and Jerusalem to all the children of the captivity, that they should gather themselves together to Jerusalem; [8] and that whoever didn’t come within three days, according to the counsel of the princes and the elders, all his possessions should be forfeited, and he himself separated from the assembly of the captivity. [9] Then all the men of Judah and Benjamin gathered themselves together to Jerusalem within the three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the wide place in front of Elohim’s house, trembling because of this matter, and because of the great rain. [10] Ezra the priest stood up and said to them, “You have trespassed, and have married foreign women, increasing the guilt of Israel. [11] Now therefore make confession to YHWH, the Elohim of your fathers and do his pleasure. Separate yourselves from the peoples of the land and from the foreign women.” [12] Then all the assembly answered with a loud voice, “We must do as you have said concerning us. [13] But the people are many, and it is a time of much rain, and we are not able to stand outside. This is not a work of one day or two, for we have greatly transgressed in this matter. [14] Now let our princes be appointed for all the assembly, and let all those who are in our cities who have married foreign women come at appointed times, and with them the elders of every city and its judges, until the fierce wrath of our Elohim is turned from us, until this matter is resolved.” [15] Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this; and Meshullam and Shabbethai the Levite helped them. [16] The children of the captivity did so. Ezra the priest, with certain heads of fathers’ households, after their fathers’ houses, and all of them by their names, were set apart; and they sat down in the first day of the tenth month to examine the matter. [17] They finished with all the men who had married foreign women by the first day of the first month. [18] Amongst the sons of the priests there were found who had married foreign women: of the sons of Yeshua, the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah. [19] They gave their hand that they would put away their wives; and being guilty, they offered a ram of the flock for their guilt. [20] Of the sons of Immer: Hanani and Zebadiah. [21] Of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah. [22] Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah. [23] Of the Levites:

Jozabad, Shimei, Kelaiah (also called Kelita), Pethahiah, Judah, and Eliezer. [24] Of the singers: Eliashib. Of the gatekeepers: Shallum, Telem, and Uri. [25] Of Israel: Of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah. [26] Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. [27] Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. [28] Of the sons of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai. [29] Of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth. [30] Of the sons of Pahathmoab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. [31] Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, [32] Benjamin, Malluch, and Shemariah. [33] Of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. [34] Of the sons of Bani: Maadai, Amram, Uel, [35] Benaiah, Bedeiah, Cheluhi, [36] Vaniah, Meremoth, Eliashib, [37] Mattaniah, Mattenai, Jaasu, [38] Bani, Binnui, Shimei, [39] Shelemiah, Nathan, Adaiah, [40] Machnadebai, Shashai, Sharai, [41] Azarel, Shelemiah, Shemariah, [42] Shallum, Amariah, and Joseph. [43] Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Iddo, Joel, and Benaiah. [44] All these had taken foreign wives. Some of them had wives by whom they had children.

Nechemiah

Chapter 1

[1] The words of Nehemiah the son of Hacaliah. Now in the month Kislev, in the twentieth year, as I was in Susa
the palace, [2] Hanani, one of my brothers, came, he and certain men out of Judah; and I asked them about the
Yehudim who had escaped, who were left of the captivity, and concerning Jerusalem. [3] They said to me, “The
remnant who are left of the captivity there in the province are in great affliction and reproach. The wall of
Jerusalem is also broken down, and its gates are burnt with fire.” [4] When I heard these words, I sat down and
wept, and mourned several days; and I fasted and prayed before the Elohim of heaven, [5] and said, “I beg you,
YHWH, the Elohim of heaven, the great and awesome Elohim who keeps covenant and chesed with those who
love him and keep his mitzvot, [6] let your ear now be attentive and your eyes open, that you may listen to the
prayer of your servant which I pray before you at this time, day and night, for the children of Israel your
servants, while I confess the sins of the children of Israel which we have sinned against you. Yes, I and my
father’s house have sinned. [7] We have dealt very corruptly against you, and have not kept the mitzvot, nor the
statutes, nor the ordinances, which you commanded your servant Moses. [8] “Remember, I beg you, the word
that you commanded your servant Moses, saying, ‘If you trespass, I will scatter you amongst the peoples; [9] but
if you return to me, and keep my mitzvot and do them, though your outcasts were in the uttermost part of the
heavens, yet I will gather them from there, and will bring them to the place that I have chosen, to cause my
name to dwell there.’ [10] “Now these are your servants and your people, whom you have redeemed by your great
power and by your strong hand. [11] Adonai, I beg you, let your ear be attentive now to the prayer of your servant,
and to the prayer of your servants who delight to fear your name; and please prosper your servant today, and
grant him mercy in the sight of this man.” Now I was cup bearer to the king.

Chapter 2

[1] In the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, I picked up the
wine, and gave it to the king. Now I had not been sad before in his presence. [2] The king said to me, “Why is
your face sad, since you are not sick? This is nothing else but sorrow of heart.” Then I was very much afraid. [3] I
said to the king, “Let the king live forever! Why shouldn’t my face be sad, when the city, the place of my fathers’
tombs, lies waste, and its gates have been consumed with fire?” [4] Then the king said to me, “What is your
request?” So I prayed to the Elohim of heaven. [5] I said to the king, “If it pleases the king, and if your servant has
found favour in your sight, I ask that you would send me to Judah, to the city of my fathers’ tombs, that I may
build it.” [6] The king said to me (the queen was also sitting by him), “How long will your journey be? When will
you return?” So it pleased the king to send me, and I set a time for him. [7] Moreover I said to the king, “If it
pleases the king, let letters be given me to the governors beyond the River, that they may let me pass through
until I come to Judah; [8] and a letter to Asaph the keeper of the king’s forest, that he may give me timber to make
beams for the gates of the citadel by the temple, for the wall of the city, and for the house that I will occupy.”
The king granted my requests, because of the good hand of my Elohim on me. [9] Then I came to the governors
beyond the River, and gave them the king’s letters. Now the king had sent captains of the army and horsemen
with me. [10] When Sanballat the Horonite and Tobiah the Ammonite servant heard of it, it grieved them
exceedingly, because a man had come to seek the welfare of the children of Israel. [11] So I came to Jerusalem,
and was there three days. [12] I arose in the night, I and a few men with me. I didn’t tell anyone what my Elohim
put into my heart to do for Jerusalem. There wasn’t any animal with me except the animal that I rode on. [13] I
went out by night by the valley gate towards the jackal’s well, then to the dung gate; and I inspected the walls of
Jerusalem, which were broken down, and its gates were consumed with fire. [14] Then I went on to the spring
gate and to the king’s pool, but there was no place for the animal that was under me to pass. [15] Then I went up
in the night by the brook and inspected the wall; and I turned back, and entered by the valley gate, and so
returned. [16] The rulers didn’t know where I went, or what I did. I had not as yet told it to the Yehudim, nor to the

priests, nor to the nobles, nor to the rulers, nor to the rest who did the work. [17] Then I said to them, “You see the bad situation that we are in, how Jerusalem lies waste, and its gates are burnt with fire. Come, let’s build up the wall of Jerusalem, that we won’t be disgraced.” [18] I told them about the hand of my Elohim which was good on me, and also about the king’s words that he had spoken to me. They said, “Let’s rise up and build.” So they strengthened their hands for the good work. [19] But when Sanballat the Horonite, Tobiah the Ammonite servant, and Geshem the Arabian, heard it, they ridiculed us and despised us, and said, “What is this thing that you are doing? Will you rebel against the king?” [20] Then I answered them, and said to them, “The Elohim of heaven will prosper us. Therefore we, his servants, will arise and build; but you have no portion, nor right, nor memorial in Jerusalem.”

Chapter 3

[1] Then Eliashib the high priest rose up with his brothers the priests, and they built the sheep gate. They sanctified it, and set up its doors. They sanctified it even to the tower of Hammeah, to the tower of Hananel. [2] Next to him the men of Jericho built. Next to them Zaccur the son of Imri built. [3] The sons of Hassenaah built the fish gate. They laid its beams, and set up its doors, its bolts, and its bars. [4] Next to them, Meremoth the son of Uriah, the son of Hakkoz made repairs. Next to them, Meshullam the son of Berechiah, the son of Meshezabel made repairs. Next to them, Zadok the son of Baana made repairs. [5] Next to them, the Tekoites made repairs; but their nobles didn’t put their necks to Adonai’s work. [6] Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the old gate. They laid its beams and set up its doors, its bolts, and its bars. [7] Next to them, Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, repaired the residence of the governor beyond the River. [8] Next to him, Uzziel the son of Harhaiah, goldsmiths, made repairs. Next to him, Hananiah, one of the perfumers, made repairs, and they fortified Jerusalem even to the wide wall. [9] Next to them, Rephaiah the son of Hur, the ruler of half the district of Jerusalem, made repairs. [10] Next to them, Jedaiah the son of Harumaph made repairs across from his house. Next to him, Hattush the son of Hashabneiah made repairs. [11] Malchijah the son of Harim and Hasshub the son of Pahathmoab repaired another portion and the tower of the furnaces. [12] Next to him, Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters made repairs. [13] Hanun and the inhabitants of Zanoah repaired the valley gate. They built it, and set up its doors, its bolts, and its bars, and one thousand cubits of the wall to the dung gate. [14] Malchijah the son of Rechab, the ruler of the district of Beth Haccherem, repaired the dung gate. He built it, and set up its doors, its bolts, and its bars. [15] Shallun the son of Colhozeh, the ruler of the district of Mizpah, repaired the spring gate. He built it, covered it, and set up its doors, its bolts, and its bars; and he repaired the wall of the pool of Shelah by the king’s garden, even to the stairs that go down from David’s city. [16] After him, Nehemiah the son of Azbuk, the ruler of half the district of Beth Zur, made repairs to the place opposite the tombs of David, and to the pool that was made, and to the house of the mighty men. [17] After him, the Levites—Rehum the son of Bani made repairs. Next to him, Hashabiah, the ruler of half the district of Keilah, made repairs for his district. [18] After him, their brothers, Bavvai the son of Henadad, the ruler of half the district of Keilah made repairs. [19] Next to him, Ezer the son of Yeshua, the ruler of Mizpah, repaired another portion across from the ascent to the armoury at the turning of the wall. [20] After him, Baruch the son of Zabbai earnestly repaired another portion, from the turning of the wall to the door of the house of Eliashib the high priest. [21] After him, Meremoth the son of Uriah the son of Hakkoz repaired another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. [22] After him, the priests, the men of the surrounding area made repairs. [23] After them, Benjamin and Hasshub made repairs across from their house. After them, Azariah the son of Maaseiah the son of Ananiah made repairs beside his own house. [24] After him, Binnui the son of Henadad repaired another portion, from the house of Azariah to the turning of the wall, and to the corner. [25] Palal the son of Uzai made repairs opposite the turning of the wall, and the tower that stands out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh made repairs. [26] (Now the temple servants lived in Ophel, to the place opposite the water gate towards the east, and the tower that stands out.) [27]

After him the Tekoites repaired another portion, opposite the great tower that stands out, and to the wall of Ophel. [28] Above the horse gate, the priests made repairs, everyone across from his own house. [29] After them, Zadok the son of Immer made repairs across from his own house. After him, Shemaiah the son of Shecaniah, the keeper of the east gate, made repairs. [30] After him, Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another portion. After him, Meshullam the son of Berechiah made repairs across from his room. [31] After him, Malchijah, one of the goldsmiths to the house of the temple servants, and of the merchants, made repairs opposite the gate of Hammiphkad and to the ascent of the corner. [32] Between the ascent of the corner and the sheep gate, the goldsmiths and the merchants made repairs.

Chapter 4

[1] But when Sanballat heard that we were building the wall, he was angry, and was very indignant, and mocked the Yehudim. [2] He spoke before his brothers and the army of Samaria, and said, “What are these feeble Yehudim doing? Will they fortify themselves? Will they sacrifice? Will they finish in a day? Will they revive the stones out of the heaps of rubbish, since they are burnt?” [3] Now Tobiah the Ammonite was by him, and he said, “What they are building, if a fox climbed up it, he would break down their stone wall.” [4] “Hear, our Elohim, for we are despised. Turn back their reproach on their own head. Give them up for a plunder in a land of captivity. [5] Don’t cover their iniquity. Don’t let their sin be blotted out from before you; for they have insulted the builders.” [6] So we built the wall; and all the wall was joined together to half its height, for the people had a mind to work. [7] But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be filled, they were very angry; [8] and they all conspired together to come and fight against Jerusalem, and to cause confusion amongst us. [9] But we made our prayer to our Elohim, and set a watch against them day and night because of them. [10] Judah said, “The strength of the bearers of burdens is fading and there is much rubble, so that we are not able to build the wall.” [11] Our adversaries said, “They will not know or see, until we come in amongst them and kill them, and cause the work to cease.” [12] When the Yehudim who lived by them came, they said to us ten times from all places, “Wherever you turn, they will attack us.” [13] Therefore I set guards in the lowest parts of the space behind the wall, in the open places. I set the people by family groups with their swords, their spears, and their bows. [14] I looked, and rose up, and said to the nobles, to the rulers, and to the rest of the people, “Don’t be afraid of them! Remember Adonai, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your houses.” [15] When our enemies heard that it was known to us, and Elohim had brought their counsel to nothing, all of us returned to the wall, everyone to his work. [16] From that time forth, half of my servants did the work, and half of them held the spears, the shields, the bows, and the coats of mail; and the rulers were behind all the house of Judah. [17] Those who built the wall, and those who bore burdens loaded themselves; everyone with one of his hands did the work, and with the other held his weapon. [18] Amongst the builders, everyone wore his sword at his side, and so built. He who sounded the trumpet was by me. [19] I said to the nobles, and to the rulers and to the rest of the people, “The work is great and widely spread out, and we are separated on the wall, far from one another. [20] Wherever you hear the sound of the trumpet, rally there to us. Our Elohim will fight for us.” [21] So we did the work. Half of the people held the spears from the rising of the morning until the stars appeared. [22] Likewise at the same time I said to the people, “Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labour in the day.” [23] So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me took off our clothes. Everyone took his weapon to the water.

Chapter 5

[1] Then there arose a great cry of the people and of their wives against their brothers the Yehudim. [2] For there were some who said, “We, our sons and our daughters, are many. Let us get grain, that we may eat and live.” [3] There were also some who said, “We are mortgaging our fields, our vineyards, and our houses. Let us get

grain, because of the famine.” [4] There were also some who said, “We have borrowed money for the king’s tribute using our fields and our vineyards as collateral. [5] Yet now our flesh is as the flesh of our brothers, our children as their children. Behold, we bring our sons and our daughters into bondage to be servants, and some of our daughters have been brought into bondage. It is also not in our power to help it, because other men have our fields and our vineyards.” [6] I was very angry when I heard their cry and these words. [7] Then I consulted with myself, and contended with the nobles and the rulers, and said to them, “You exact usury, everyone of his brother.” I held a great assembly against them. [8] I said to them, “We, after our ability, have redeemed our brothers the Yehudim that were sold to the nations; and would you even sell your brothers, and should they be sold to us?” Then they held their peace, and found not a word to say. [9] Also I said, “The thing that you do is not good. Shouldn’t you walk in the fear of our Elohim because of the reproach of the nations, our enemies? [10] I likewise, my brothers and my servants, lend them money and grain. Please let us stop this usury. [11] Please restore to them, even today, their fields, their vineyards, their olive groves, and their houses, also the hundredth part of the money, and of the grain, the new wine, and the oil, that you are charging them.” [12] Then they said, “We will restore them, and will require nothing of them. We will do so, even as you say.” Then I called the priests, and took an oath of them, that they would do according to this promise. [13] Also I shook out my lap, and said, “So may Elohim shake out every man from his house, and from his labour, that doesn’t perform this promise; even may he be shaken out and emptied like this.” All the assembly said, “Amen,” and praised YHWH. The people did according to this promise. [14] Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, that is, twelve years, I and my brothers have not eaten the bread of the governor. [15] But the former governors who were before me were supported by the people, and took bread and wine from them, plus forty shekels of silver; yes, even their servants ruled over the people, but I didn’t do so, because of the fear of Elohim. [16] Yes, I also continued in the work of this wall. We didn’t buy any land. All my servants were gathered there to the work. [17] Moreover there were at my table, of the Yehudim and the rulers, one hundred and fifty men, in addition to those who came to us from amongst the nations that were around us. [18] Now that which was prepared for one day was one ox and six choice sheep. Also fowls were prepared for me, and once in ten days a store of all sorts of wine. Yet for all this, I didn’t demand the governor’s pay, because the bondage was heavy on this people. [19] Remember me, my Elohim, for all the good that I have done for this people.

Chapter 6

[1] Now when it was reported to Sanballat, Tobiah, Geshem the Arabian, and to the rest of our enemies that I had built the wall, and that there was no breach left in it (though even to that time I had not set up the doors in the gates), [2] Sanballat and Geshem sent to me, saying, “Come! Let’s meet together in the villages in the plain of Ono.” But they intended to harm me. [3] I sent messengers to them, saying, “I am doing a great work, so that I can’t come down. Why should the work cease while I leave it and come down to you?” [4] They sent to me four times like this; and I answered them the same way. [5] Then Sanballat sent his servant to me the same way the fifth time with an open letter in his hand, [6] in which was written, “It is reported amongst the nations, and Gashmu says it, that you and the Yehudim intend to rebel. Because of that, you are building the wall. You would be their king, according to these words. [7] You have also appointed prophets to proclaim of you at Jerusalem, saying, ‘There is a king in Judah!’ Now it will be reported to the king according to these words. Come now therefore, and let’s take counsel together.” [8] Then I sent to him, saying, “There are no such things done as you say, but you imagine them out of your own heart.” [9] For they all would have made us afraid, saying, “Their hands will be weakened from the work, that it not be done.” But now, strengthen my hands. [10] I went to the house of Shemaiah the son of Delaiah the son of Mehetabel, who was shut in at his home; and he said, “Let us meet together in Elohim’s house, within the temple, and let’s shut the doors of the temple; for they will come to kill you. Yes, in the night they will come to kill you.” [11] I said, “Should a man like me flee? Who is there that, being such as I, would go into the temple to save his life? I will not go in.” [12] I discerned, and behold, Elohim had not

sent him, but he pronounced this prophecy against me. Tobiah and Sanballat had hired him. [13] He was hired so that I would be afraid, do so, and sin, and that they might have material for an evil report, that they might reproach me. [14] “Remember, my Elohim, Tobiah and Sanballat according to these their works, and also the prophetess Noadiah and the rest of the prophets that would have put me in fear.” [15] So the wall was finished in the twenty-fifth day of Elul, in fifty-two days. [16] When all our enemies heard of it, all the nations that were around us were afraid, and they lost their confidence; for they perceived that this work was done by our Elohim. [17] Moreover in those days the nobles of Judah sent many letters to Tobiah, and Tobiah’s letters came to them. [18] For there were many in Judah sworn to him because he was the son-in-law of Shecaniah the son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah as wife. [19] Also they spoke of his good deeds before me, and reported my words to him. Tobiah sent letters to put me in fear.

Chapter 7

[1] Now when the wall was built and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed, [2] I put my brother Hanani, and Hananiah the governor of the fortress, in charge of Jerusalem; for he was a faithful man and feared Elohim above many. [3] I said to them, “Don’t let the gates of Jerusalem be opened until the sun is hot; and while they stand guard, let them shut the doors, and you bar them; and appoint watches of the inhabitants of Jerusalem, everyone in his watch, with everyone near his house.” [4] Now the city was wide and large; but the people were few therein, and the houses were not built. [5] My Elohim put into my heart to gather together the nobles, and the rulers, and the people, that they might be listed by genealogy. I found the book of the genealogy of those who came up at the first, and I found this written in it: [6] These are the children of the province who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and to Judah, everyone to his city, [7] who came with Zerubbabel, Yeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah. The number of the men of the people of Israel: [8] The children of Parosh: two thousand and one hundred and seventy-two. [9] The children of Shephatiah: three hundred and seventy-two. [10] The children of Arah: six hundred and fifty-two. [11] The children of Pahathmoab, of the children of Yeshua and Joab: two thousand and eight hundred and eighteen. [12] The children of Elam: one thousand and two hundred and fifty-four. [13] The children of Zattu: eight hundred and forty-five. [14] The children of Zaccai: seven hundred and sixty. [15] The children of Binnui: six hundred and forty-eight. [16] The children of Bebai: six hundred and twenty-eight. [17] The children of Azgad: two thousand and three hundred and twenty-two. [18] The children of Adonikam: six hundred and sixty-seven. [19] The children of Bigvai: two thousand and sixty-seven. [20] The children of Adin: six hundred and fifty-five. [21] The children of Ater: of Hezekiah, ninety-eight. [22] The children of Hashum: three hundred and twenty-eight. [23] The children of Bezai: three hundred and twenty-four. [24] The children of Hariph: one hundred and twelve. [25] The children of Gibeon: ninety-five. [26] The men of Bethlehem and Netophah: one hundred and eighty-eight. [27] The men of Anathoth: one hundred and twenty-eight. [28] The men of Beth Azmaveth: forty-two. [29] The men of Kiriath Jearim, Chephirah, and Beeroth: seven hundred and forty-three. [30] The men of Ramah and Geba: six hundred and twenty-one. [31] The men of Michmas: one hundred and twenty-two. [32] The men of Bethel and Ai: one hundred and twenty-three. [33] The men of the other Nebo: fifty-two. [34] The children of the other Elam: one thousand and two hundred and fifty-four. [35] The children of Harim: three hundred and twenty. [36] The children of Jericho: three hundred and forty-five. [37] The children of Lod, Hadid, and Ono: seven hundred and twenty-one. [38] The children of Senaah: three thousand and nine hundred and thirty. [39] The priests: The children of Jedaiah, of the house of Yeshua: nine hundred and seventy-three. [40] The children of Immer: one thousand and fifty-two. [41] The children of Pashhur: one thousand and two hundred and forty-seven. [42] The children of Harim: one thousand and seventeen. [43] The Levites: the children of Yeshua, of Kadmiel, of the children of Hodevah: seventy-four. [44] The singers: the children of Asaph: one hundred and forty-eight. [45] The gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai: one hundred and thirty-eight. [46] The temple servants: the

children of Ziha, the children of Hasupha, the children of Tabbaoth, [47] the children of Keros, the children of Sia, the children of Padon, [48] the children of Lebana, the children of Hagaba, the children of Salmai, [49] the children of Hanan, the children of Giddel, the children of Gahar, [50] the children of Reaiah, the children of Rezin, the children of Nekoda, [51] the children of Gazzam, the children of Uzza, the children of Paseah, [52] the children of Besai, the children of Meunim, the children of Nephushesim, [53] the children of Bakbuk, the children of Hakupha, the children of Harhur, [54] the children of Bazlith, the children of Mehida, the children of Harsha, [55] the children of Barkos, the children of Sisera, the children of Temah, [56] the children of Neziah, and the children of Hatipha. [57] The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, [58] the children of Jaala, the children of Darkon, the children of Giddel, [59] the children of Shephatiah, the children of Hattil, the children of Pochereth Hazzebaim, and the children of Amon. [60] All the temple servants and the children of Solomon's servants were three hundred and ninety-two. [61] These were those who went up from Tel Melah, Tel Harsha, Cherub, Addon, and Immer; but they could not show their fathers' houses, nor their offspring, whether they were of Israel: [62] The children of Delaiah, the children of Tobiah, the children of Nekoda: six hundred and forty-two. [63] Of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called after their name. [64] These searched for their genealogical records, but couldn't find them. Therefore they were deemed disqualified and removed from the priesthood. [65] The governor told them not to eat of the most kodesh things until a priest stood up to minister with Urim and Thummim. [66] The whole assembly together was forty-two thousand and three hundred and sixty, [67] in addition to their male servants and their female servants, of whom there were seven thousand and three hundred and thirty-seven. They had two hundred and forty-five singing men and singing women. [68] Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; [69] their camels, four hundred and thirty-five; their donkeys, six thousand and seven hundred and twenty. [70] Some from amongst the heads of fathers' households gave to the work. The governor gave to the treasury one thousand darics of gold, fifty basins, and five hundred and thirty priests' garments. [71] Some of the heads of fathers' households gave into the treasury of the work twenty thousand darics of gold, and two thousand and two hundred minas of silver. [72] That which the rest of the people gave was twenty thousand darics of gold, plus two thousand minas of silver, and sixty-seven priests' garments. [73] So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel lived in their cities. When the seventh month had come, the children of Israel were in their cities.

Chapter 8

[1] All the people gathered themselves together as one man into the wide place that was in front of the water gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which YHWH had commanded to Israel. [2] Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month. [3] He read from it before the wide place that was in front of the water gate from early morning until midday, in the presence of the men and the women, and of those who could understand. The ears of all the people were attentive to the book of the law. [4] Ezra the scribe stood on a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam. [5] Ezra opened the book in the sight of all the people (for he was above all the people), and when he opened it, all the people stood up. [6] Then Ezra blessed YHWH, the great Elohim. All the people answered, "Amen, Amen," with the lifting up of their hands. They bowed their heads, and worshipped YHWH with their faces to the ground. [7] Also Yeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stayed in their place. [8] They read in the book, in the law of Elohim, distinctly; and they gave the sense, so that they understood the reading. [9] Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, "Today is kodesh to YHWH your Elohim.

Don’t mourn, nor weep.” For all the people wept when they heard the words of the law. [10] Then he said to them, “Go your way. Eat the fat, drink the sweet, and send portions to him for whom nothing is prepared, for today is kodesh to our Adonai. Don’t be grieved, for the joy of YHWH is your strength.” [11] So the Levites calmed all the people, saying, “Hold your peace, for the day is kodesh. Don’t be grieved.” [12] All the people went their way to eat, to drink, to send portions, and to celebrate, because they had understood the words that were declared to them. [13] On the second day, the heads of fathers’ households of all the people, the priests, and the Levites were gathered together to Ezra the scribe, to study the words of the law. [14] They found written in the law how YHWH had commanded by Moses that the children of Israel should dwell in booths in the feast of the seventh month; [15] and that they should publish and proclaim in all their cities and in Jerusalem, saying, “Go out to the mountain, and get olive branches, branches of wild olive, myrtle branches, palm branches, and branches of thick trees, to make temporary shelters, as it is written.” [16] So the people went out and brought them, and made themselves temporary shelters, everyone on the roof of his house, in their courts, in the courts of Elohim’s house, in the wide place of the water gate, and in the wide place of Ephraim’s gate. [17] All the assembly of those who had come back out of the captivity made temporary shelters and lived in the temporary shelters, for since the days of Joshua the son of Nun to that day the children of Israel had not done so. There was very great gladness. [18] Also day by day, from the first day to the last day, he read in the book of the law of Elohim. They kept the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

Chapter 9

[1] Now in the twenty-fourth day of this month the children of Israel were assembled with fasting, with sackcloth, and dirt on them. [2] The offspring of Israel separated themselves from all foreigners and stood and confessed their sins and the iniquities of their fathers. [3] They stood up in their place, and read in the book of the law of YHWH their Elohim a fourth part of the day; and a fourth part they confessed and worshipped YHWH their Elohim. [4] Then Yeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani of the Levites stood up on the stairs, and cried with a loud voice to YHWH their Elohim. [5] Then the Levites, Yeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said, “Stand up and bless YHWH your Elohim from everlasting to everlasting! Blessed be your glorious name, which is exalted above all blessing and praise! [6] You are YHWH, even you alone. You have made heaven, the heaven of heavens, with all their army, the earth and all things that are on it, the seas and all that is in them, and you preserve them all. The army of heaven worships you. [7] You are YHWH, the Elohim who chose Abram, brought him out of Ur of the Chaldees, gave him the name of Abraham, [8] found his heart faithful before you, and made a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite, to give it to his offspring, and have performed your words, for you are righteous. [9] “You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea, [10] and showed signs and wonders against Pharaoh, against all his servants, and against all the people of his land, for you knew that they dealt proudly against them, and made a name for yourself, as it is today. [11] You divided the sea before them, so that they went through the middle of the sea on the dry land; and you cast their pursuers into the depths, as a stone into the mighty waters. [12] Moreover, in a pillar of cloud you led them by day; and in a pillar of fire by night, to give them light in the way in which they should go. [13] “You also came down on Mount Sinai, and spoke with them from heaven, and gave them right ordinances and true laws, good statutes and mitzvot, [14] and made known to them your kodesh Shabbat, and commanded them mitzvot, statutes, and a law, by Moses your servant, [15] and gave them bread from the sky for their hunger, and brought water out of the rock for them for their thirst, and commanded them that they should go in to possess the land which you had sworn to give them. [16] “But they and our fathers behaved proudly, hardened their neck, didn’t listen to your mitzvot, [17] and refused to obey. They weren’t mindful of your wonders that you did amongst them, but hardened their neck, and in their rebellion appointed a captain to return to their bondage. But you are an Elohim ready to pardon, gracious and merciful, slow to anger, and abundant in chesed, and didn’t forsake them. [18] Yes, when they had made themselves a moulded calf, and said, ‘This is

your Elohim who brought you up out of Egypt,' and had committed awful blasphemies, [19] yet you in your manifold mercies didn't forsake them in the wilderness. The pillar of cloud didn't depart from over them by day, to lead them in the way; neither did the pillar of fire by night, to show them light, and the way in which they should go. [20] You gave also your good Ruach to instruct them, and didn't withhold your manna from their mouth, and gave them water for their thirst. [21] "Yes, forty years you sustained them in the wilderness. They lacked nothing. Their clothes didn't grow old, and their feet didn't swell. [22] Moreover you gave them kingdoms and peoples, which you allotted according to their portions. So they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. [23] You also multiplied their children as the stars of the sky, and brought them into the land concerning which you said to their fathers that they should go in to possess it. [24] "So the children went in and possessed the land; and you subdued before them the inhabitants of the land, the Canaanites, and gave them into their hands, with their kings and the peoples of the land, that they might do with them as they pleased. [25] They took fortified cities and a rich land, and possessed houses full of all good things, cisterns dug out, vineyards, olive groves, and fruit trees in abundance. So they ate, were filled, became fat, and delighted themselves in your great goodness. [26] "Nevertheless they were disobedient and rebelled against you, cast your law behind their back, killed your prophets that testified against them to turn them again to you, and they committed awful blasphemies. [27] Therefore you delivered them into the hand of their adversaries, who distressed them. In the time of their trouble, when they cried to you, you heard from heaven; and according to your manifold mercies you gave them saviours who saved them out of the hands of their adversaries. [28] But after they had rest, they did evil again before you; therefore you left them in the hands of their enemies, so that they had the dominion over them; yet when they returned and cried to you, you heard from heaven; and many times you delivered them according to your mercies, [29] and testified against them, that you might bring them again to your law. Yet they were arrogant, and didn't listen to your mitzvot, but sinned against your ordinances (which if a man does, he shall live in them), turned their backs, stiffened their neck, and would not hear. [30] Yet many years you put up with them, and testified against them by your Ruach through your prophets. Yet they would not listen. Therefore you gave them into the hand of the peoples of the lands. [31] "Nevertheless in your manifold mercies you didn't make a full end of them, nor forsake them; for you are a gracious and merciful Elohim. [32] Now therefore, our Elohim, the great, the mighty, and the awesome Elohim, who keeps covenant and chesed, don't let all the travail seem little before you that has come on us, on our kings, on our princes, on our priests, on our prophets, on our fathers, and on all your people, since the time of the kings of Assyria to this day. [33] However you are just in all that has come on us; for you have dealt truly, but we have done wickedly. [34] Also our kings, our princes, our priests, and our fathers have not kept your law, nor listened to your mitzvot and your testimonies with which you testified against them. [35] For they have not served you in their kingdom, and in your great goodness that you gave them, and in the large and rich land which you gave before them. They didn't turn from their wicked works. [36] "Behold, we are servants today, and as for the land that you gave to our fathers to eat its fruit and its good, behold, we are servants in it. [37] It yields much increase to the kings whom you have set over us because of our sins. Also they have power over our bodies and over our livestock, at their pleasure, and we are in great distress. [38] Yet for all this, we make a sure covenant, and write it; and our princes, our Levites, and our priests, seal it."

Chapter 10

[1] Now those who sealed were: Nehemiah the governor, the son of Hacaliah, and Zedekiah, [2] Seraiah, Azariah, Jeremiah, [3] Pashhur, Amariah, Malchijah, [4] Hattush, Shebaniah, Malluch, [5] Harim, Meremoth, Obadiah, [6] Daniel, Ginnethon, Baruch, [7] Meshullam, Abijah, Mijamin, [8] Maaziah, Bilgai, and Shemaiah. These were the priests. [9] The Levites: Yeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; [10] and their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan, [11] Mica, Rehob, Hashabiah, [12] Zaccur, Sherebiah, Shebaniah, [13] Hodiah, Bani, and Beninu. [14] The chiefs of the people: Parosh, Pahathmoab, Elam, Zattu, Bani, [15] Bunni, Azgad, Bebai, [16] Adonijah, Bigvai, Adin, [17] Ater, Hezekiah, Azzur, [18] Hodiah, Hashum, Bezai, [19] Hariph, Anathoth, Nobai,

[20] Magpiash, Meshullam, Hezir, [21] Meshezabel, Zadok, Jaddua, [22] Pelatiah, Hanan, Anaiah, [23] Hoshea, Hananiah, Hasshub, [24] Hallohesh, Pilha, Shobek, [25] Rehum, Hashabnah, Maaseiah, [26] Ahiah, Hanan, Anan, [27] Malluch, Harim, and Baanah. [28] The rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all those who had separated themselves from the peoples of the lands to the law of Elohim, their wives, their sons, and their daughters—everyone who had knowledge and understanding— [29] joined with their brothers, their nobles, and entered into a curse and into an oath, to walk in Elohim's law, which was given by Moses the servant of Elohim, and to observe and do all the mitzvot of YHWH our Adonai, and his ordinances and his statutes; [30] and that we would not give our daughters to the peoples of the land, nor take their daughters for our sons; [31] and if the peoples of the land bring wares or any grain on the Shabbat day to sell, that we would not buy from them on the Shabbat, or on a kodesh day; and that we would forego the seventh year crops and the exaction of every debt. [32] Also we made ordinances for ourselves, to charge ourselves yearly with the third part of a shekel for the service of the house of our Elohim: [33] for the show bread, for the continual meal offering, for the continual burnt offering, for the Shabbats, for the new moons, for the set feasts, for the kodesh things, for the sin offerings to make atonement for Israel, and for all the work of the house of our Elohim. [34] We, the priests, the Levites, and the people, cast lots for the wood offering, to bring it into the house of our Elohim, according to our fathers' houses, at times appointed year by year, to burn on YHWH our Elohim's altar, as it is written in the law; [35] and to bring the first fruits of our ground and the first fruits of all fruit of all kinds of trees, year by year, to YHWH's house; [36] also the firstborn of our sons and of our livestock, as it is written in the law, and the firstborn of our herds and of our flocks, to bring to the house of our Elohim, to the priests who minister in the house of our Elohim; [37] and that we should bring the first fruits of our dough, our wave offerings, the fruit of all kinds of trees, and the new wine and the oil, to the priests, to the rooms of the house of our Elohim; and the tithes of our ground to the Levites; for they, the Levites, take the tithes in all our farming villages. [38] The priest, the descendent of Aaron, shall be with the Levites when the Levites take tithes. The Levites shall bring up the tithe of the tithes to the house of our Elohim, to the rooms, into the treasure house. [39] For the children of Israel and the children of Levi shall bring the wave offering of the grain, of the new wine, and of the oil, to the rooms where the vessels of the sanctuary are, and the priests who minister, with the gatekeepers and the singers. We will not forsake the house of our Elohim.

Chapter 11

[1] The princes of the people lived in Jerusalem. The rest of the people also cast lots to bring one of ten to dwell in Jerusalem, the kodesh city, and nine parts in the other cities. [2] The people blessed all the men who willingly offered themselves to dwell in Jerusalem. [3] Now these are the chiefs of the province who lived in Jerusalem; but in the cities of Judah, everyone lived in his possession in their cities—Israel, the priests, the Levites, the temple servants, and the children of Solomon's servants. [4] Some of the children of Judah and of the children of Benjamin lived in Jerusalem. Of the children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez; [5] and Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite. [6] All the sons of Perez who lived in Jerusalem were four hundred and sixty-eight valiant men. [7] These are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah. [8] After him Gabbai and Sallai, nine hundred and twenty-eight. [9] Joel the son of Zichri was their overseer; and Judah the son of Hassenuah was second over the city. [10] Of the priests: Jedaiah the son of Joiarib, Jachin, [11] Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of Elohim's house, [12] and their brothers who did the work of the house, eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah, [13] and his brothers, chiefs of fathers' households, two hundred and forty-two; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, [14] and their brothers, mighty men of valour, one hundred and

twenty-eight; and their overseer was Zabdiel, the son of Haggedolim. [15] Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni; [16] and Shabbethai and Jozabad, of the chiefs of the Levites, who had the oversight of the outward business of Elohim's house; [17] and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second amongst his brothers; and Abda the son of Shammua, the son of Galal, the son of Jeduthun. [18] All the Levites in the kodesh city were two hundred and eighty-four. [19] Moreover the gatekeepers, Akkub, Talmon, and their brothers, who kept watch at the gates, were one hundred and seventy-two. [20] The residue of Israel, of the priests, and the Levites were in all the cities of Judah, everyone in his inheritance. [21] But the temple servants lived in Ophel; and Ziha and Gishpa were over the temple servants. [22] The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers responsible for the service of Elohim's house. [23] For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required. [24] Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. [25] As for the villages with their fields, some of the children of Judah lived in Kiriath Arba and its towns, in Dibon and its towns, in Jekabzeel and its villages, [26] in Yeshua, in Moladah, Beth Pelet, [27] in Hazar Shual, in Beersheba and its towns, [28] in Ziklag, in Meconah and in its towns, [29] in En Rimmon, in Zorah, in Jarmuth, [30] Zanoah, Adullam, and their villages, Lachish and its fields, and Azekah and its towns. So they encamped from Beersheba to the valley of Hinnom. [31] The children of Benjamin also lived from Geba onward, at Michmash and Aija, and at Bethel and its towns, [32] at Anathoth, Nob, Ananiah, [33] Hazor, Ramah, Gittaim, [34] Hadid, Zeboim, Neballat, [35] Lod, and Ono, the valley of craftsmen. [36] Of the Levites, certain divisions in Judah settled in Benjamin's territory.

Chapter 12

[1] Now these are the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Yeshua: Seraiah, Jeremiah, Ezra, [2] Amariah, Malluch, Hattush, [3] Shecaniah, Rehum, Meremoth, [4] Iddo, Ginnethoi, Abijah, [5] Mijamin, Maadiah, Bilgah, [6] Shemaiah, Joiarib, Jedaiah, [7] Sallu, Amok, Hilkiah, and Jedaiah. These were the chiefs of the priests and of their brothers in the days of Yeshua. [8] Moreover the Levites were Yeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was over the thanksgiving songs, he and his brothers. [9] Also Bakbukiah and Unno, their brothers, were close to them according to their offices. [10] Yeshua became the father of Joiakim, and Joiakim became the father of Eliashib, and Eliashib became the father of Joiada, [11] and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua. [12] In the days of Joiakim were priests, heads of fathers' households: of Seraiah, Meraiah; of Jeremiah, Hananiah; [13] of Ezra, Meshullam; of Amariah, Jehohanan; [14] of Malluchi, Jonathan; of Shebaniah, Joseph; [15] of Harim, Adna; of Meraioth, Helkai; [16] of Iddo, Zechariah; of Ginnethon, Meshullam; [17] of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; [18] of Bilgah, Shammua; of Shemaiah, Jehonathan; [19] of Joiarib, Mattenai; of Jedaiah, Uzzi; [20] of Sallai, Kallai; of Amok, Eber; [21] of Hilkiah, Hashabiah; of Jedaiah, Nethanel. [22] As for the Levites, in the days of Eliashib, Joiada, Johanan, and Jaddua, there were recorded the heads of fathers' households; also the priests, in the reign of Darius the Persian. [23] The sons of Levi, heads of fathers' households, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. [24] The chiefs of the Levites: Hashabiah, Sherebiah, and Yeshua the son of Kadmiel, with their brothers close to them, to praise and give thanks according to the mitzvah of David the man of Elohim, section next to section. [25] Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were gatekeepers keeping the watch at the storehouses of the gates. [26] These were in the days of Joiakim the son of Yeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest and scribe. [27] At the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem to keep the dedication with gladness, both with giving thanks and with singing, with cymbals, stringed instruments, and with harps. [28] The sons of the singers gathered themselves together, both out of the plain around Jerusalem and from the villages of the Netophathites; [29] also from Beth Gilgal and out of the fields

of Geba and Azmaveth, for the singers had built themselves villages around Jerusalem. [30] The priests and the Levites purified themselves; and they purified the people, the gates, and the wall. [31] Then I brought the princes of Judah up on the wall, and appointed two great companies who gave thanks and went in procession. One went on the right hand on the wall towards the dung gate; [32] and after them went Hoshaiah, with half of the princes of Judah, [33] and Azariah, Ezra, and Meshullam, [34] Judah, Benjamin, Shemaiah, Jeremiah, [35] and some of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph; [36] and his brothers, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musical instruments of David the man of Elohim; and Ezra the scribe was before them. [37] By the spring gate, and straight before them, they went up by the stairs of David's city, at the ascent of the wall, above David's house, even to the water gate eastward. [38] The other company of those who gave thanks went to meet them, and I after them, with the half of the people on the wall above the tower of the furnaces, even to the wide wall, [39] and above the gate of Ephraim, and by the old gate, and by the fish gate, the tower of Hananel, and the tower of Hammeah, even to the sheep gate; and they stood still in the gate of the guard. [40] So the two companies of those who gave thanks in Elohim's house stood, and I and the half of the rulers with me; [41] and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with trumpets; [42] and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loud, with Jezrahiah their overseer. [43] They offered great sacrifices that day, and rejoiced, for Elohim had made them rejoice with great joy; and the women and the children also rejoiced, so that the joy of Jerusalem was heard even far away. [44] On that day, men were appointed over the rooms for the treasures, for the wave offerings, for the first fruits, and for the tithes, to gather into them according to the fields of the cities the portions appointed by the law for the priests and Levites; for Judah rejoiced for the priests and for the Levites who served. [45] They performed the duty of their Elohim and the duty of the purification, and so did the singers and the gatekeepers, according to the mitzvah of David and of Solomon his son. [46] For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving to Elohim. [47] All Israel in the days of Zerubbabel and in the days of Nehemiah gave the portions of the singers and the gatekeepers, as every day required; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.

Chapter 13

[1] On that day they read in the book of Moses in the hearing of the people; and it was found written in it that an Ammonite and a Moabite should not enter into the assembly of Elohim forever, [2] because they didn't meet the children of Israel with bread and with water, but hired Balaam against them to curse them; however, our Elohim turned the curse into a blessing. [3] It came to pass, when they had heard the law, that they separated all the mixed multitude from Israel. [4] Now before this, Eliashib the priest, who was appointed over the rooms of the house of our Elohim, being allied to Tobiah, [5] had prepared for him a great room, where before they laid the meal offerings, the frankincense, the vessels, and the tithes of the grain, the new wine, and the oil, which were given by mitzvah to the Levites, the singers, and the gatekeepers; and the wave offerings for the priests. [6] But in all this, I was not at Jerusalem; for in the thirty-second year of Artaxerxes king of Babylon I went to the king; and after some days I asked leave of the king, [7] and I came to Jerusalem, and understood the evil that Eliashib had done for Tobiah, in preparing him a room in the courts of Elohim's house. [8] It grieved me severely. Therefore I threw all Tobiah's household stuff out of the room. [9] Then I commanded, and they cleansed the rooms. I brought into them the vessels of Elohim's house, with the meal offerings and the frankincense again. [10] I perceived that the portions of the Levites had not been given them, so that the Levites and the singers, who did the work, had each fled to his field. [11] Then I contended with the rulers, and said, "Why is Elohim's house forsaken?" I gathered them together, and set them in their place. [12] Then all Judah brought the tithe of the grain, the new wine, and the oil to the treasuries. [13] I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of

Mattaniah; for they were counted faithful, and their business was to distribute to their brothers. [14] Remember me, my Elohim, concerning this, and don't wipe out my good deeds that I have done for the house of my Elohim, and for its observances. [15] In those days I saw some men treading wine presses on the Shabbat in Judah, bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens which they brought into Jerusalem on the Shabbat day; and I testified against them in the day in which they sold food. [16] Some men of Tyre also lived there, who brought in fish and all kinds of wares, and sold on the Shabbat to the children of Judah, and in Jerusalem. [17] Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, and profane the Shabbat day? [18] Didn't your fathers do this, and didn't our Elohim bring all this evil on us and on this city? Yet you bring more wrath on Israel by profaning the Shabbat." [19] It came to pass that when the gates of Jerusalem began to be dark before the Shabbat, I commanded that the doors should be shut, and commanded that they should not be opened until after the Shabbat. I set some of my servants over the gates, so that no burden should be brought in on the Shabbat day. [20] So the merchants and sellers of all kinds of wares camped outside of Jerusalem once or twice. [21] Then I testified against them, and said to them, "Why do you stay around the wall? If you do so again, I will lay hands on you." From that time on, they didn't come on the Shabbat. [22] I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the Shabbat day. Remember me for this also, my Elohim, and spare me according to the greatness of your chesed. [23] In those days I also saw the Yehudim who had married women of Ashdod, of Ammon, and of Moab; [24] and their children spoke half in the speech of Ashdod, and could not speak in the Yehudim's language, but according to the language of each people. [25] I contended with them, cursed them, struck certain of them, plucked off their hair, and made them swear by Elohim, "You shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. [26] Didn't Solomon king of Israel sin by these things? Yet amongst many nations there was no king like him, and he was loved by his Elohim, and Elohim made him king over all Israel. Nevertheless foreign women caused even him to sin. [27] Shall we then listen to you to do all this great evil, to trespass against our Elohim in marrying foreign women?" [28] One of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. [29] Remember them, my Elohim, because they have defiled the priesthood and the covenant of the priesthood and of the Levites. [30] Thus I cleansed them from all foreigners and appointed duties for the priests and for the Levites, everyone in his work; [31] and for the wood offering, at appointed times, and for the first fruits. Remember me, my Elohim, for good.

Esther

Chapter 1

1 Now in the days of Ahasuerus (this is Ahasuerus who reigned from India even to Ethiopia, over one hundred
and twenty-seven provinces), 2 in those days, when the King Ahasuerus sat on the throne of his kingdom, which
was in Susa the palace, 3 in the third year of his reign, he made a feast for all his princes and his servants; the
army of Persia and Media, the nobles and princes of the provinces being before him. 4 He displayed the riches
of his glorious kingdom and the honour of his excellent majesty many days, even one hundred and eighty days.
5 When these days were fulfilled, the king made a seven day feast for all the people who were present in Susa
the palace, both great and small, in the court of the garden of the king's palace. 6 There were hangings of white
and blue material, fastened with cords of fine linen and purple to silver rings and marble pillars. The couches
were of gold and silver, on a pavement of red, white, yellow, and black marble. 7 They gave them drinks in
golden vessels of various kinds, including royal wine in abundance, according to the bounty of the king. 8 In
accordance with the law, the drinking was not compulsory; for so the king had instructed all the officials of his
house, that they should do according to every man's pleasure. 9 Also Vashti the queen made a feast for the
women in the royal house which belonged to King Ahasuerus. 10 On the seventh day, when the heart of the king
was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcass,
the seven eunuchs who served in the presence of Ahasuerus the king, 11 to bring Vashti the queen before the
king wearing the royal crown, to show the people and the princes her beauty; for she was beautiful. 12 But the
queen Vashti refused to come at the king's commandment by the eunuchs. Therefore the king was very angry,
and his anger burnt in him. 13 Then the king said to the wise men, who knew the times (for it was the king's
custom to consult those who knew law and judgement; 14 and next to him were Carshena, Shethar, Admatha,
Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and
sat first in the kingdom), 15 "What shall we do to Queen Vashti according to law, because she has not done the
bidding of the King Ahasuerus by the eunuchs?" 16 Memucan answered before the king and the princes, "Vashti
the queen has not done wrong to just the king, but also to all the princes, and to all the people who are in all the
provinces of the King Ahasuerus. 17 For this deed of the queen will become known to all women, causing them
to show contempt for their husbands when it is reported, 'King Ahasuerus commanded Vashti the queen to be
brought in before him, but she didn't come.' 18 Today, the princesses of Persia and Media who have heard of
the queen's deed will tell all the king's princes. This will cause much contempt and wrath. 19 "If it pleases the
king, let a royal commandment go from him, and let it be written amongst the laws of the Persians and the
Medes, so that it cannot be altered, that Vashti may never again come before King Ahasuerus; and let the king
give her royal estate to another who is better than she. 20 When the king's decree which he shall make is
published throughout all his kingdom (for it is great), all the wives will give their husbands honour, both great
and small." 21 This advice pleased the king and the princes, and the king did according to the word of Memucan:
22 for he sent letters into all the king's provinces, into every province according to its writing, and to every people
in their language, that every man should rule his own house, speaking in the language of his own people.

Chapter 2

1 After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti, and what she had
done, and what was decreed against her. 2 Then the king's servants who served him said, "Let beautiful young
virgins be sought for the king. 3 Let the king appoint officers in all the provinces of his kingdom, that they may
gather together all the beautiful young virgins to the citadel of Susa, to the women's house, to the custody of
Hegai the king's eunuch, keeper of the women. Let cosmetics be given them; 4 and let the maiden who pleases
the king be queen instead of Vashti." The thing pleased the king, and he did so. 5 There was a certain Yehudi in
the citadel of Susa whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,
6 who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king

of Judah, whom Nebuchadnezzar the king of Babylon had carried away. [7] He brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother. The maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. [8] So, when the king's commandment and his decree was heard, and when many maidens were gathered together to the citadel of Susa, to the custody of Hegai, Esther was taken into the king's house, to the custody of Hegai, keeper of the women. [9] The maiden pleased him, and she obtained kindness from him. He quickly gave her cosmetics and her portions of food, and the seven choice maidens who were to be given her out of the king's house. He moved her and her maidens to the best place in the women's house. [10] Esther had not made known her people nor her relatives, because Mordecai had instructed her that she should not make it known. [11] Mordecai walked every day in front of the court of the women's house, to find out how Esther was doing, and what would become of her. [12] Each young woman's turn came to go in to King Ahasuerus after her purification for twelve months (for so were the days of their purification accomplished, six months with oil of myrrh, and six months with sweet fragrances and with preparations for beautifying women). [13] The young woman then came to the king like this: whatever she desired was given her to go with her out of the women's house to the king's house. [14] In the evening she went, and on the next day she returned into the second women's house, to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She came in to the king no more, unless the king delighted in her, and she was called by name. [15] Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's eunuch, the keeper of the women, advised. Esther obtained favour in the sight of all those who looked at her. [16] So Esther was taken to King Ahasuerus into his royal house in the tenth month, which is the month Tevet, in the seventh year of his reign. [17] The king loved Esther more than all the women, and she obtained favour and kindness in his sight more than all the virgins; so that he set the royal crown on her head, and made her queen instead of Vashti. [18] Then the king made a great feast for all his princes and his servants, even Esther's feast; and he proclaimed a holiday in the provinces, and gave gifts according to the king's bounty. [19] When the virgins were gathered together the second time, Mordecai was sitting in the king's gate. [20] Esther had not yet made known her relatives nor her people, as Mordecai had commanded her; for Esther obeyed Mordecai, like she did when she was brought up by him. [21] In those days, while Mordecai was sitting in the king's gate, two of the king's eunuchs, Bigthan and Teresh, who were doorkeepers, were angry, and sought to lay hands on the King Ahasuerus. [22] This thing became known to Mordecai, who informed Esther the queen; and Esther informed the king in Mordecai's name. [23] When this matter was investigated, and it was found to be so, they were both hanged on a gallows; and it was written in the book of the chronicles in the king's presence.

Chapter 3

[1] After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who were with him. [2] All the king's servants who were in the king's gate bowed down and paid homage to Haman, for the king had so commanded concerning him. But Mordecai didn't bow down or pay him homage. [3] Then the king's servants who were in the king's gate said to Mordecai, "Why do you disobey the king's commandment?" [4] Now it came to pass, when they spoke daily to him, and he didn't listen to them, that they told Haman, to see whether Mordecai's reason would stand; for he had told them that he was a Yehudi. [5] When Haman saw that Mordecai didn't bow down nor pay him homage, Haman was full of wrath. [6] But he scorned the thought of laying hands on Mordecai alone, for they had made known to him Mordecai's people. Therefore Haman sought to destroy all the Yehudim who were throughout the whole kingdom of Ahasuerus, even Mordecai's people. [7] In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, and chose the twelfth month, which is the month Adar. [8] Haman said to King Ahasuerus, "There is a certain people scattered abroad and dispersed amongst the peoples in all the provinces of your kingdom, and their laws are different from other people's. They don't keep the king's laws. Therefore it is not for the king's profit to

allow them to remain. [9] If it pleases the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those who are in charge of the king's business, to bring it into the king's treasuries." [10] The king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Yehudim's enemy. [11] The king said to Haman, "The silver is given to you, the people also, to do with them as it seems good to you." [12] Then the king's scribes were called in on the first month, on the thirteenth day of the month; and all that Haman commanded was written to the king's local governors, and to the governors who were over every province, and to the princes of every people, to every province according to its writing, and to every people in their language. It was written in the name of King Ahasuerus, and it was sealed with the king's ring. [13] Letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Yehudim, both young and old, little children and women, in one day, even on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their possessions. [14] A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that they should be ready against that day. [15] The couriers went out in haste by the king's commandment, and the decree was given out in the citadel of Susa. The king and Haman sat down to drink; but the city of Susa was perplexed.

Chapter 4

[1] Now when Mordecai found out all that was done, Mordecai tore his clothes and put on sackcloth with ashes, and went out into the middle of the city, and wailed loudly and bitterly. [2] He came even before the king's gate, for no one is allowed inside the king's gate clothed with sackcloth. [3] In every province, wherever the king's commandment and his decree came, there was great mourning amongst the Yehudim, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. [4] Esther's maidens and her eunuchs came and told her this, and the queen was exceedingly grieved. She sent clothing to Mordecai, to replace his sackcloth, but he didn't receive it. [5] Then Esther called for Hathach, one of the king's eunuchs, whom he had appointed to attend her, and commanded him to go to Mordecai, to find out what this was, and why it was. [6] So Hathach went out to Mordecai, to the city square which was before the king's gate. [7] Mordecai told him of all that had happened to him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the destruction of the Yehudim. [8] He also gave him the copy of the writing of the decree that was given out in Susa to destroy them, to show it to Esther, and to declare it to her, and to urge her to go in to the king to make supplication to him, and to make request before him for her people. [9] Hathach came and told Esther the words of Mordecai. [10] Then Esther spoke to Hathach, and gave him a message to Mordecai: [11] "All the king's servants and the people of the king's provinces know that whoever, whether man or woman, comes to the king into the inner court without being called, there is one law for him, that he be put to death, except those to whom the king might hold out the golden sceptre, that he may live. I have not been called to come in to the king these thirty days." [12] They told Esther's words to Mordecai. [13] Then Mordecai asked them to return this answer to Esther: "Don't think to yourself that you will escape in the king's house any more than all the Yehudim. [14] For if you remain silent now, then relief and deliverance will come to the Yehudim from another place, but you and your father's house will perish. Who knows if you haven't come to the kingdom for such a time as this?" [15] Then Esther asked them to answer Mordecai, [16] "Go, gather together all the Yehudim who are present in Susa, and fast for me, and neither eat nor drink three days, night or day. I and my maidens will also fast the same way. Then I will go in to the king, which is against the law; and if I perish, I perish." [17] So Mordecai went his way, and did according to all that Esther had commanded him.

Chapter 5

[1] Now on the third day, Esther put on her royal clothing and stood in the inner court of the king's house, next to the king's house. The king sat on his royal throne in the royal house, next to the entrance of the house. [2] When the king saw Esther the queen standing in the court, she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther came near and touched the top of the sceptre. [3] Then

the king asked her, “What would you like, queen Esther? What is your request? It shall be given you even to the half of the kingdom.” [4] Esther said, “If it seems good to the king, let the king and Haman come today to the banquet that I have prepared for him.” [5] Then the king said, “Bring Haman quickly, so that it may be done as Esther has said.” So the king and Haman came to the banquet that Esther had prepared. [6] The king said to Esther at the banquet of wine, “What is your petition? It shall be granted you. What is your request? Even to the half of the kingdom it shall be performed.” [7] Then Esther answered and said, “My petition and my request is this. [8] If I have found favour in the sight of the king, and if it pleases the king to grant my petition and to perform my request, let the king and Haman come to the banquet that I will prepare for them, and I will do tomorrow as the king has said.” [9] Then Haman went out that day joyful and glad of heart, but when Haman saw Mordecai in the king’s gate, that he didn’t stand up nor move for him, he was filled with wrath against Mordecai. [10] Nevertheless Haman restrained himself, and went home. There, he sent and called for his friends and Zeresh his wife. [11] Haman recounted to them the glory of his riches, the multitude of his children, all the things in which the king had promoted him, and how he had advanced him above the princes and servants of the king. [12] Haman also said, “Yes, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and tomorrow I am also invited by her together with the king. [13] Yet all this avails me nothing, so long as I see Mordecai the Yehudi sitting at the king’s gate.” [14] Then Zeresh his wife and all his friends said to him, “Let a gallows be made fifty cubits high, and in the morning speak to the king about hanging Mordecai on it. Then go in merrily with the king to the banquet.” This pleased Haman, so he had the gallows made.

Chapter 6

[1] On that night, the king couldn’t sleep. He commanded the book of records of the chronicles to be brought, and they were read to the king. [2] It was found written that Mordecai had told of Bigthana and Teresh, two of the king’s eunuchs, who were doorkeepers, who had tried to lay hands on the King Ahasuerus. [3] The king said, “What honour and dignity has been given to Mordecai for this?” Then the king’s servants who attended him said, “Nothing has been done for him.” [4] The king said, “Who is in the court?” Now Haman had come into the outer court of the king’s house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him. [5] The king’s servants said to him, “Behold, Haman stands in the court.” The king said, “Let him come in.” [6] So Haman came in. The king said to him, “What shall be done to the man whom the king delights to honour?” Now Haman said in his heart, “Who would the king delight to honour more than myself?” [7] Haman said to the king, “For the man whom the king delights to honour, [8] let royal clothing be brought which the king uses to wear, and the horse that the king rides on, and on the head of which a royal crown is set. [9] Let the clothing and the horse be delivered to the hand of one of the king’s most noble princes, that they may array the man whom the king delights to honour with them, and have him ride on horseback through the city square, and proclaim before him, ‘Thus it shall be done to the man whom the king delights to honour!’” [10] Then the king said to Haman, “Hurry and take the clothing and the horse, as you have said, and do this for Mordecai the Yehudi, who sits at the king’s gate. Let nothing fail of all that you have spoken.” [11] Then Haman took the clothing and the horse, and arrayed Mordecai, and had him ride through the city square, and proclaimed before him, “Thus it shall be done to the man whom the king delights to honour!” [12] Mordecai came back to the king’s gate, but Haman hurried to his house, mourning and having his head covered. [13] Haman recounted to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, “If Mordecai, before whom you have begun to fall, is of Yehudi descent, you will not prevail against him, but you will surely fall before him.” [14] While they were yet talking with him, the king’s eunuchs came, and hurried to bring Haman to the banquet that Esther had prepared.

Chapter 7

[1] So the king and Haman came to banquet with Esther the queen. [2] The king said again to Esther on the second day at the banquet of wine, “What is your petition, queen Esther? It shall be granted you. What is your request?

Even to the half of the kingdom it shall be performed.” [3] Then Esther the queen answered, “If I have found favour in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request. [4] For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for male and female slaves, I would have held my peace, although the adversary could not have compensated for the king’s loss.” [5] Then King Ahasuerus said to Esther the queen, “Who is he, and where is he who dared presume in his heart to do so?” [6] Esther said, “An adversary and an enemy, even this wicked Haman!” Then Haman was afraid before the king and the queen. [7] The king arose in his wrath from the banquet of wine and went into the palace garden. Haman stood up to make request for his life to Esther the queen, for he saw that there was evil determined against him by the king. [8] Then the king returned out of the palace garden into the place of the banquet of wine; and Haman had fallen on the couch where Esther was. Then the king said, “Will he even assault the queen in front of me in the house?” As the word went out of the king’s mouth, they covered Haman’s face. [9] Then Harbonah, one of the eunuchs who were with the king, said, “Behold, the gallows fifty cubits high, which Haman has made for Mordecai, who spoke good for the king, is standing at Haman’s house.” The king said, “Hang him on it!” [10] So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king’s wrath was pacified.

Chapter 8

[1] On that day, King Ahasuerus gave the house of Haman, the Yehudim’s enemy, to Esther the queen. Mordecai came before the king; for Esther had told what he was to her. [2] The king took off his ring, which he had taken from Haman, and gave it to Mordecai. Esther set Mordecai over the house of Haman. [3] Esther spoke yet again before the king, and fell down at his feet and begged him with tears to put away the mischief of Haman the Agagite, and his plan that he had planned against the Yehudim. [4] Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. [5] She said, “If it pleases the king, and if I have found favour in his sight, and the thing seems right to the king, and I am pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Yehudim who are in all the king’s provinces. [6] For how can I endure to see the evil that would come to my people? How can I endure to see the destruction of my relatives?” [7] Then King Ahasuerus said to Esther the queen and to Mordecai the Yehudi, “See, I have given Esther the house of Haman, and they have hanged him on the gallows because he laid his hand on the Yehudim. [8] Write also to the Yehudim as it pleases you, in the king’s name, and seal it with the king’s ring; for the writing which is written in the king’s name, and sealed with the king’s ring, may not be reversed by any man.” [9] Then the king’s scribes were called at that time, in the third month, which is the month Sivan, on the twenty-third day of the month; and it was written according to all that Mordecai commanded to the Yehudim, and to the local governors, and the governors and princes of the provinces which are from India to Ethiopia, one hundred and twenty-seven provinces, to every province according to its writing, and to every people in their language, and to the Yehudim in their writing, and in their language. [10] He wrote in the name of King Ahasuerus, and sealed it with the king’s ring, and sent letters by courier on horseback, riding on royal horses that were bred from swift steeds. [11] In those letters, the king granted the Yehudim who were in every city to gather themselves together and to defend their lives—to destroy, to kill, and to cause to perish all the power of the people and province that would assault them, their little ones and women, and to plunder their possessions, [12] on one day in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month Adar. [13] A copy of the letter, that the decree should be given out in every province, was published to all the peoples, that the Yehudim should be ready for that day to avenge themselves on their enemies. [14] So the couriers who rode on royal horses went out, hastened and pressed on by the king’s commandment. The decree was given out in the citadel of Susa. [15] Mordecai went out of the presence of the king in royal clothing of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Susa shouted and was glad. [16] The Yehudim had light, gladness, joy, and honour. [17] In every province and in every city, wherever the king’s commandment and his decree came, the Yehudim had

gladness, joy, a feast and a holiday. Many from amongst the peoples of the land became Yehudim, for the fear of the Yehudim had fallen on them.

Chapter 9

1 Now in the twelfth month, which is the month Adar, on the thirteenth day of the month, when the king's commandment and his decree came near to be put in execution, on the day that the enemies of the Yehudim hoped to conquer them, (but it turned out that the opposite happened, that the Yehudim conquered those who hated them), 2 the Yehudim gathered themselves together in their cities throughout all the provinces of the King Ahasuerus, to lay hands on those who wanted to harm them. No one could withstand them, because the fear of them had fallen on all the people. 3 All the princes of the provinces, the local governors, the governors, and those who did the king's business helped the Yehudim, because the fear of Mordecai had fallen on them. 4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces, for the man Mordecai grew greater and greater. 5 The Yehudim struck all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they wanted to those who hated them. 6 In the citadel of Susa, the Yehudim killed and destroyed five hundred men. 7 They killed Parshandatha, Dalphon, Aspatha, 8 Poratha, Adalia, Aridatha, 9 Parmashta, Arisai, Aridai, and Vaizatha, 10 the ten sons of Haman the son of Hammedatha, the Yehudim's enemy, but they didn't lay their hand on the plunder. 11 On that day, the number of those who were slain in the citadel of Susa was brought before the king. 12 The king said to Esther the queen, "The Yehudim have slain and destroyed five hundred men in the citadel of Susa, including the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is your petition? It shall be granted you. What is your further request? It shall be done." 13 Then Esther said, "If it pleases the king, let it be granted to the Yehudim who are in Susa to do tomorrow also according to today's decree, and let Haman's ten sons be hanged on the gallows." 14 The king commanded this to be done. A decree was given out in Susa; and they hanged Haman's ten sons. 15 The Yehudim who were in Susa gathered themselves together on the fourteenth day also of the month Adar, and killed three hundred men in Susa; but they didn't lay their hand on the plunder. 16 The other Yehudim who were in the king's provinces gathered themselves together, defended their lives, had rest from their enemies, and killed seventy-five thousand of those who hated them; but they didn't lay their hand on the plunder. 17 This was done on the thirteenth day of the month Adar; and on the fourteenth day of that month they rested and made it a day of feasting and gladness. 18 But the Yehudim who were in Susa assembled together on the thirteenth and on the fourteenth days of the month; and on the fifteenth day of that month, they rested, and made it a day of feasting and gladness. 19 Therefore the Yehudim of the villages, who live in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, a holiday, and a day of sending presents of food to one another. 20 Mordecai wrote these things, and sent letters to all the Yehudim who were in all the provinces of the King Ahasuerus, both near and far, 21 to enjoin them that they should keep the fourteenth and fifteenth days of the month Adar yearly, 22 as the days in which the Yehudim had rest from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning into a holiday; that they should make them days of feasting and gladness, and of sending presents of food to one another, and gifts to the needy. 23 The Yehudim accepted the custom that they had begun, as Mordecai had written to them, 24 because Haman the son of Hammedatha, the Agagite, the enemy of all the Yehudim, had plotted against the Yehudim to destroy them, and had cast "Pur", that is the lot, to consume them and to destroy them; 25 but when this became known to the king, he commanded by letters that his wicked plan, which he had planned against the Yehudim, should return on his own head, and that he and his sons should be hanged on the gallows. 26 Therefore they called these days "Purim", from the word "Pur." Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come to them, 27 the Yehudim established and imposed on themselves, on their descendants, and on all those who joined themselves to them, so that it should not fail that they would keep these two days according to what was written and according to its appointed time every year; 28 and that these days should be

remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from amongst the Yehudim, nor their memory perish from their offspring. [29] Then Esther the queen, the daughter of Abihail, and Mordecai the Yehudi wrote with all authority to confirm this second letter of Purim. [30] He sent letters to all the Yehudim in the hundred and twenty-seven provinces of the kingdom of Ahasuerus with words of peace and truth, [31] to confirm these days of Purim in their appointed times, as Mordecai the Yehudi and Esther the queen had decreed, and as they had imposed upon themselves and their descendants in the matter of the fastings and their mourning. [32] The commandment of Esther confirmed these matters of Purim; and it was written in the book.

Chapter 10

[1] King Ahasuerus laid a tribute on the land and on the islands of the sea. [2] Aren't all the acts of his power and of his might, and the full account of the greatness of Mordecai, to which the king advanced him, written in the book of the chronicles of the kings of Media and Persia? [3] For Mordecai the Yehudi was next to King Ahasuerus, and great amongst the Yehudim and accepted by the multitude of his brothers, seeking the good of his people and speaking peace to all his descendants.

Iyov

Chapter 1

1 There was a man in the land of Uz, whose name was Job. That man was blameless and upright, and one who
feared Elohim, and turned away from evil. 2 There were born to him seven sons and three daughters. 3 His
possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred
female donkeys, and a very great household; so that this man was the greatest of all the children of the east. 4
His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three
sisters to eat and to drink with them. 5 It was so, when the days of their feasting had run their course, that Job
sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number
of them all. For Job said, “It may be that my sons have sinned, and renounced Elohim in their hearts.” Job did
so continually. 6 Now on the day when Elohim’s sons came to present themselves before YHWH, Satan also
came amongst them. 7 YHWH said to Satan, “Where have you come from?” Then Satan answered YHWH, and
said, “From going back and forth in the earth, and from walking up and down in it.” 8 YHWH said to Satan, “Have
you considered my servant, Job? For there is no one like him in the earth, a blameless and an upright man, one
who fears Elohim, and turns away from evil.” 9 Then Satan answered YHWH, and said, “Does Job fear Elohim
for nothing? 10 Haven’t you made a hedge around him, and around his house, and around all that he has, on
every side? You have blessed the work of his hands, and his substance is increased in the land. 11 But stretch
out your hand now, and touch all that he has, and he will renounce you to your face.” 12 YHWH said to Satan,
“Behold, all that he has is in your power. Only on himself don’t stretch out your hand.” So Satan went out from
the presence of YHWH. 13 It fell on a day when his sons and his daughters were eating and drinking wine in
their oldest brother’s house, 14 that a messenger came to Job, and said, “The oxen were ploughing, and the
donkeys feeding beside them, 15 and the Sabeans attacked, and took them away. Yes, they have killed the
servants with the edge of the sword, and I alone have escaped to tell you.” 16 While he was still speaking,
another also came and said, “The fire of Elohim has fallen from the sky, and has burnt up the sheep and the
servants, and consumed them, and I alone have escaped to tell you.” 17 While he was still speaking, another
also came and said, “The Chaldeans made three bands, and swept down on the camels, and have taken them
away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you.” 18 While he
was still speaking, there came also another, and said, “Your sons and your daughters were eating and drinking
wine in their oldest brother’s house, 19 and behold, there came a great wind from the wilderness, and struck the
four corners of the house, and it fell on the young men, and they are dead. I alone have escaped to tell you.” 20
Then Job arose, and tore his robe, and shaved his head, and fell down on the ground, and worshipped. 21 He
said, “Naked I came out of my mother’s womb, and naked will I return there. YHWH gave, and YHWH has taken
away. Blessed be YHWH’s name.” 22 In all this, Job didn’t sin, nor charge Elohim with wrongdoing.

Chapter 2

1 Again, on the day when Elohim’s sons came to present themselves before YHWH, Satan came also amongst
them to present himself before YHWH. 2 YHWH said to Satan, “Where have you come from?” Satan answered
YHWH, and said, “From going back and forth in the earth, and from walking up and down in it.” 3 YHWH said to
Satan, “Have you considered my servant Job? For there is no one like him in the earth, a blameless and an
upright man, one who fears Elohim, and turns away from evil. He still maintains his integrity, although you
incited me against him, to ruin him without cause.” 4 Satan answered YHWH, and said, “Skin for skin. Yes, all
that a man has he will give for his life. 5 But stretch out your hand now, and touch his bone and his flesh, and he
will renounce you to your face.” 6 YHWH said to Satan, “Behold, he is in your hand. Only spare his life.” 7 So
Satan went out from the presence of YHWH, and struck Job with painful sores from the sole of his foot to his
head. 8 He took for himself a potsherd to scrape himself with, and he sat amongst the ashes. 9 Then his wife
said to him, “Do you still maintain your integrity? Renounce Elohim, and die.” 10 But he said to her, “You speak

as one of the foolish women would speak. What? Shall we receive good at the hand of Elohim, and shall we not receive evil?” In all this Job didn’t sin with his lips. [11] Now when Job’s three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to sympathise with him and to comfort him. [12] When they lifted up their eyes from a distance, and didn’t recognise him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads towards the sky. [13] So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.

Chapter 3

[1] After this Job opened his mouth, and cursed the day of his birth. [2] Job answered: [3] “Let the day perish in which I was born, the night which said, ‘There is a boy conceived.’ [4] Let that day be darkness. Don’t let Elohim from above seek for it, neither let the light shine on it. [5] Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes the day black terrify it. [6] As for that night, let thick darkness seize on it. Let it not rejoice amongst the days of the year. Let it not come into the number of the months. [7] Behold, let that night be barren. Let no joyful voice come therein. [8] Let them curse it who curse the day, who are ready to rouse up leviathan. [9] Let the stars of its twilight be dark. Let it look for light, but have none, neither let it see the eyelids of the morning, [10] because it didn’t shut up the doors of my mother’s womb, nor did it hide trouble from my eyes. [11] “Why didn’t I die from the womb? Why didn’t I give up the spirit when my mother bore me? [12] Why did the knees receive me? Or why the breast, that I should nurse? [13] For now I should have lain down and been quiet. I should have slept, then I would have been at rest, [14] with kings and counsellors of the earth, who built up waste places for themselves; [15] or with princes who had gold, who filled their houses with silver; [16] or as a hidden untimely birth I had not been, as infants who never saw light. [17] There the wicked cease from troubling. There the weary are at rest. [18] There the prisoners are at ease together. They don’t hear the voice of the taskmaster. [19] The small and the great are there. The servant is free from his master. [20] “Why is light given to him who is in misery, life to the bitter in soul, [21] who long for death, but it doesn’t come; and dig for it more than for hidden treasures, [22] who rejoice exceedingly, and are glad, when they can find the grave? [23] Why is light given to a man whose way is hidden, whom Elohim has hedged in? [24] For my sighing comes before I eat. My groanings are poured out like water. [25] For the thing which I fear comes on me, that which I am afraid of comes to me. [26] I am not at ease, neither am I quiet, neither do I have rest; but trouble comes.”

Chapter 4

[1] Then Eliphaz the Temanite answered, [2] “If someone ventures to talk with you, will you be grieved? But who can withhold himself from speaking? [3] Behold, you have instructed many, you have strengthened the weak hands. [4] Your words have supported him who was falling, you have made the feeble knees firm. [5] But now it has come to you, and you faint. It touches you, and you are troubled. [6] Isn’t your piety your confidence? Isn’t the integrity of your ways your hope? [7] “Remember, now, who ever perished, being innocent? Or where were the upright cut off? [8] According to what I have seen, those who plough iniquity and sow trouble, reap the same. [9] By the breath of Elohim they perish. By the blast of his anger are they consumed. [10] The roaring of the lion, and the voice of the fierce lion, the teeth of the young lions, are broken. [11] The old lion perishes for lack of prey. The cubs of the lioness are scattered abroad. [12] “Now a thing was secretly brought to me. My ear received a whisper of it. [13] In thoughts from the visions of the night, when deep sleep falls on men, [14] fear came on me, and trembling, which made all my bones shake. [15] Then a spirit passed before my face. The hair of my flesh stood up. [16] It stood still, but I couldn’t discern its appearance. A form was before my eyes. Silence, then I heard a voice, saying, [17] ‘Shall mortal man be more just than Elohim? Shall a man be more pure than his Maker? [18] Behold, he puts no trust in his servants. He charges his malakim with error. [19] How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth! [20] Between morning and

evening they are destroyed. They perish forever without any regarding it. [21] Isn't their tent cord plucked up within them? They die, and that without wisdom.'

Chapter 5

[1] "Call now; is there any who will answer you? To which of the kodesh ones will you turn? [2] For resentment kills the foolish man, and jealousy kills the simple. [3] I have seen the foolish taking root, but suddenly I cursed his habitation. [4] His children are far from safety. They are crushed in the gate. Neither is there any to deliver them, [5] whose harvest the hungry eat up, and take it even out of the thorns. The snare gapes for their substance. [6] For affliction doesn't come out of the dust, neither does trouble spring out of the ground; [7] but man is born to trouble, as the sparks fly upward. [8] "But as for me, I would seek Elohim. I would commit my cause to Elohim, [9] who does great things that can't be fathomed, marvellous things without number; [10] who gives rain on the earth, and sends waters on the fields; [11] so that he sets up on high those who are low, those who mourn are exalted to safety. [12] He frustrates the plans of the crafty, so that their hands can't perform their enterprise. [13] He takes the wise in their own craftiness; the counsel of the cunning is carried headlong. [14] They meet with darkness in the day time, and grope at noonday as in the night. [15] But he saves from the sword of their mouth, even the needy from the hand of the mighty. [16] So the poor has hope, and injustice shuts her mouth. [17] "Behold, happy is the man whom Elohim corrects. Therefore do not despise the chastening of the El Shaddai. [18] For he wounds and binds up. He injures and his hands make whole. [19] He will deliver you in six troubles; yes, in seven no evil will touch you. [20] In famine he will redeem you from death; in war, from the power of the sword. [21] You will be hidden from the scourge of the tongue, neither will you be afraid of destruction when it comes. [22] You will laugh at destruction and famine, neither will you be afraid of the animals of the earth. [23] For you will be allied with the stones of the field. The animals of the field will be at peace with you. [24] You will know that your tent is in peace. You will visit your fold, and will miss nothing. [25] You will know also that your offspring will be great, your offspring as the grass of the earth. [26] You will come to your grave in a full age, like a shock of grain comes in its season. [27] Behold, we have researched it. It is so. Hear it, and know it for your good."

Chapter 6

[1] Then Job answered, [2] "Oh that my anguish were weighed, and all my calamity laid in the balances! [3] For now it would be heavier than the sand of the seas, therefore my words have been rash. [4] For the arrows of the El Shaddai are within me. My spirit drinks up their poison. The terrors of Elohim set themselves in array against me. [5] Does the wild donkey bray when he has grass? Or does the ox low over his fodder? [6] Can that which has no flavour be eaten without salt? Or is there any taste in the white of an egg? [7] My soul refuses to touch them. They are as loathsome food to me. [8] "Oh that I might have my request, that Elohim would grant the thing that I long for, [9] even that it would please Elohim to crush me; that he would let loose his hand, and cut me off! [10] Let it still be my consolation, yes, let me exult in pain that doesn't spare, that I have not denied the words of the Kodesh One. [11] What is my strength, that I should wait? What is my end, that I should be patient? [12] Is my strength the strength of stones? Or is my flesh of bronze? [13] Isn't it that I have no help in me, that wisdom is driven away from me? [14] "To him who is ready to faint, kindness should be shown from his friend; even to him who forsakes the fear of the El Shaddai. [15] My brothers have dealt deceitfully as a brook, as the channel of brooks that pass away; [16] which are black by reason of the ice, in which the snow hides itself. [17] In the dry season, they vanish. When it is hot, they are consumed out of their place. [18] The caravans that travel beside them turn away. They go up into the waste, and perish. [19] The caravans of Tema looked. The companies of Sheba waited for them. [20] They were distressed because they were confident. They came there, and were confounded. [21] For now you are nothing. You see a terror, and are afraid. [22] Did I ever say, 'Give to me'? or, 'Offer a present for me from your substance'? [23] or, 'Deliver me from the adversary's hand'? or, 'Redeem me from the hand of the oppressors'? [24] "Teach me, and I will hold my peace. Cause me to understand my error. [25] How forcible are words of uprightness! But your reproof, what does it reprove? [26] Do you intend to reprove

words, since the speeches of one who is desperate are as wind? [27] Yes, you would even cast lots for the fatherless, and make merchandise of your friend. [28] Now therefore be pleased to look at me, for surely I will not lie to your face. [29] Please return. Let there be no injustice. Yes, return again. My cause is righteous. [30] Is there injustice on my tongue? Can't my taste discern mischievous things?

Chapter 7

[1] "Isn't a man forced to labour on earth? Aren't his days like the days of a hired hand? [2] As a servant who earnestly desires the shadow, as a hireling who looks for his wages, [3] so I am made to possess months of misery, wearisome nights are appointed to me. [4] When I lie down, I say, 'When will I arise, and the night be gone?' I toss and turn until the dawning of the day. [5] My flesh is clothed with worms and clods of dust. My skin closes up, and breaks out afresh. [6] My days are swifter than a weaver's shuttle, and are spent without hope. [7] Oh remember that my life is a breath. My eye will no more see good. [8] The eye of him who sees me will see me no more. Your eyes will be on me, but I will not be. [9] As the cloud is consumed and vanishes away, so he who goes down to Sheol will come up no more. [10] He will return no more to his house, neither will his place know him any more. [11] "Therefore I will not keep silent. I will speak in the anguish of my spirit. I will complain in the bitterness of my soul. [12] Am I a sea, or a sea monster, that you put a guard over me? [13] When I say, 'My bed will comfort me. My couch will ease my complaint,' [14] then you scare me with dreams and terrify me through visions, [15] so that my soul chooses strangling, death rather than my bones. [16] I loathe my life. I don't want to live forever. Leave me alone, for my days are but a breath. [17] What is man, that you should magnify him, that you should set your mind on him, [18] that you should visit him every morning, and test him every moment? [19] How long will you not look away from me, nor leave me alone until I swallow down my spittle? [20] If I have sinned, what do I do to you, you watcher of men? Why have you set me as a mark for you, so that I am a burden to myself? [21] Why do you not pardon my disobedience, and take away my iniquity? For now will I lie down in the dust. You will seek me diligently, but I will not be."

Chapter 8

[1] Then Bildad the Shuhite answered, [2] "How long will you speak these things? Shall the words of your mouth be a mighty wind? [3] Does Elohim pervert justice? Or does the El Shaddai pervert righteousness? [4] If your children have sinned against him, he has delivered them into the hand of their disobedience. [5] If you want to seek Elohim diligently, make your supplication to the El Shaddai. [6] If you were pure and upright, surely now he would awaken for you, and make the habitation of your righteousness prosperous. [7] Though your beginning was small, yet your latter end would greatly increase. [8] "Please enquire of past generations. Find out about the learning of their fathers. [9] (For we are but of yesterday, and know nothing, because our days on earth are a shadow.) [10] Shall they not teach you, tell you, and utter words out of their heart? [11] "Can the papyrus grow up without mire? Can the rushes grow without water? [12] While it is yet in its greenness, not cut down, it withers before any other reed. [13] So are the paths of all who forget Elohim. The hope of the godless man will perish, [14] whose confidence will break apart, whose trust is a spider's web. [15] He will lean on his house, but it will not stand. He will cling to it, but it will not endure. [16] He is green before the sun. His shoots go out along his garden. [17] His roots are wrapped around the rock pile. He sees the place of stones. [18] If he is destroyed from his place, then it will deny him, saying, 'I have not seen you.' [19] Behold, this is the joy of his way. Out of the earth, others will spring. [20] "Behold, Elohim will not cast away a blameless man, neither will he uphold the evildoers. [21] He will still fill your mouth with laughter, your lips with shouting. [22] Those who hate you will be clothed with shame. The tent of the wicked will be no more."

Chapter 9

[1] Then Job answered, [2] "Truly I know that it is so, but how can man be just with Elohim? [3] If he is pleased to contend with him, he can't answer him one time in a thousand. [4] Elohim is wise in heart, and mighty in strength.

Who has hardened himself against him and prospered? [5] He removes the mountains, and they don't know it,
when he overturns them in his anger. [6] He shakes the earth out of its place. Its pillars tremble. [7] He commands
the sun and it doesn't rise, and seals up the stars. [8] He alone stretches out the heavens, and treads on the
waves of the sea. [9] He makes the Bear, Orion, and the Pleiades, and the rooms of the south. [10] He does great
things past finding out; yes, marvellous things without number. [11] Behold, he goes by me, and I don't see him.
He passes on also, but I don't perceive him. [12] Behold, he snatches away. Who can hinder him? Who will ask
him, 'What are you doing?' [13] "Elohim will not withdraw his anger. The helpers of Rahab stoop under him. [14] How
much less will I answer him, and choose my words to argue with him? [15] Though I were righteous, yet I wouldn't
answer him. I would make supplication to my judge. [16] If I had called, and he had answered me, yet I wouldn't
believe that he listened to my voice. [17] For he breaks me with a storm, and multiplies my wounds without cause.
[18] He will not allow me to catch my breath, but fills me with bitterness. [19] If it is a matter of strength, behold, he is
mighty! If of justice, 'Who,' says he, 'will summon me?' [20] Though I am righteous, my own mouth will condemn
me. Though I am blameless, it will prove me perverse. [21] I am blameless. I don't respect myself. I despise my
life. [22] "It is all the same. Therefore I say he destroys the blameless and the wicked. [23] If the scourge kills
suddenly, he will mock at the trial of the innocent. [24] The earth is given into the hand of the wicked. He covers
the faces of its judges. If not he, then who is it? [25] "Now my days are swifter than a runner. They flee away. They
see no good. [26] They have passed away as the swift ships, as the eagle that swoops on the prey. [27] If I say, 'I
will forget my complaint, I will put off my sad face, and cheer up,' [28] I am afraid of all my sorrows. I know that you
will not hold me innocent. [29] I will be condemned. Why then do I labour in vain? [30] If I wash myself with snow,
and cleanse my hands with lye, [31] yet you will plunge me in the ditch. My own clothes will abhor me. [32] For he is
not a man, as I am, that I should answer him, that we should come together in judgement. [33] There is no umpire
between us, that might lay his hand on us both. [34] Let him take his rod away from me. Let his terror not make
me afraid; [35] then I would speak, and not fear him, for I am not so in myself.

Chapter 10

[1] "My soul is weary of my life. I will give free course to my complaint. I will speak in the bitterness of my soul. [2] I
will tell Elohim, 'Do not condemn me. Show me why you contend with me. [3] Is it good to you that you should
oppress, that you should despise the work of your hands, and smile on the counsel of the wicked? [4] Do you
have eyes of flesh? Or do you see as man sees? [5] Are your days as the days of mortals, or your years as man's
years, [6] that you enquire after my iniquity, and search after my sin? [7] Although you know that I am not wicked,
there is no one who can deliver out of your hand. [8] "'Your hands have framed me and fashioned me altogether,
yet you destroy me. [9] Remember, I beg you, that you have fashioned me as clay. Will you bring me into dust
again? [10] Haven't you poured me out like milk, and curdled me like cheese? [11] You have clothed me with skin
and flesh, and knit me together with bones and sinews. [12] You have granted me life and chesed. Your visitation
has preserved my spirit. [13] Yet you hid these things in your heart. I know that this is with you: [14] if I sin, then you
mark me. You will not acquit me from my iniquity. [15] If I am wicked, woe to me. If I am righteous, I still will not lift
up my head, being filled with disgrace, and conscious of my affliction. [16] If my head is held high, you hunt me
like a lion. Again you show yourself powerful to me. [17] You renew your witnesses against me, and increase your
indignation on me. Changes and warfare are with me. [18] "'Why, then, have you brought me out of the womb? I
wish I had given up the spirit, and no eye had seen me. [19] I should have been as though I had not been. I should
have been carried from the womb to the grave. [20] Aren't my days few? Stop! Leave me alone, that I may find a
little comfort, [21] before I go where I will not return from, to the land of darkness and of the shadow of death; [22]
the land dark as midnight, of the shadow of death, without any order, where the light is as midnight.'"

Chapter 11

[1] Then Zophar, the Naamathite, answered, [2] "Shouldn't the multitude of words be answered? Should a man full
of talk be justified? [3] Should your boastings make men hold their peace? When you mock, will no man make

you ashamed? [4] For you say, ‘My doctrine is pure. I am clean in your eyes.’ [5] But oh that Elohim would speak,
and open his lips against you, [6] that he would show you the secrets of wisdom! For true wisdom has two sides.
Know therefore that Elohim exacts of you less than your iniquity deserves. [7] “Can you fathom the mystery of
Elohim? Or can you probe the limits of the El Shaddai? [8] They are high as heaven. What can you do? They are
deeper than Sheol. What can you know? [9] Its measure is longer than the earth, and broader than the sea. [10] If
he passes by, or confines, or convenes a court, then who can oppose him? [11] For he knows false men. He sees
iniquity also, even though he doesn’t consider it. [12] An empty-headed man becomes wise when a man is born
as a wild donkey’s colt. [13] “If you set your heart aright, stretch out your hands towards him. [14] If iniquity is in your
hand, put it far away. Don’t let unrighteousness dwell in your tents. [15] Surely then you will lift up your face
without spot. Yes, you will be steadfast, and will not fear, [16] for you will forget your misery. You will remember it
like waters that have passed away. [17] Life will be clearer than the noonday. Though there is darkness, it will be
as the morning. [18] You will be secure, because there is hope. Yes, you will search, and will take your rest in
safety. [19] Also you will lie down, and no one will make you afraid. Yes, many will court your favour. [20] But the
eyes of the wicked will fail. They will have no way to flee. Their hope will be the giving up of the spirit.”

Chapter 12

[1] Then Job answered, [2] “No doubt, but you are the people, and wisdom will die with you. [3] But I have
understanding as well as you; I am not inferior to you. Yes, who doesn’t know such things as these? [4] I am like
one who is a joke to his neighbour, I, who called on Elohim, and he answered. The just, the blameless man is a
joke. [5] In the thought of him who is at ease there is contempt for misfortune. It is ready for them whose foot
slips. [6] The tents of robbers prosper. Those who provoke Elohim are secure, who carry their god in their hands.
[7] “But ask the animals now, and they will teach you; the birds of the sky, and they will tell you. [8] Or speak to the
earth, and it will teach you. The fish of the sea will declare to you. [9] Who doesn’t know that in all these, YHWH’s
hand has done this, [10] in whose hand is the life of every living thing, and the breath of all mankind? [11] Doesn’t
the ear try words, even as the palate tastes its food? [12] With aged men is wisdom, in length of days
understanding. [13] “With Elohim is wisdom and might. He has counsel and understanding. [14] Behold, he breaks
down, and it can’t be built again. He imprisons a man, and there can be no release. [15] Behold, he withholds the
waters, and they dry up. Again, he sends them out, and they overturn the earth. [16] With him is strength and
wisdom. The deceived and the deceiver are his. [17] He leads counsellors away stripped. He makes judges fools.
[18] He loosens the bond of kings. He binds their waist with a belt. [19] He leads priests away stripped, and
overthrows the mighty. [20] He removes the speech of those who are trusted, and takes away the understanding
of the elders. [21] He pours contempt on princes, and loosens the belt of the strong. [22] He uncovers deep things
out of darkness, and brings out to light the shadow of death. [23] He increases the nations, and he destroys them.
He enlarges the nations, and he leads them captive. [24] He takes away understanding from the chiefs of the
people of the earth, and causes them to wander in a wilderness where there is no way. [25] They grope in the
dark without light. He makes them stagger like a drunken man.

Chapter 13

[1] “Behold, my eye has seen all this. My ear has heard and understood it. [2] What you know, I know also. I am not
inferior to you. [3] “Surely I would speak to the El Shaddai. I desire to reason with Elohim. [4] But you are forgers of
lies. You are all physicians of no value. [5] Oh that you would be completely silent! Then you would be wise. [6]
Hear now my reasoning. Listen to the pleadings of my lips. [7] Will you speak unrighteously for Elohim, and talk
deceitfully for him? [8] Will you show partiality to him? Will you contend for Elohim? [9] Is it good that he should
search you out? Or as one deceives a man, will you deceive him? [10] He will surely reprove you if you secretly
show partiality. [11] Won’t his majesty make you afraid and his dread fall on you? [12] Your memorable sayings are
proverbs of ashes. Your defences are defences of clay. [13] “Be silent! Leave me alone, that I may speak. Let
come on me what will. [14] Why should I take my flesh in my teeth, and put my life in my hand? [15] Behold, he will

kill me. I have no hope. Nevertheless, I will maintain my ways before him. [16] This also will be my salvation, that a godless man will not come before him. [17] Listen carefully to my speech. Let my declaration be in your ears. [18] See now, I have set my cause in order. I know that I am righteous. [19] Who is he who will contend with me? For then I would hold my peace and give up the spirit. [20] “Only don’t do two things to me, then I will not hide myself from your face: [21] withdraw your hand far from me, and don’t let your terror make me afraid. [22] Then call, and I will answer, or let me speak, and you answer me. [23] How many are my iniquities and sins? Make me know my disobedience and my sin. [24] Why do you hide your face, and consider me your enemy? [25] Will you harass a driven leaf? Will you pursue the dry stubble? [26] For you write bitter things against me, and make me inherit the iniquities of my youth. [27] You also put my feet in the stocks, and mark all my paths. You set a bound to the soles of my feet, [28] though I am decaying like a rotten thing, like a garment that is moth-eaten.

Chapter 14

[1] “Man, who is born of a woman, is of few days, and full of trouble. [2] He grows up like a flower, and is cut down. He also flees like a shadow, and doesn’t continue. [3] Do you open your eyes on such a one, and bring me into judgement with you? [4] Who can bring a clean thing out of an unclean? Not one. [5] Seeing his days are determined, the number of his months is with you, and you have appointed his bounds that he can’t pass. [6] Look away from him, that he may rest, until he accomplishes, as a hireling, his day. [7] “For there is hope for a tree if it is cut down, that it will sprout again, that the tender branch of it will not cease. [8] Though its root grows old in the earth, and its stock dies in the ground, [9] yet through the scent of water it will bud, and sprout boughs like a plant. [10] But man dies, and is laid low. Yes, man gives up the spirit, and where is he? [11] As the waters fail from the sea, and the river wastes and dries up, [12] so man lies down and doesn’t rise. Until the heavens are no more, they will not awake, nor be roused out of their sleep. [13] “Oh that you would hide me in Sheol, that you would keep me secret until your wrath is past, that you would appoint me a set time and remember me! [14] If a man dies, will he live again? I would wait all the days of my warfare, until my release should come. [15] You would call, and I would answer you. You would have a desire for the work of your hands. [16] But now you count my steps. Don’t you watch over my sin? [17] My disobedience is sealed up in a bag. You fasten up my iniquity. [18] “But the mountain falling comes to nothing. The rock is removed out of its place. [19] The waters wear the stones. The torrents of it wash away the dust of the earth. So you destroy the hope of man. [20] You forever prevail against him, and he departs. You change his face, and send him away. [21] His sons come to honour, and he doesn’t know it. They are brought low, but he doesn’t perceive it of them. [22] But his flesh on him has pain, and his soul within him mourns.”

Chapter 15

[1] Then Eliphaz the Temanite answered, [2] “Should a wise man answer with vain knowledge, and fill himself with the east wind? [3] Should he reason with unprofitable talk, or with speeches with which he can do no good? [4] Yes, you do away with fear, and hinder devotion before Elohim. [5] For your iniquity teaches your mouth, and you choose the language of the crafty. [6] Your own mouth condemns you, and not I. Yes, your own lips testify against you. [7] “Are you the first man who was born? Or were you brought out before the hills? [8] Have you heard the secret counsel of Elohim? Do you limit wisdom to yourself? [9] What do you know that we don’t know? What do you understand which is not in us? [10] With us are both the grey-headed and the very aged men, much older than your father. [11] Are the consolations of Elohim too small for you, even the word that is gentle towards you? [12] Why does your heart carry you away? Why do your eyes flash, [13] that you turn your spirit against Elohim, and let such words go out of your mouth? [14] What is man, that he should be clean? What is he who is born of a woman, that he should be righteous? [15] Behold, he puts no trust in his kodesh ones. Yes, the heavens are not clean in his sight; [16] how much less one who is abominable and corrupt, a man who drinks iniquity like water! [17] “I will show you, listen to me; that which I have seen I will declare [18] (which wise men have told by their fathers, and have not hidden it; [19] to whom alone the land was given, and no stranger passed amongst them): [20] the wicked

man writhes in pain all his days, even the number of years that are laid up for the oppressor. 21 A sound of terrors is in his ears. In prosperity the destroyer will come on him. 22 He doesn't believe that he will return out of darkness. He is waited for by the sword. 23 He wanders abroad for bread, saying, 'Where is it?' He knows that the day of darkness is ready at his hand. 24 Distress and anguish make him afraid. They prevail against him, as a king ready to the battle. 25 Because he has stretched out his hand against Elohim, and behaves himself proudly against the El Shaddai, 26 he runs at him with a stiff neck, with the thick shields of his bucklers, 27 because he has covered his face with his fatness, and gathered fat on his thighs. 28 He has lived in desolate cities, in houses which no one inhabited, which were ready to become heaps. 29 He will not be rich, neither will his substance continue, neither will their possessions be extended on the earth. 30 He will not depart out of darkness. The flame will dry up his branches. He will go away by the breath of Elohim's mouth. 31 Let him not trust in emptiness, deceiving himself, for emptiness will be his reward. 32 It will be accomplished before his time. His branch will not be green. 33 He will shake off his unripe grape as the vine, and will cast off his flower as the olive tree. 34 For the company of the godless will be barren, and fire will consume the tents of bribery. 35 They conceive mischief and produce iniquity. Their heart prepares deceit."

Chapter 16

1 Then Job answered, 2 "I have heard many such things. You are all miserable comforters! 3 Shall vain words have an end? Or what provokes you that you answer? 4 I also could speak as you do. If your soul were in my soul's place, I could join words together against you, and shake my head at you, 5 but I would strengthen you with my mouth. The solace of my lips would relieve you. 6 "Though I speak, my grief is not subsided. Though I forbear, what am I eased? 7 But now, Elohim, you have surely worn me out. You have made all my company desolate. 8 You have shriveled me up. This is a witness against me. My leanness rises up against me. It testifies to my face. 9 He has torn me in his wrath and persecuted me. He has gnashed on me with his teeth. My adversary sharpens his eyes on me. 10 They have gaped on me with their mouth. They have struck me on the cheek reproachfully. They gather themselves together against me. 11 Elohim delivers me to the ungodly, and casts me into the hands of the wicked. 12 I was at ease, and he broke me apart. Yes, he has taken me by the neck, and dashed me to pieces. He has also set me up for his target. 13 His archers surround me. He splits my kidneys apart, and does not spare. He pours out my bile on the ground. 14 He breaks me with breach on breach. He runs at me like a giant. 15 I have sewed sackcloth on my skin, and have thrust my horn in the dust. 16 My face is red with weeping. Deep darkness is on my eyelids, 17 although there is no violence in my hands, and my prayer is pure. 18 "Earth, don't cover my blood. Let my cry have no place to rest. 19 Even now, behold, my witness is in heaven. He who vouches for me is on high. 20 My friends scoff at me. My eyes pour out tears to Elohim, 21 that he would maintain the right of a man with Elohim, of a son of man with his neighbour! 22 For when a few years have come, I will go the way of no return.

Chapter 17

1 "My spirit is consumed. My days are extinct and the grave is ready for me. 2 Surely there are mockers with me. My eye dwells on their provocation. 3 "Now give a pledge. Be collateral for me with yourself. Who is there who will strike hands with me? 4 For you have hidden their heart from understanding, therefore you will not exalt them. 5 He who denounces his friends for plunder, even the eyes of his children will fail. 6 "But he has made me a byword of the people. They spit in my face. 7 My eye also is dim by reason of sorrow. All my members are as a shadow. 8 Upright men will be astonished at this. The innocent will stir himself up against the godless. 9 Yet the righteous will hold to his way. He who has clean hands will grow stronger and stronger. 10 But as for you all, come back. I will not find a wise man amongst you. 11 My days are past. My plans are broken off, as are the thoughts of my heart. 12 They change the night into day, saying 'The light is near' in the presence of darkness. 13 If I look for Sheol as my house, if I have spread my couch in the darkness, 14 if I have said to corruption, 'You are my father,' and to the worm, 'My mother,' and 'My sister,' 15 where then is my hope? As for my hope, who

will see it? [16] Shall it go down with me to the gates of Sheol, or descend together into the dust?”

Chapter 18

[1] Then Bildad the Shuhite answered, [2] “How long will you hunt for words? Consider, and afterwards we will speak. [3] Why are we counted as animals, which have become unclean in your sight? [4] You who tear yourself in your anger, will the earth be forsaken for you? Or will the rock be removed out of its place? [5] “Yes, the light of the wicked will be put out. The spark of his fire won’t shine. [6] The light will be dark in his tent. His lamp above him will be put out. [7] The steps of his strength will be shortened. His own counsel will cast him down. [8] For he is cast into a net by his own feet, and he wanders into its mesh. [9] A snare will take him by the heel. A trap will catch him. [10] A noose is hidden for him in the ground, a trap for him on the path. [11] Terrors will make him afraid on every side, and will chase him at his heels. [12] His strength will be famished. Calamity will be ready at his side. [13] The members of his body will be devoured. The firstborn of death will devour his members. [14] He will be rooted out of the security of his tent. He will be brought to the king of terrors. [15] There will dwell in his tent that which is none of his. Sulphur will be scattered on his habitation. [16] His roots will be dried up beneath. His branch will be cut off above. [17] His memory will perish from the earth. He will have no name in the street. [18] He will be driven from light into darkness, and chased out of the world. [19] He will have neither son nor grandson amongst his people, nor any remaining where he lived. [20] Those who come after will be astonished at his day, as those who went before were frightened. [21] Surely such are the dwellings of the unrighteous. This is the place of him who doesn’t know Elohim.”

Chapter 19

[1] Then Job answered, [2] “How long will you torment me, and crush me with words? [3] You have reproached me ten times. You aren’t ashamed that you attack me. [4] If it is true that I have erred, my error remains with myself. [5] If indeed you will magnify yourselves against me, and plead against me my reproach, [6] know now that Elohim has subverted me, and has surrounded me with his net. [7] “Behold, I cry out of wrong, but I am not heard. I cry for help, but there is no justice. [8] He has walled up my way so that I can’t pass, and has set darkness in my paths. [9] He has stripped me of my glory, and taken the crown from my head. [10] He has broken me down on every side, and I am gone. He has plucked my hope up like a tree. [11] He has also kindled his wrath against me. He counts me amongst his adversaries. [12] His troops come on together, build a siege ramp against me, and encamp around my tent. [13] “He has put my brothers far from me. My acquaintances are wholly estranged from me. [14] My relatives have gone away. My familiar friends have forgotten me. [15] Those who dwell in my house and my maids consider me a stranger. I am an alien in their sight. [16] I call to my servant, and he gives me no answer. I beg him with my mouth. [17] My breath is offensive to my wife. I am loathsome to the children of my own mother. [18] Even young children despise me. If I arise, they speak against me. [19] All my familiar friends abhor me. They whom I loved have turned against me. [20] My bones stick to my skin and to my flesh. I have escaped by the skin of my teeth. [21] “Have pity on me. Have pity on me, you my friends, for the hand of Elohim has touched me. [22] Why do you persecute me as Elohim, and are not satisfied with my flesh? [23] “Oh that my words were now written! Oh that they were inscribed in a book! [24] That with an iron pen and lead they were engraved in the rock forever! [25] But as for me, I know that my Redeemer lives. In the end, he will stand upon the earth. [26] After my skin is destroyed, then I will see Elohim in my flesh, [27] whom I, even I, will see on my side. My eyes will see, and not as a stranger. “My heart is consumed within me. [28] If you say, ‘How we will persecute him!’ because the root of the matter is found in me, [29] be afraid of the sword, for wrath brings the punishments of the sword, that you may know there is a judgement.”

Chapter 20

[1] Then Zophar the Naamathite answered, [2] “Therefore my thoughts answer me, even by reason of my haste that is in me. [3] I have heard the reproof which puts me to shame. The spirit of my understanding answers me. [4]

Don’t you know this from old time, since man was placed on earth, [5] that the triumphing of the wicked is short, the joy of the godless but for a moment? [6] Though his height mount up to the heavens, and his head reach to the clouds, [7] yet he will perish forever like his own dung. Those who have seen him will say, ‘Where is he?’ [8] He will fly away as a dream, and will not be found. Yes, he will be chased away like a vision of the night. [9] The eye which saw him will see him no more, neither will his place see him any more. [10] His children will seek the favour of the poor. His hands will give back his wealth. [11] His bones are full of his youth, but youth will lie down with him in the dust. [12] “Though wickedness is sweet in his mouth, though he hide it under his tongue, [13] though he spare it, and will not let it go, but keep it still within his mouth, [14] yet his food in his bowels is turned. It is cobra venom within him. [15] He has swallowed down riches, and he will vomit them up again. Elohim will cast them out of his belly. [16] He will suck cobra venom. The viper’s tongue will kill him. [17] He will not look at the rivers, the flowing streams of honey and butter. [18] He will restore that for which he laboured, and will not swallow it down. He will not rejoice according to the substance that he has gotten. [19] For he has oppressed and forsaken the poor. He has violently taken away a house, and he will not build it up. [20] “Because he knew no quietness within him, he will not save anything of that in which he delights. [21] There was nothing left that he didn’t devour, therefore his prosperity will not endure. [22] In the fullness of his sufficiency, distress will overtake him. The hand of everyone who is in misery will come on him. [23] When he is about to fill his belly, Elohim will cast the fierceness of his wrath on him. It will rain on him while he is eating. [24] He will flee from the iron weapon. The bronze arrow will strike him through. [25] He draws it out, and it comes out of his body. Yes, the glittering point comes out of his liver. Terrors are on him. [26] All darkness is laid up for his treasures. An unfanned fire will devour him. It will consume that which is left in his tent. [27] The heavens will reveal his iniquity. The earth will rise up against him. [28] The increase of his house will depart. They will rush away in the day of his wrath. [29] This is the portion of a wicked man from Elohim, the heritage appointed to him by Elohim.”

Chapter 21

[1] Then Job answered, [2] “Listen diligently to my speech. Let this be your consolation. [3] Allow me, and I also will speak. After I have spoken, mock on. [4] As for me, is my complaint to man? Why shouldn’t I be impatient? [5] Look at me, and be astonished. Lay your hand on your mouth. [6] When I remember, I am troubled. Horror takes hold of my flesh. [7] “Why do the wicked live, become old, yes, and grow mighty in power? [8] Their child is established with them in their sight, their offspring before their eyes. [9] Their houses are safe from fear, neither is the rod of Elohim upon them. [10] Their bulls breed without fail. Their cows calve, and don’t miscarry. [11] They send out their little ones like a flock. Their children dance. [12] They sing to the tambourine and harp, and rejoice at the sound of the pipe. [13] They spend their days in prosperity. In an instant they go down to Sheol. [14] They tell Elohim, ‘Depart from us, for we don’t want to know about your ways. [15] What is the El Shaddai, that we should serve him? What profit should we have, if we pray to him?’ [16] Behold, their prosperity is not in their hand. The counsel of the wicked is far from me. [17] “How often is it that the lamp of the wicked is put out, that their calamity comes on them, that Elohim distributes sorrows in his anger? [18] How often is it that they are as stubble before the wind, as chaff that the storm carries away? [19] You say, ‘Elohim lays up his iniquity for his children.’ Let him recompense it to himself, that he may know it. [20] Let his own eyes see his destruction. Let him drink of the wrath of the El Shaddai. [21] For what does he care for his house after him, when the number of his months is cut off? [22] “Shall any teach Elohim knowledge, since he judges those who are high? [23] One dies in his full strength, being wholly at ease and quiet. [24] His pails are full of milk. The marrow of his bones is moistened. [25] Another dies in bitterness of soul, and never tastes of good. [26] They lie down alike in the dust. The worm covers them. [27] “Behold, I know your thoughts, the plans with which you would wrong me. [28] For you say, ‘Where is the house of the prince? Where is the tent in which the wicked lived?’ [29] Haven’t you asked wayfaring men? Don’t you know their evidences, [30] that the evil man is reserved to the day of calamity, that they are led out to the day of wrath? [31] Who will declare his way to his face? Who will repay him what he has done? [32] Yet he will be borne to the grave. Men will keep watch over the tomb. [33] The clods of the valley will be sweet to him. All men will draw after

him, as there were innumerable before him. [34] So how can you comfort me with nonsense, because in your answers there remains only falsehood?”

Chapter 22

[1] Then Eliphaz the Temanite answered, [2] “Can a man be profitable to Elohim? Surely he who is wise is profitable to himself. [3] Is it any pleasure to the El Shaddai that you are righteous? Or does it benefit him that you make your ways perfect? [4] Is it for your piety that he reproves you, that he enters with you into judgement? [5] Isn’t your wickedness great? Neither is there any end to your iniquities. [6] For you have taken pledges from your brother for nothing, and stripped the naked of their clothing. [7] You haven’t given water to the weary to drink, and you have withheld bread from the hungry. [8] But as for the mighty man, he had the earth. The honourable man, he lived in it. [9] You have sent widows away empty, and the arms of the fatherless have been broken. [10] Therefore snares are around you. Sudden fear troubles you, [11] or darkness, so that you can not see, and floods of waters cover you. [12] “Isn’t Elohim in the heights of heaven? See the height of the stars, how high they are! [13] You say, ‘What does Elohim know? Can he judge through the thick darkness? [14] Thick clouds are a covering to him, so that he doesn’t see. He walks on the vault of the sky.’ [15] Will you keep the old way, which wicked men have trodden, [16] who were snatched away before their time, whose foundation was poured out as a stream, [17] who said to Elohim, ‘Depart from us!’ and, ‘What can the El Shaddai do for us?’ [18] Yet he filled their houses with good things, but the counsel of the wicked is far from me. [19] The righteous see it, and are glad. The innocent ridicule them, [20] saying, ‘Surely those who rose up against us are cut off. The fire has consumed their remnant.’ [21] “Acquaint yourself with him now, and be at peace. By it, good will come to you. [22] Please receive instruction from his mouth, and lay up his words in your heart. [23] If you return to the El Shaddai, you will be built up, if you put away unrighteousness far from your tents. [24] Lay your treasure in the dust, the gold of Ophir amongst the stones of the brooks. [25] The El Shaddai will be your treasure, and precious silver to you. [26] For then you will delight yourself in the El Shaddai, and will lift up your face to Elohim. [27] You will make your prayer to him, and he will hear you. You will pay your vows. [28] You will also decree a thing, and it will be established to you. Light will shine on your ways. [29] When they cast down, you will say, ‘be lifted up.’ He will save the humble person. [30] He will even deliver him who is not innocent. Yes, he will be delivered through the cleanness of your hands.”

Chapter 23

[1] Then Job answered, [2] “Even today my complaint is rebellious. His hand is heavy in spite of my groaning. [3] Oh that I knew where I might find him! That I might come even to his seat! [4] I would set my cause in order before him, and fill my mouth with arguments. [5] I would know the words which he would answer me, and understand what he would tell me. [6] Would he contend with me in the greatness of his power? No, but he would listen to me. [7] There the upright might reason with him, so I should be delivered forever from my judge. [8] “If I go east, he is not there. If I go west, I can’t find him. [9] He works to the north, but I can’t see him. He turns south, but I can’t catch a glimpse of him. [10] But he knows the way that I take. When he has tried me, I will come out like gold. [11] My foot has held fast to his steps. I have kept his way, and not turned away. [12] I haven’t gone back from the mitzvah of his lips. I have treasured up the words of his mouth more than my necessary food. [13] But he stands alone, and who can oppose him? What his soul desires, even that he does. [14] For he performs that which is appointed for me. Many such things are with him. [15] Therefore I am terrified at his presence. When I consider, I am afraid of him. [16] For Elohim has made my heart faint. The El Shaddai has terrified me. [17] Because I was not cut off before the darkness, neither did he cover the thick darkness from my face.

Chapter 24

[1] “Why aren’t times laid up by the El Shaddai? Why don’t those who know him see his days? [2] There are people who remove the landmarks. They violently take away flocks, and feed them. [3] They drive away the donkey of the fatherless, and they take the widow’s ox for a pledge. [4] They turn the needy out of the way. The poor of the

earth all hide themselves. [5] Behold, as wild donkeys in the desert, they go out to their work, seeking diligently for food. The wilderness yields them bread for their children. [6] They cut their food in the field. They glean the vineyard of the wicked. [7] They lie all night naked without clothing, and have no covering in the cold. [8] They are wet with the showers of the mountains, and embrace the rock for lack of a shelter. [9] There are those who pluck the fatherless from the breast, and take a pledge of the poor, [10] so that they go around naked without clothing. Being hungry, they carry the sheaves. [11] They make oil within the walls of these men. They tread wine presses, and suffer thirst. [12] From out of the populous city, men groan. The soul of the wounded cries out, yet Elohim doesn't regard the folly. [13] "These are of those who rebel against the light. They don't know its ways, nor stay in its paths. [14] The murderer rises with the light. He kills the poor and needy. In the night he is like a thief. [15] The eye also of the adulterer waits for the twilight, saying, 'No eye will see me.' He disguises his face. [16] In the dark they dig through houses. They shut themselves up in the daytime. They don't know the light. [17] For the morning is to all of them like thick darkness, for they know the terrors of the thick darkness. [18] "They are foam on the surface of the waters. Their portion is cursed in the earth. They don't turn into the way of the vineyards. [19] Drought and heat consume the snow waters, so does Sheol those who have sinned. [20] The womb will forget him. The worm will feed sweetly on him. He will be no more remembered. Unrighteousness will be broken as a tree. [21] He devours the barren who don't bear. He shows no kindness to the widow. [22] Yet Elohim preserves the mighty by his power. He rises up who has no assurance of life. [23] Elohim gives them security, and they rest in it. His eyes are on their ways. [24] They are exalted; yet a little while, and they are gone. Yes, they are brought low, they are taken out of the way as all others, and are cut off as the tops of the ears of grain. [25] If it isn't so now, who will prove me a liar, and make my speech worth nothing?"

Chapter 25

[1] Then Bildad the Shuhite answered, [2] "Dominion and fear are with him. He makes peace in his high places. [3] Can his armies be counted? On whom does his light not arise? [4] How then can man be just with Elohim? Or how can he who is born of a woman be clean? [5] Behold, even the moon has no brightness, and the stars are not pure in his sight; [6] How much less man, who is a worm, and the son of man, who is a worm!"

Chapter 26

[1] Then Job answered, [2] "How have you helped him who is without power! How have you saved the arm that has no strength! [3] How have you counselled him who has no wisdom, and plentifully declared sound knowledge! [4] To whom have you uttered words? Whose spirit came out of you? [5] "The departed spirits tremble, those beneath the waters and all that live in them. [6] Sheol is naked before Elohim, and Abaddon has no covering. [7] He stretches out the north over empty space, and hangs the earth on nothing. [8] He binds up the waters in his thick clouds, and the cloud is not burst under them. [9] He encloses the face of his throne, and spreads his cloud on it. [10] He has described a boundary on the surface of the waters, and to the confines of light and darkness. [11] The pillars of heaven tremble and are astonished at his rebuke. [12] He stirs up the sea with his power, and by his understanding he strikes through Rahab. [13] By his Ruach the heavens are garnished. His hand has pierced the swift serpent. [14] Behold, these are but the outskirts of his ways. How small a whisper do we hear of him! But the thunder of his power who can understand?"

Chapter 27

[1] Job again took up his parable, and said, [2] "As Elohim lives, who has taken away my right, the El Shaddai, who has made my soul bitter [3] (for the length of my life is still in me, and the spirit of Elohim is in my nostrils); [4] surely my lips will not speak unrighteousness, neither will my tongue utter deceit. [5] Far be it from me that I should justify you. Until I die I will not put away my integrity from me. [6] I hold fast to my righteousness, and will not let it go. My heart will not reproach me so long as I live. [7] "Let my enemy be as the wicked. Let him who rises up against me be as the unrighteous. [8] For what is the hope of the godless, when he is cut off, when Elohim takes

away his life? [9] Will Elohim hear his cry when trouble comes on him? [10] Will he delight himself in the El Shaddai, and call on Elohim at all times? [11] I will teach you about the hand of Elohim. I will not conceal that which is with the El Shaddai. [12] Behold, all of you have seen it yourselves; why then have you become altogether vain? [13] “This is the portion of a wicked man with Elohim, the heritage of oppressors, which they receive from the El Shaddai. [14] If his children are multiplied, it is for the sword. His offspring will not be satisfied with bread. [15] Those who remain of him will be buried in death. His widows will make no lamentation. [16] Though he heap up silver as the dust, and prepare clothing as the clay; [17] he may prepare it, but the just will put it on, and the innocent will divide the silver. [18] He builds his house as the moth, as a booth which the watchman makes. [19] He lies down rich, but he will not do so again. He opens his eyes, and he is not. [20] Terrors overtake him like waters. A storm steals him away in the night. [21] The east wind carries him away, and he departs. It sweeps him out of his place. [22] For it hurls at him, and does not spare, as he flees away from his hand. [23] Men will clap their hands at him, and will hiss him out of his place.

Chapter 28

[1] “Surely there is a mine for silver, and a place for gold which they refine. [2] Iron is taken out of the earth, and copper is smelted out of the ore. [3] Man sets an end to darkness, and searches out, to the furthest bound, the stones of obscurity and of thick darkness. [4] He breaks open a shaft away from where people live. They are forgotten by the foot. They hang far from men, they swing back and forth. [5] As for the earth, out of it comes bread. Underneath it is turned up as it were by fire. [6] Sapphires come from its rocks. It has dust of gold. [7] That path no bird of prey knows, neither has the falcon’s eye seen it. [8] The proud animals have not trodden it, nor has the fierce lion passed by there. [9] He puts his hand on the flinty rock, and he overturns the mountains by the roots. [10] He cuts out channels amongst the rocks. His eye sees every precious thing. [11] He binds the streams that they don’t trickle. The thing that is hidden he brings out to light. [12] “But where will wisdom be found? Where is the place of understanding? [13] Man doesn’t know its price, and it isn’t found in the land of the living. [14] The deep says, ‘It isn’t in me.’ The sea says, ‘It isn’t with me.’ [15] It can’t be gotten for gold, neither will silver be weighed for its price. [16] It can’t be valued with the gold of Ophir, with the precious onyx, or the sapphire. [17] Gold and glass can’t equal it, neither will it be exchanged for jewels of fine gold. [18] No mention will be made of coral or of crystal. Yes, the price of wisdom is above rubies. [19] The topaz of Ethiopia will not equal it. It won’t be valued with pure gold. [20] Where then does wisdom come from? Where is the place of understanding? [21] Seeing it is hidden from the eyes of all living, and kept close from the birds of the sky. [22] Destruction and Death say, ‘We have heard a rumour of it with our ears.’ [23] “Elohim understands its way, and he knows its place. [24] For he looks to the ends of the earth, and sees under the whole sky. [25] He establishes the force of the wind. Yes, he measures out the waters by measure. [26] When he made a decree for the rain, and a way for the lightning of the thunder, [27] then he saw it, and declared it. He established it, yes, and searched it out. [28] To man he said, ‘Behold, the fear of Adonai, that is wisdom. To depart from evil is understanding.’”

Chapter 29

[1] Job again took up his parable, and said, [2] “Oh that I were as in the months of old, as in the days when Elohim watched over me; [3] when his lamp shone on my head, and by his light I walked through darkness, [4] as I was in my prime, when the friendship of Elohim was in my tent, [5] when the El Shaddai was yet with me, and my children were around me, [6] when my steps were washed with butter, and the rock poured out streams of oil for me, [7] when I went out to the city gate, when I prepared my seat in the street. [8] The young men saw me and hid themselves. The aged rose up and stood. [9] The princes refrained from talking, and laid their hand on their mouth. [10] The voice of the nobles was hushed, and their tongue stuck to the roof of their mouth. [11] For when the ear heard me, then it blessed me, and when the eye saw me, it commended me, [12] because I delivered the poor who cried, and the fatherless also, who had no one to help him, [13] the blessing of him who was ready to perish came on me, and I caused the widow’s heart to sing for joy. [14] I put on righteousness, and it clothed me. My

justice was as a robe and a diadem. [15] I was eyes to the blind, and feet to the lame. [16] I was a father to the needy. I researched the cause of him whom I didn't know. [17] I broke the jaws of the unrighteous and plucked the prey out of his teeth. [18] Then I said, 'I will die in my own house, I will count my days as the sand. [19] My root is spread out to the waters. The dew lies all night on my branch. [20] My glory is fresh in me. My bow is renewed in my hand.' [21] "Men listened to me, waited, and kept silence for my counsel. [22] After my words they didn't speak again. My speech fell on them. [23] They waited for me as for the rain. Their mouths drank as with the spring rain. [24] I smiled on them when they had no confidence. They didn't reject the light of my face. [25] I chose out their way, and sat as chief. I lived as a king in the army, as one who comforts the mourners.

Chapter 30

[1] "But now those who are younger than I have me in derision, whose fathers I considered unworthy to put with my sheep dogs. [2] Of what use is the strength of their hands to me, men in whom ripe age has perished? [3] They are gaunt from lack and famine. They gnaw the dry ground, in the gloom of waste and desolation. [4] They pluck salt herbs by the bushes. The roots of the broom tree are their food. [5] They are driven out from amongst men. They cry after them as after a thief, [6] so that they live in frightful valleys, and in holes of the earth and of the rocks. [7] They bray amongst the bushes. They are gathered together under the nettles. [8] They are children of fools, yes, children of wicked men. They were flogged out of the land. [9] "Now I have become their song. Yes, I am a byword to them. [10] They abhor me, they stand aloof from me, and don't hesitate to spit in my face. [11] For he has untied his cord, and afflicted me; and they have thrown off restraint before me. [12] On my right hand rise the rabble. They thrust aside my feet. They cast their ways of destruction up against me. [13] They mar my path. They promote my destruction without anyone's help. [14] As through a wide breach they come. They roll themselves in amid the ruin. [15] Terrors have turned on me. They chase my honour as the wind. My welfare has passed away as a cloud. [16] "Now my soul is poured out within me. Days of affliction have taken hold of me. [17] In the night season my bones are pierced in me, and the pains that gnaw me take no rest. [18] My garment is disfigured by great force. It binds me about as the collar of my tunic. [19] He has cast me into the mire. I have become like dust and ashes. [20] I cry to you, and you do not answer me. I stand up, and you gaze at me. [21] You have turned to be cruel to me. With the might of your hand you persecute me. [22] You lift me up to the wind, and drive me with it. You dissolve me in the storm. [23] For I know that you will bring me to death, to the house appointed for all living. [24] "However doesn't one stretch out a hand in his fall? Or in his calamity therefore cry for help? [25] Didn't I weep for him who was in trouble? Wasn't my soul grieved for the needy? [26] When I looked for good, then evil came. When I waited for light, darkness came. [27] My heart is troubled, and doesn't rest. Days of affliction have come on me. [28] I go mourning without the sun. I stand up in the assembly, and cry for help. [29] I am a brother to jackals, and a companion to ostriches. [30] My skin grows black and peels from me. My bones are burnt with heat. [31] Therefore my harp has turned to mourning, and my pipe into the voice of those who weep.

Chapter 31

[1] "I made a covenant with my eyes; how then should I look lustfully at a young woman? [2] For what is the portion from Elohim above, and the heritage from the El Shaddai on high? [3] Is it not calamity to the unrighteous, and disaster to the workers of iniquity? [4] Doesn't he see my ways, and count all my steps? [5] "If I have walked with falsehood, and my foot has hurried to deceit [6] (let me be weighed in an even balance, that Elohim may know my integrity); [7] if my step has turned out of the way, if my heart walked after my eyes, if any defilement has stuck to my hands, [8] then let me sow, and let another eat. Yes, let the produce of my field be rooted out. [9] "If my heart has been enticed to a woman, and I have laid wait at my neighbour's door, [10] then let my wife grind for another, and let others sleep with her. [11] For that would be a heinous crime. Yes, it would be an iniquity to be punished by the judges, [12] for it is a fire that consumes to destruction, and would root out all my increase. [13] "If I have despised the cause of my male servant or of my female servant, when they contended with me, [14] what then will I do when Elohim rises up? When he visits, what will I answer him? [15] Didn't he who made me in the womb

make him? Didn't one fashion us in the womb? [16] "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, [17] or have eaten my morsel alone, and the fatherless has not eaten of it [18] (no, from my youth he grew up with me as with a father, I have guided her from my mother's womb); [19] if I have seen any perish for want of clothing, or that the needy had no covering; [20] if his heart hasn't blessed me, if he hasn't been warmed with my sheep's fleece; [21] if I have lifted up my hand against the fatherless, because I saw my help in the gate; [22] then let my shoulder fall from the shoulder blade, and my arm be broken from the bone. [23] For calamity from Elohim is a terror to me. Because of his majesty, I can do nothing. [24] "If I have made gold my hope, and have said to the fine gold, 'You are my confidence;' [25] If I have rejoiced because my wealth was great, and because my hand had gotten much; [26] if I have seen the sun when it shined, or the moon moving in splendour, [27] and my heart has been secretly enticed, and my hand threw a kiss from my mouth; [28] this also would be an iniquity to be punished by the judges, for I would have denied the Elohim who is above. [29] "If I have rejoiced at the destruction of him who hated me, or lifted up myself when evil found him [30] (I have certainly not allowed my mouth to sin by asking his life with a curse); [31] if the men of my tent have not said, 'Who can find one who has not been filled with his meat?' [32] (the foreigner has not camped in the street, but I have opened my doors to the traveller); [33] if like Adam I have covered my transgressions, by hiding my iniquity in my heart, [34] because I feared the great multitude, and the contempt of families terrified me, so that I kept silence, and didn't go out of the door— [35] oh that I had one to hear me! Behold, here is my signature! Let the El Shaddai answer me! Let the accuser write my indictment! [36] Surely I would carry it on my shoulder, and I would bind it to me as a crown. [37] I would declare to him the number of my steps. I would go near to him like a prince. [38] If my land cries out against me, and its furrows weep together; [39] if I have eaten its fruits without money, or have caused its owners to lose their life, [40] let briers grow instead of wheat, and stinkweed instead of barley." The words of Job are ended.

Chapter 32

[1] So these three men ceased to answer Job, because he was righteous in his own eyes. [2] Then the wrath of Elihu the son of Barachel, the Buzite, of the family of Ram, was kindled against Job. His wrath was kindled because he justified himself rather than Elohim. [3] Also his wrath was kindled against his three friends, because they had found no answer, and yet had condemned Job. [4] Now Elihu had waited to speak to Job, because they were older than he. [5] When Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled. [6] Elihu the son of Barachel the Buzite answered, "I am young, and you are very old. Therefore I held back, and didn't dare show you my opinion. [7] I said, 'Days should speak, and multitude of years should teach wisdom.' [8] But there is a spirit in man, and the Ruach of the El Shaddai gives them understanding. [9] It is not the great who are wise, nor the aged who understand justice. [10] Therefore I said, 'Listen to me; I also will show my opinion.' [11] "Behold, I waited for your words, and I listened for your reasoning, while you searched out what to say. [12] Yes, I gave you my full attention, but there was no one who convinced Job, or who answered his words, amongst you. [13] Beware lest you say, 'We have found wisdom. Elohim may refute him, not man;' [14] for he has not directed his words against me; neither will I answer him with your speeches. [15] "They are amazed. They answer no more. They don't have a word to say. [16] Shall I wait, because they don't speak, because they stand still, and answer no more? [17] I also will answer my part, and I also will show my opinion. [18] For I am full of words. The spirit within me constrains me. [19] Behold, my breast is as wine which has no vent; like new wineskins it is ready to burst. [20] I will speak, that I may be refreshed. I will open my lips and answer. [21] Please don't let me respect any man's person, neither will I give flattering titles to any man. [22] For I don't know how to give flattering titles, or else my Maker would soon take me away.

Chapter 33

[1] "However, Job, please hear my speech, and listen to all my words. [2] See now, I have opened my mouth. My tongue has spoken in my mouth. [3] My words will utter the uprightness of my heart. That which my lips know

they will speak sincerely. [4] The Ruach Elohim has made me, and the breath of the El Shaddai gives me life. [5] If you can, answer me. Set your words in order before me, and stand up. [6] Behold, I am towards Elohim even as you are. I am also formed out of the clay. [7] Behold, my terror will not make you afraid, neither will my pressure be heavy on you. [8] “Surely you have spoken in my hearing, I have heard the voice of your words, saying, [9] ‘I am clean, without disobedience. I am innocent, neither is there iniquity in me. [10] Behold, he finds occasions against me. He counts me for his enemy. [11] He puts my feet in the stocks. He marks all my paths.’ [12] “Behold, I will answer you. In this you are not just, for Elohim is greater than man. [13] Why do you strive against him, because he doesn’t give account of any of his matters? [14] For Elohim speaks once, yes twice, though man pays no attention. [15] In a dream, in a vision of the night, when deep sleep falls on men, in slumbering on the bed, [16] then he opens the ears of men, and seals their instruction, [17] that he may withdraw man from his purpose, and hide pride from man. [18] He keeps back his soul from the pit, and his life from perishing by the sword. [19] “He is chastened also with pain on his bed, with continual strife in his bones, [20] so that his life abhors bread, and his soul dainty food. [21] His flesh is so consumed away that it can’t be seen. His bones that were not seen stick out. [22] Yes, his soul draws near to the pit, and his life to the destroyers. [23] “If there is beside him a malak, an interpreter, one amongst a thousand, to show to man what is right for him, [24] then Elohim is gracious to him, and says, ‘Deliver him from going down to the pit, I have found a ransom.’ [25] His flesh will be fresher than a child’s. He returns to the days of his youth. [26] He prays to Elohim, and he is favourable to him, so that he sees his face with joy. He restores to man his righteousness. [27] He sings before men, and says, ‘I have sinned, and perverted that which was right, and it didn’t profit me. [28] He has redeemed my soul from going into the pit. My life will see the light.’ [29] “Behold, Elohim does all these things, twice, yes three times, with a man, [30] to bring back his soul from the pit, that he may be enlightened with the light of the living. [31] Mark well, Job, and listen to me. Hold your peace, and I will speak. [32] If you have anything to say, answer me. Speak, for I desire to justify you. [33] If not, listen to me. Hold your peace, and I will teach you wisdom.”

Chapter 34

[1] Moreover Elihu answered, [2] “Hear my words, you wise men. Give ear to me, you who have knowledge. [3] For the ear tries words, as the palate tastes food. [4] Let us choose for us that which is right. Let us know amongst ourselves what is good. [5] For Job has said, ‘I am righteous, Elohim has taken away my right. [6] Notwithstanding my right I am considered a liar. My wound is incurable, though I am without disobedience.’ [7] What man is like Job, who drinks scorn like water, [8] who goes in company with the workers of iniquity, and walks with wicked men? [9] For he has said, ‘It profits a man nothing that he should delight himself with Elohim.’ [10] “Therefore listen to me, you men of understanding: far be it from Elohim, that he should do wickedness, from the El Shaddai, that he should commit iniquity. [11] For the work of a man he will give to him, and cause every man to find according to his ways. [12] Yes surely, Elohim will not do wickedly, neither will the El Shaddai pervert justice. [13] Who put him in charge of the earth? Or who has appointed him over the whole world? [14] If he set his heart on himself, if he gathered to himself his spirit and his breath, [15] all flesh would perish together, and man would turn again to dust. [16] “If now you have understanding, hear this. Listen to the voice of my words. [17] Should even one who hates justice govern? Will you condemn him who is righteous and mighty, [18] who says to a king, ‘Vile!’ or to nobles, ‘Wicked!’? [19] He doesn’t respect the persons of princes, nor respect the rich more than the poor, for they all are the work of his hands. [20] In a moment they die, even at midnight. The people are shaken and pass away. The mighty are taken away without a hand. [21] “For his eyes are on the ways of a man. He sees all his goings. [22] There is no darkness, nor thick gloom, where the workers of iniquity may hide themselves. [23] For he doesn’t need to consider a man further, that he should go before Elohim in judgement. [24] He breaks mighty men in pieces in ways past finding out, and sets others in their place. [25] Therefore he takes knowledge of their works. He overturns them in the night, so that they are destroyed. [26] He strikes them as wicked men in the open sight of others; [27] because they turned away from following him, and wouldn’t pay attention to any of his ways, [28] so that they caused the cry of the poor to come to him. He heard the cry of the afflicted. [29] When he gives

quietness, who then can condemn? When he hides his face, who then can see him? He is over a nation or a man alike, [30] that the godless man may not reign, that there be no one to ensnare the people. [31] “For has any said to Elohim, ‘I am guilty, but I will not offend any more. [32] Teach me that which I don’t see. If I have done iniquity, I will do it no more’? [33] Shall his recompense be as you desire, that you refuse it? For you must choose, and not I. Therefore speak what you know. [34] Men of understanding will tell me, yes, every wise man who hears me: [35] ‘Job speaks without knowledge. His words are without wisdom.’ [36] I wish that Job were tried to the end, because of his answering like wicked men. [37] For he adds rebellion to his sin. He claps his hands amongst us, and multiplies his words against Elohim.”

Chapter 35

[1] Moreover Elihu answered, [2] “Do you think this to be your right, or do you say, ‘My righteousness is more than Elohim’s,’ [3] that you ask, ‘What advantage will it be to you? What profit will I have, more than if I had sinned?’ [4] I will answer you, and your companions with you. [5] Look to the skies, and see. See the skies, which are higher than you. [6] If you have sinned, what effect do you have against him? If your transgressions are multiplied, what do you do to him? [7] If you are righteous, what do you give him? Or what does he receive from your hand? [8] Your wickedness may hurt a man as you are, and your righteousness may profit a son of man. [9] “By reason of the multitude of oppressions they cry out. They cry for help by reason of the arm of the mighty. [10] But no one says, ‘Where is Elohim my Maker, who gives songs in the night, [11] who teaches us more than the animals of the earth, and makes us wiser than the birds of the sky?’ [12] There they cry, but no one answers, because of the pride of evil men. [13] Surely Elohim will not hear an empty cry, neither will the El Shaddai regard it. [14] How much less when you say you don’t see him. The cause is before him, and you wait for him! [15] But now, because he has not visited in his anger, neither does he greatly regard arrogance, [16] therefore Job opens his mouth with empty talk, and he multiplies words without knowledge.”

Chapter 36

[1] Elihu also continued, and said, [2] “Bear with me a little, and I will show you; for I still have something to say on Elohim’s behalf. [3] I will get my knowledge from afar, and will ascribe righteousness to my Maker. [4] For truly my words are not false. One who is perfect in knowledge is with you. [5] “Behold, Elohim is mighty, and doesn’t despise anyone. He is mighty in strength of understanding. [6] He doesn’t preserve the life of the wicked, but gives justice to the afflicted. [7] He doesn’t withdraw his eyes from the righteous, but with kings on the throne, he sets them forever, and they are exalted. [8] If they are bound in fetters, and are taken in the cords of afflictions, [9] then he shows them their work, and their transgressions, that they have behaved themselves proudly. [10] He also opens their ears to instruction, and commands that they return from iniquity. [11] If they listen and serve him, they will spend their days in prosperity, and their years in pleasures. [12] But if they don’t listen, they will perish by the sword; they will die without knowledge. [13] “But those who are godless in heart lay up anger. They don’t cry for help when he binds them. [14] They die in youth. Their life perishes amongst the unclean. [15] He delivers the afflicted by their affliction, and opens their ear in oppression. [16] Yes, he would have allured you out of distress, into a wide place, where there is no restriction. That which is set on your table would be full of fatness. [17] “But you are full of the judgement of the wicked. Judgement and justice take hold of you. [18] Don’t let riches entice you to wrath, neither let the great size of a bribe turn you aside. [19] Would your wealth sustain you in distress, or all the might of your strength? [20] Don’t desire the night, when people are cut off in their place. [21] Take heed, don’t regard iniquity; for you have chosen this rather than affliction. [22] Behold, Elohim is exalted in his power. Who is a teacher like him? [23] Who has prescribed his way for him? Or who can say, ‘You have committed unrighteousness’? [24] “Remember that you magnify his work, about which men have sung. [25] All men have looked on it. Man sees it afar off. [26] Behold, Elohim is great, and we don’t know him. The number of his years is unsearchable. [27] For he draws up the drops of water, which distill in rain from his vapour, [28] which the skies pour down and which drop on man abundantly. [29] Indeed, can anyone understand the spreading of the clouds and

the thunderings of his pavilion? 30 Behold, he spreads his light around him. He covers the bottom of the sea. 31 For by these he judges the people. He gives food in abundance. 32 He covers his hands with the lightning, and commands it to strike the mark. 33 Its noise tells about him, and the livestock also, concerning the storm that comes up.

Chapter 37

1 “Yes, at this my heart trembles, and is moved out of its place. 2 Hear, oh, hear the noise of his voice, the sound that goes out of his mouth. 3 He sends it out under the whole sky, and his lightning to the ends of the earth. 4 After it a voice roars. He thunders with the voice of his majesty. He doesn’t hold back anything when his voice is heard. 5 Elohim thunders marvellously with his voice. He does great things, which we can’t comprehend. 6 For he says to the snow, ‘Fall on the earth,’ likewise to the shower of rain, and to the showers of his mighty rain. 7 He seals up the hand of every man, that all men whom he has made may know it. 8 Then the animals take cover, and remain in their dens. 9 Out of its room comes the storm, and cold out of the north. 10 By the breath of Elohim, ice is given, and the width of the waters is frozen. 11 Yes, he loads the thick cloud with moisture. He spreads abroad the cloud of his lightning. 12 It is turned around by his guidance, that they may do whatever he commands them on the surface of the habitable world, 13 whether it is for correction, or for his land, or for chesed, that he causes it to come. 14 “Listen to this, Job. Stand still, and consider the wondrous works of Elohim. 15 Do you know how Elohim controls them, and causes the lightning of his cloud to shine? 16 Do you know the workings of the clouds, the wondrous works of him who is perfect in knowledge? 17 You whose clothing is warm when the earth is still by reason of the south wind? 18 Can you, with him, spread out the sky, which is strong as a cast metal mirror? 19 Teach us what we will tell him, for we can’t make our case by reason of darkness. 20 Will it be told him that I would speak? Or should a man wish that he were swallowed up? 21 Now men don’t see the light which is bright in the skies, but the wind passes, and clears them. 22 Out of the north comes golden splendour. With Elohim is awesome majesty. 23 We can’t reach the El Shaddai. He is exalted in power. In justice and great righteousness, he will not oppress. 24 Therefore men revere him. He doesn’t regard any who are wise of heart.”

Chapter 38

1 Then YHWH answered Job out of the whirlwind, 2 “Who is this who darkens counsel by words without knowledge? 3 Brace yourself like a man, for I will question you, then you answer me! 4 “Where were you when I laid the foundations of the earth? Declare, if you have understanding. 5 Who determined its measures, if you know? Or who stretched the line on it? 6 What were its foundations fastened on? Or who laid its cornerstone, 7 when the morning stars sang together, and all the sons of Elohim shouted for joy? 8 “Or who shut up the sea with doors, when it broke out of the womb, 9 when I made clouds its garment, and wrapped it in thick darkness, 10 marked out for it my bound, set bars and doors, 11 and said, ‘You may come here, but no further. Your proud waves shall be stopped here’? 12 “Have you commanded the morning in your days, and caused the dawn to know its place, 13 that it might take hold of the ends of the earth, and shake the wicked out of it? 14 It is changed as clay under the seal, and presented as a garment. 15 From the wicked, their light is withheld. The high arm is broken. 16 “Have you entered into the springs of the sea? Or have you walked in the recesses of the deep? 17 Have the gates of death been revealed to you? Or have you seen the gates of the shadow of death? 18 Have you comprehended the earth in its width? Declare, if you know it all. 19 “What is the way to the dwelling of light? As for darkness, where is its place, 20 that you should take it to its bound, that you should discern the paths to its house? 21 Surely you know, for you were born then, and the number of your days is great! 22 Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, 23 which I have reserved against the time of trouble, against the day of battle and war? 24 By what way is the lightning distributed, or the east wind scattered on the earth? 25 Who has cut a channel for the flood water, or the path for the thunderstorm, 26 to cause it to rain on a land where there is no man, on the wilderness, in which there is no man, 27 to satisfy the

waste and desolate ground, to cause the tender grass to grow? [28] Does the rain have a father? Or who fathers the drops of dew? [29] Whose womb did the ice come out of? Who has given birth to the grey frost of the sky? [30] The waters become hard like stone, when the surface of the deep is frozen. [31] “Can you bind the cluster of the Pleiades, or loosen the cords of Orion? [32] Can you lead the constellations out in their season? Or can you guide the Bear with her cubs? [33] Do you know the laws of the heavens? Can you establish its dominion over the earth? [34] “Can you lift up your voice to the clouds, that abundance of waters may cover you? [35] Can you send out lightnings, that they may go? Do they report to you, ‘Here we are’? [36] Who has put wisdom in the inward parts? Or who has given understanding to the mind? [37] Who can count the clouds by wisdom? Or who can pour out the containers of the sky, [38] when the dust runs into a mass, and the clods of earth stick together? [39] “Can you hunt the prey for the lioness, or satisfy the appetite of the young lions, [40] when they crouch in their dens, and lie in wait in the thicket? [41] Who provides for the raven his prey, when his young ones cry to Elohim, and wander for lack of food?

Chapter 39

[1] “Do you know the time when the mountain goats give birth? Do you watch when the doe bears fawns? [2] Can you count the months that they fulfil? Or do you know the time when they give birth? [3] They bow themselves. They bear their young. They end their labour pains. [4] Their young ones become strong. They grow up in the open field. They go out, and don’t return again. [5] “Who has set the wild donkey free? Or who has loosened the bonds of the swift donkey, [6] whose home I have made the wilderness, and the salt land his dwelling place? [7] He scorns the tumult of the city, neither does he hear the shouting of the driver. [8] The range of the mountains is his pasture. He searches after every green thing. [9] “Will the wild ox be content to serve you? Or will he stay by your feeding trough? [10] Can you hold the wild ox in the furrow with his harness? Or will he till the valleys after you? [11] Will you trust him, because his strength is great? Or will you leave to him your labour? [12] Will you confide in him, that he will bring home your seed, and gather the grain of your threshing floor? [13] “The wings of the ostrich wave proudly, but are they the feathers and plumage of love? [14] For she leaves her eggs on the earth, warms them in the dust, [15] and forgets that the foot may crush them, or that the wild animal may trample them. [16] She deals harshly with her young ones, as if they were not hers. Though her labour is in vain, she is without fear, [17] because Elohim has deprived her of wisdom, neither has he imparted to her understanding. [18] When she lifts up herself on high, she scorns the horse and his rider. [19] “Have you given the horse might? Have you clothed his neck with a quivering mane? [20] Have you made him to leap as a locust? The glory of his snorting is awesome. [21] He paws in the valley, and rejoices in his strength. He goes out to meet the armed men. [22] He mocks at fear, and is not dismayed, neither does he turn back from the sword. [23] The quiver rattles against him, the flashing spear and the javelin. [24] He eats up the ground with fierceness and rage, neither does he stand still at the sound of the trumpet. [25] As often as the trumpet sounds he snorts, ‘Aha!’ He smells the battle afar off, the thunder of the captains, and the shouting. [26] “Is it by your wisdom that the hawk soars, and stretches her wings towards the south? [27] Is it at your command that the eagle mounts up, and makes his nest on high? [28] On the cliff he dwells and makes his home, on the point of the cliff and the stronghold. [29] From there he spies out the prey. His eyes see it afar off. [30] His young ones also suck up blood. Where the slain are, there he is.”

Chapter 40

[1] Moreover YHWH answered Job, [2] “Shall he who argues contend with the El Shaddai? He who argues with Elohim, let him answer it.” [3] Then Job answered YHWH, [4] “Behold, I am of small account. What will I answer you? I lay my hand on my mouth. [5] I have spoken once, and I will not answer; Yes, twice, but I will proceed no further.” [6] Then YHWH answered Job out of the whirlwind: [7] “Now brace yourself like a man. I will question you, and you will answer me. [8] Will you even annul my judgement? Will you condemn me, that you may be justified? [9] Or do you have an arm like Elohim? Can you thunder with a voice like him? [10] “Now deck yourself with excellency and dignity. Array yourself with honour and majesty. [11] Pour out the fury of your anger. Look at

everyone who is proud, and bring him low. [12] Look at everyone who is proud, and humble him. Crush the wicked in their place. [13] Hide them in the dust together. Bind their faces in the hidden place. [14] Then I will also admit to you that your own right hand can save you. [15] “See now behemoth, which I made as well as you. He eats grass as an ox. [16] Look now, his strength is in his thighs. His force is in the muscles of his belly. [17] He moves his tail like a cedar. The sinews of his thighs are knit together. [18] His bones are like tubes of bronze. His limbs are like bars of iron. [19] He is the chief of the ways of Elohim. He who made him gives him his sword. [20] Surely the mountains produce food for him, where all the animals of the field play. [21] He lies under the lotus trees, in the covert of the reed, and the marsh. [22] The lotuses cover him with their shade. The willows of the brook surround him. [23] Behold, if a river overflows, he doesn’t tremble. He is confident, though the Jordan swells even to his mouth. [24] Shall any take him when he is on the watch, or pierce through his nose with a snare?

Chapter 41

[1] “Can you draw out Leviathan with a fish hook, or press down his tongue with a cord? [2] Can you put a rope into his nose, or pierce his jaw through with a hook? [3] Will he make many petitions to you, or will he speak soft words to you? [4] Will he make a covenant with you, that you should take him for a servant forever? [5] Will you play with him as with a bird? Or will you bind him for your girls? [6] Will traders barter for him? Will they part him amongst the merchants? [7] Can you fill his skin with barbed irons, or his head with fish spears? [8] Lay your hand on him. Remember the battle, and do so no more. [9] Behold, the hope of him is in vain. Won’t one be cast down even at the sight of him? [10] None is so fierce that he dare stir him up. Who then is he who can stand before me? [11] Who has first given to me, that I should repay him? Everything under the heavens is mine. [12] “I will not keep silence concerning his limbs, nor his mighty strength, nor his goodly frame. [13] Who can strip off his outer garment? Who will come within his jaws? [14] Who can open the doors of his face? Around his teeth is terror. [15] Strong scales are his pride, shut up together with a close seal. [16] One is so near to another, that no air can come between them. [17] They are joined to one another. They stick together, so that they can’t be pulled apart. [18] His sneezing flashes out light. His eyes are like the eyelids of the morning. [19] Out of his mouth go burning torches. Sparks of fire leap out. [20] Out of his nostrils a smoke goes, as of a boiling pot over a fire of reeds. [21] His breath kindles coals. A flame goes out of his mouth. [22] There is strength in his neck. Terror dances before him. [23] The flakes of his flesh are joined together. They are firm on him. They can’t be moved. [24] His heart is as firm as a stone, yes, firm as the lower millstone. [25] When he raises himself up, the mighty are afraid. They retreat before his thrashing. [26] If one attacks him with the sword, it can’t prevail; nor the spear, the dart, nor the pointed shaft. [27] He counts iron as straw, and bronze as rotten wood. [28] The arrow can’t make him flee. Sling stones are like chaff to him. [29] Clubs are counted as stubble. He laughs at the rushing of the javelin. [30] His undersides are like sharp potsherds, leaving a trail in the mud like a threshing sledge. [31] He makes the deep to boil like a pot. He makes the sea like a pot of ointment. [32] He makes a path shine after him. One would think the deep had white hair. [33] On earth there is not his equal, that is made without fear. [34] He sees everything that is high. He is king over all the sons of pride.”

Chapter 42

[1] Then Job answered YHWH: [2] “I know that you can do all things, and that no purpose of yours can be restrained. [3] You asked, ‘Who is this who hides counsel without knowledge?’ therefore I have uttered that which I didn’t understand, things too wonderful for me, which I didn’t know. [4] You said, ‘Listen, now, and I will speak; I will question you, and you will answer me.’ [5] I had heard of you by the hearing of the ear, but now my eye sees you. [6] Therefore I abhor myself, and repent in dust and ashes.” [7] It was so, that after YHWH had spoken these words to Job, YHWH said to Eliphaz the Temanite, “My wrath is kindled against you, and against your two friends; for you have not spoken of me the thing that is right, as my servant Job has. [8] Now therefore, take to yourselves seven bulls and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for I will accept him, that I not deal with you according to your folly. For

you have not spoken of me the thing that is right, as my servant Job has.” [9] So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what YHWH commanded them, and YHWH accepted Job. [10] YHWH restored Job’s prosperity when he prayed for his friends. YHWH gave Job twice as much as he had before. [11] Then all his brothers, all his sisters, and all those who had been of his acquaintance before, came to him and ate bread with him in his house. They comforted him, and consoled him concerning all the evil that YHWH had brought on him. Everyone also gave him a piece of money, and everyone a ring of gold. [12] So YHWH blessed the latter end of Job more than his beginning. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and a thousand female donkeys. [13] He had also seven sons and three daughters. [14] He called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren Happuch. [15] In all the land were no women found so beautiful as the daughters of Job. Their father gave them an inheritance amongst their brothers. [16] After this Job lived one hundred and forty years, and saw his sons, and his sons’ sons, to four generations. [17] So Job died, being old and full of days.

Tehillim

Chapter 1

[1] Blessed is the man who doesn't walk in the counsel of the wicked, nor stand on the path of sinners, nor sit in the seat of scoffers; [2] but his delight is in YHWH's law. On his law he meditates day and night. [3] He will be like a tree planted by the streams of water, that produces its fruit in its season, whose leaf also does not wither. Whatever he does shall prosper. [4] The wicked are not so, but are like the chaff which the wind drives away. [5] Therefore the wicked shall not stand in the judgement, nor sinners in the congregation of the righteous. [6] For YHWH knows the way of the righteous, but the way of the wicked shall perish.

Chapter 2

[1] Why do the nations rage, and the peoples plot a vain thing? [2] The kings of the earth take a stand, and the rulers take counsel together, against YHWH, and against his Mashiach, saying, [3] "Let's break their bonds apart, and cast their cords from us." [4] He who sits in the heavens will laugh. Adonai will have them in derision. [5] Then he will speak to them in his anger, and terrify them in his wrath: [6] "Yet I have set my King on my kodesh hill of Zion." [7] I will tell of the decree: YHWH said to me, "You are my son. Today I have become your father. [8] Ask of me, and I will give the nations for your inheritance, the uttermost parts of the earth for your possession. [9] You shall break them with a rod of iron. You shall dash them in pieces like a potter's vessel." [10] Now therefore be wise, you kings. Be instructed, you judges of the earth. [11] Serve YHWH with fear, and rejoice with trembling. [12] Give sincere homage to the Son, lest he be angry, and you perish on the way, for his wrath will soon be kindled. Blessed are all those who take refuge in him.

Chapter 3

[1] YHWH, how my adversaries have increased! Many are those who rise up against me. [2] Many there are who say of my soul, "There is no help for him in Elohim." Selah. [3] But you, YHWH, are a shield around me, my glory, and the one who lifts up my head. [4] I cry to YHWH with my voice, and he answers me out of his kodesh hill. Selah. [5] I laid myself down and slept. I awakened, for YHWH sustains me. [6] I will not be afraid of tens of thousands of people who have set themselves against me on every side. [7] Arise, YHWH! Save me, my Elohim! For you have struck all of my enemies on the cheek bone. You have broken the teeth of the wicked. [8] Salvation belongs to YHWH. May your blessing be on your people. Selah.

Chapter 4

[1] Answer me when I call, Elohim of my righteousness. Give me relief from my distress. Have mercy on me, and hear my prayer. [2] You sons of men, how long shall my glory be turned into dishonour? Will you love vanity and seek after falsehood? Selah. [3] But know that YHWH has set apart for himself him who is godly; YHWH will hear when I call to him. [4] Stand in awe, and don't sin. Search your own heart on your bed, and be still. Selah. [5] Offer the sacrifices of righteousness. Put your trust in YHWH. [6] Many say, "Who will show us any good?" YHWH, let the light of your face shine on us. [7] You have put gladness in my heart, more than when their grain and their new wine are increased. [8] In peace I will both lay myself down and sleep, for you alone, YHWH, make me live in safety.

Chapter 5

[1] Give ear to my words, YHWH. Consider my meditation. [2] Listen to the voice of my cry, my King and my Elohim, for I pray to you. [3] YHWH, in the morning you will hear my voice. In the morning I will lay my requests before you, and will watch expectantly. [4] For you are not an Elohim who has pleasure in wickedness. Evil can't live with you. [5] The arrogant will not stand in your sight. You hate all workers of iniquity. [6] You will destroy those

who speak lies. YHWH abhors the bloodthirsty and deceitful man. [7] But as for me, in the abundance of your chesed I will come into your house. I will bow towards your kodesh temple in reverence of you. [8] Lead me, YHWH, in your righteousness because of my enemies. Make your way straight before my face. [9] For there is no faithfulness in their mouth. Their heart is destruction. Their throat is an open tomb. They flatter with their tongue. [10] Hold them guilty, Elohim. Let them fall by their own counsels. Thrust them out in the multitude of their transgressions, for they have rebelled against you. [11] But let all those who take refuge in you rejoice. Let them always shout for joy, because you defend them. Let them also who love your name be joyful in you. [12] For you will bless the righteous. YHWH, you will surround him with favour as with a shield.

Chapter 6

[1] YHWH, don't rebuke me in your anger, neither discipline me in your wrath. [2] Have mercy on me, YHWH, for I am faint. YHWH, heal me, for my bones are troubled. [3] My soul is also in great anguish. But you, YHWH—how long? [4] Return, YHWH. Deliver my soul, and save me for your chesed's sake. [5] For in death there is no memory of you. In Sheol, who shall give you thanks? [6] I am weary with my groaning. Every night I flood my bed. I drench my couch with my tears. [7] My eye wastes away because of grief. It grows old because of all my adversaries. [8] Depart from me, all you workers of iniquity, for YHWH has heard the voice of my weeping. [9] YHWH has heard my supplication. YHWH accepts my prayer. [10] May all my enemies be ashamed and dismayed. They shall turn back, they shall be disgraced suddenly.

Chapter 7

[1] YHWH, my Elohim, I take refuge in you. Save me from all those who pursue me, and deliver me, [2] lest they tear apart my soul like a lion, ripping it in pieces, while there is no one to deliver. [3] YHWH, my Elohim, if I have done this, if there is iniquity in my hands, [4] if I have rewarded evil to him who was at peace with me (yes, I have plundered him who without cause was my adversary), [5] let the enemy pursue my soul, and overtake it; yes, let him tread my life down to the earth, and lay my glory in the dust. Selah. [6] Arise, YHWH, in your anger. Lift up yourself against the rage of my adversaries. Awake for me. You have commanded judgement. [7] Let the congregation of the peoples surround you. Rule over them on high. [8] YHWH administers judgement to the peoples. Judge me, YHWH, according to my righteousness, and to my integrity that is in me. [9] Oh let the wickedness of the wicked come to an end, but establish the righteous; their minds and hearts are searched by the righteous Elohim. [10] My shield is with Elohim, who saves the upright in heart. [11] Elohim is a righteous judge, yes, an Elohim who has indignation every day. [12] If a man doesn't repent, he will sharpen his sword; he has bent and strung his bow. [13] He has also prepared for himself the instruments of death. He makes ready his flaming arrows. [14] Behold, he travails with iniquity. Yes, he has conceived mischief, and brought out falsehood. [15] He has dug a hole, and has fallen into the pit which he made. [16] The trouble he causes shall return to his own head. His violence shall come down on the crown of his own head. [17] I will give thanks to YHWH according to his righteousness, and will sing praise to the name of YHWH Elyon.

Chapter 8

[1] YHWH, our Adonai, how majestic is your name in all the earth! You have set your glory above the heavens! [2] From the lips of babes and infants you have established strength, because of your adversaries, that you might silence the enemy and the avenger. [3] When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained, [4] what is man, that you think of him? What is the son of man, that you care for him? [5] For you have made him a little lower than the malakim, and crowned him with glory and honour. [6] You make him ruler over the works of your hands. You have put all things under his feet: [7] All sheep and cattle, yes, and the animals of the field, [8] the birds of the sky, the fish of the sea, and whatever passes through the paths of the seas. [9] YHWH, our Adonai, how majestic is your name in all the earth!

Chapter 9

1 I will give thanks to YHWH with my whole heart. I will tell of all your marvellous works. 2 I will be glad and
rejoice in you. I will sing praise to your name, O Elyon. 3 When my enemies turn back, they stumble and perish
in your presence. 4 For you have maintained my just cause. You sit on the throne judging righteously. 5 You
have rebuked the nations. You have destroyed the wicked. You have blotted out their name forever and ever. 6
The enemy is overtaken by endless ruin. The very memory of the cities which you have overthrown has
perished. 7 But YHWH reigns forever. He has prepared his throne for judgement. 8 He will judge the world in
righteousness. He will administer judgement to the peoples in uprightness. 9 YHWH will also be a high tower for
the oppressed; a high tower in times of trouble. 10 Those who know your name will put their trust in you, for you,
YHWH, have not forsaken those who seek you. 11 Sing praises to YHWH, who dwells in Zion, and declare
amongst the people what he has done. 12 For he who avenges blood remembers them. He doesn't forget the
cry of the afflicted. 13 Have mercy on me, YHWH. See my affliction by those who hate me, and lift me up from
the gates of death, 14 that I may show all of your praise. I will rejoice in your salvation in the gates of the
daughter of Zion. 15 The nations have sunk down in the pit that they made. In the net which they hid, their own
foot is taken. 16 YHWH has made himself known. He has executed judgement. The wicked is snared by the
work of his own hands. Meditation. Selah. 17 The wicked shall be turned back to Sheol, even all the nations that
forget Elohim. 18 For the needy shall not always be forgotten, nor the hope of the poor perish forever. 19 Arise,
YHWH! Don't let man prevail. Let the nations be judged in your sight. 20 Put them in fear, YHWH. Let the nations
know that they are only men. Selah.

Chapter 10

1 Why do you stand far off, YHWH? Why do you hide yourself in times of trouble? 2 In arrogance, the wicked
hunt down the weak. They are caught in the schemes that they devise. 3 For the wicked boasts of his heart's
cravings. He blesses the greedy and condemns YHWH. 4 The wicked, in the pride of his face, has no room in
his thoughts for Elohim. 5 His ways are prosperous at all times. He is arrogant, and your laws are far from his
sight. As for all his adversaries, he sneers at them. 6 He says in his heart, "I shall not be shaken. For
generations I shall have no trouble." 7 His mouth is full of cursing, deceit, and oppression. Under his tongue is
mischief and iniquity. 8 He lies in wait near the villages. From ambushes, he murders the innocent. His eyes are
secretly set against the helpless. 9 He lurks in secret as a lion in his ambush. He lies in wait to catch the
helpless. He catches the helpless when he draws him in his net. 10 The helpless are crushed. They collapse.
They fall under his strength. 11 He says in his heart, "Elohim has forgotten. He hides his face. He will never see
it." 12 Arise, YHWH! Elohim, lift up your hand! Don't forget the helpless. 13 Why does the wicked person condemn
Elohim, and say in his heart, "Elohim won't call me into account"? 14 But you do see trouble and grief. You
consider it to take it into your hand. You help the victim and the fatherless. 15 Break the arm of the wicked. As for
the evil man, seek out his wickedness until you find none. 16 YHWH is King forever and ever! The nations will
perish out of his land. 17 YHWH, you have heard the desire of the humble. You will prepare their heart. You will
cause your ear to hear, 18 to judge the fatherless and the oppressed, that man who is of the earth may terrify no
more.

Chapter 11

1 In YHWH, I take refuge. How can you say to my soul, "Flee as a bird to your mountain"? 2 For, behold, the
wicked bend their bows. They set their arrows on the strings, that they may shoot in darkness at the upright in
heart. 3 If the foundations are destroyed, what can the righteous do? 4 YHWH is in his kodesh temple. YHWH is
on his throne in heaven. His eyes observe. His eyes examine the children of men. 5 YHWH examines the
righteous, but his soul hates the wicked and him who loves violence. 6 On the wicked he will rain blazing coals;
fire, sulphur, and scorching wind shall be the portion of their cup. 7 For YHWH is righteous. He loves
righteousness. The upright shall see his face.

Chapter 12

[1] Help, YHWH; for the godly man ceases. For the faithful fail from amongst the children of men. [2] Everyone lies to his neighbour. They speak with flattering lips, and with a double heart. [3] May YHWH cut off all flattering lips, and the tongue that boasts, [4] who have said, “With our tongue we will prevail. Our lips are our own. Who is adonai over us?” [5] “Because of the oppression of the weak and because of the groaning of the needy, I will now arise,” says YHWH; “I will set him in safety from those who malign him.” [6] YHWH’s words are flawless words, as silver refined in a clay furnace, purified seven times. [7] You will keep them, YHWH. You will preserve them from this generation forever. [8] The wicked walk on every side, when what is vile is exalted amongst the sons of men.

Chapter 13

[1] How long, YHWH? Will you forget me forever? How long will you hide your face from me? [2] How long shall I take counsel in my soul, having sorrow in my heart every day? How long shall my enemy triumph over me? [3] Behold, and answer me, YHWH, my Elohim. Give light to my eyes, lest I sleep in death; [4] lest my enemy say, “I have prevailed against him;” lest my adversaries rejoice when I fall. [5] But I trust in your chesed. My heart rejoices in your salvation. [6] I will sing to YHWH, because he has been good to me.

Chapter 14

[1] The fool has said in his heart, “There is no Elohim.” They are corrupt. They have done abominable deeds. There is no one who does good. [2] YHWH looked down from heaven on the children of men, to see if there were any who understood, who sought after Elohim. [3] They have all gone aside. They have together become corrupt. There is no one who does good, no, not one. [4] Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and don’t call on YHWH? [5] There they were in great fear, for Elohim is in the generation of the righteous. [6] You frustrate the plan of the poor, because YHWH is his refuge. [7] Oh that the salvation of Israel would come out of Zion! When YHWH restores the fortunes of his people, then Jacob shall rejoice, and Israel shall be glad.

Chapter 15

[1] YHWH, who shall dwell in your sanctuary? Who shall live on your kodesh hill? [2] He who walks blamelessly and does what is right, and speaks truth in his heart; [3] he who doesn’t slander with his tongue, nor does evil to his friend, nor casts slurs against his fellow man; [4] in whose eyes a vile man is despised, but who honours those who fear YHWH; he who keeps an oath even when it hurts, and doesn’t change; [5] he who doesn’t lend out his money for usury, nor take a bribe against the innocent. He who does these things shall never be shaken.

Chapter 16

[1] Preserve me, Elohim, for I take refuge in you. [2] My soul, you have said to YHWH, “You are my Adonai. Apart from you I have no good thing.” [3] As for the saints who are in the earth, they are the excellent ones in whom is all my delight. [4] Their sorrows shall be multiplied who give gifts to another god. Their drink offerings of blood I will not offer, nor take their names on my lips. [5] YHWH assigned my portion and my cup. You made my lot secure. [6] The lines have fallen to me in pleasant places. Yes, I have a good inheritance. [7] I will bless YHWH, who has given me counsel. Yes, my heart instructs me in the night seasons. [8] I have set YHWH always before me. Because he is at my right hand, I shall not be moved. [9] Therefore my heart is glad, and my tongue rejoices. My body shall also dwell in safety. [10] For you will not leave my soul in Sheol, neither will you allow your kodesh one to see corruption. [11] You will show me the path of life. In your presence is fullness of joy. In your right hand there are pleasures forever more.

Chapter 17

[1] Hear, YHWH, my righteous plea. Give ear to my prayer that doesn't go out of deceitful lips. [2] Let my sentence come out of your presence. Let your eyes look on equity. [3] You have proved my heart. You have visited me in the night. You have tried me, and found nothing. I have resolved that my mouth shall not disobey. [4] As for the deeds of men, by the word of your lips, I have kept myself from the ways of the violent. [5] My steps have held fast to your paths. My feet have not slipped. [6] I have called on you, for you will answer me, Elohim. Turn your ear to me. Hear my speech. [7] Show your marvellous chesed, you who save those who take refuge by your right hand from their enemies. [8] Keep me as the apple of your eye. Hide me under the shadow of your wings, [9] from the wicked who oppress me, my deadly enemies, who surround me. [10] They close up their callous hearts. With their mouth they speak proudly. [11] They have now surrounded us in our steps. They set their eyes to cast us down to the earth. [12] He is like a lion that is greedy of his prey, as it were a young lion lurking in secret places. [13] Arise, YHWH, confront him. Cast him down. Deliver my soul from the wicked by your sword, [14] from men by your hand, YHWH, from men of the world, whose portion is in this life. You fill the belly of your cherished ones. Your sons have plenty, and they store up wealth for their children. [15] As for me, I shall see your face in righteousness. I shall be satisfied, when I awake, with seeing your form.

Chapter 18

[1] I love you, YHWH, my strength. [2] YHWH is my rock, my fortress, and my deliverer; my Elohim, my rock, in whom I take refuge; my shield, and the horn of my salvation, my high tower. [3] I call on YHWH, who is worthy to be praised; and I am saved from my enemies. [4] The cords of death surrounded me. The floods of ungodliness made me afraid. [5] The cords of Sheol were around me. The snares of death came on me. [6] In my distress I called on YHWH, and cried to my Elohim. He heard my voice out of his temple. My cry before him came into his ears. [7] Then the earth shook and trembled. The foundations also of the mountains quaked and were shaken, because he was angry. [8] Smoke went out of his nostrils. Consuming fire came out of his mouth. Coals were kindled by it. [9] He bowed the heavens also, and came down. Thick darkness was under his feet. [10] He rode on a cherub, and flew. Yes, he soared on the wings of the wind. [11] He made darkness his hiding place, his pavilion around him, darkness of waters, thick clouds of the skies. [12] At the brightness before him his thick clouds passed, hailstones and coals of fire. [13] YHWH also thundered in the sky. The Elyon uttered his voice: hailstones and coals of fire. [14] He sent out his arrows, and scattered them. He routed them with great lightning bolts. [15] Then the channels of waters appeared. The foundations of the world were laid bare at your rebuke, YHWH, at the blast of the breath of your nostrils. [16] He sent from on high. He took me. He drew me out of many waters. [17] He delivered me from my strong enemy, from those who hated me; for they were too mighty for me. [18] They came on me in the day of my calamity, but YHWH was my support. [19] He brought me out also into a large place. He delivered me, because he delighted in me. [20] YHWH has rewarded me according to my righteousness. According to the cleanness of my hands, he has recompensed me. [21] For I have kept the ways of YHWH, and have not wickedly departed from my Elohim. [22] For all his ordinances were before me. I didn't put away his statutes from me. [23] I was also blameless with him. I kept myself from my iniquity. [24] Therefore YHWH has rewarded me according to my righteousness, according to the cleanness of my hands in his eyesight. [25] With the merciful you will show yourself merciful. With the perfect man, you will show yourself perfect. [26] With the pure, you will show yourself pure. With the crooked you will show yourself shrewd. [27] For you will save the afflicted people, but the arrogant eyes you will bring down. [28] For you will light my lamp, YHWH. My Elohim will light up my darkness. [29] For by you, I advance through a troop. By my Elohim, I leap over a wall. [30] As for Elohim, his way is perfect. YHWH's word is tried. He is a shield to all those who take refuge in him. [31] For who is Elohim, except YHWH? Who is a rock, besides our Elohim, [32] the Elohim who arms me with strength, and makes my way perfect? [33] He makes my feet like deer's feet, and sets me on my high places. [34] He teaches my hands to war, so that my arms bend a bow of bronze. [35] You have also given me the shield of your salvation. Your right hand sustains me. Your gentleness has made me great. [36] You have enlarged my steps under me, My feet have not slipped. [37] I will pursue my enemies, and overtake them. I won't turn away until they are

consumed. [38] I will strike them through, so that they will not be able to rise. They shall fall under my feet. [39] For you have armed me with strength to the battle. You have subdued under me those who rose up against me. [40] You have also made my enemies turn their backs to me, that I might cut off those who hate me. [41] They cried, but there was no one to save; even to YHWH, but he didn't answer them. [42] Then I beat them small as the dust before the wind. I cast them out as the mire of the streets. [43] You have delivered me from the strivings of the people. You have made me the head of the nations. A people whom I have not known shall serve me. [44] As soon as they hear of me they shall obey me. The foreigners shall submit themselves to me. [45] The foreigners shall fade away, and shall come trembling out of their strongholds. [46] YHWH lives! Blessed be my rock. Exalted be the Elohim of my salvation, [47] even the Elohim who executes vengeance for me, and subdues peoples under me. [48] He rescues me from my enemies. Yes, you lift me up above those who rise up against me. You deliver me from the violent man. [49] Therefore I will give thanks to you, YHWH, amongst the nations, and will sing praises to your name. [50] He gives great deliverance to his king, and shows chesed to his anointed, to David and to his offspring, forever more.

Chapter 19

[1] The heavens declare the glory of Elohim. The expanse shows his handiwork. [2] Day after day they pour out speech, and night after night they display knowledge. [3] There is no speech nor language where their voice is not heard. [4] Their voice has gone out through all the earth, their words to the end of the world. In them he has set a tent for the sun, [5] which is as a bridegroom coming out of his room, like a strong man rejoicing to run his course. [6] His going out is from the end of the heavens, his circuit to its ends. There is nothing hidden from its heat. [7] YHWH's law is perfect, restoring the soul. YHWH's covenant is sure, making wise the simple. [8] YHWH's precepts are right, rejoicing the heart. YHWH's mitzvah is pure, enlightening the eyes. [9] The fear of YHWH is clean, enduring forever. YHWH's ordinances are true, and righteous altogether. [10] They are more to be desired than gold, yes, than much fine gold, sweeter also than honey and the extract of the honeycomb. [11] Moreover your servant is warned by them. In keeping them there is great reward. [12] Who can discern his errors? Forgive me from hidden errors. [13] Keep back your servant also from presumptuous sins. Let them not have dominion over me. Then I will be upright. I will be blameless and innocent of great transgression. [14] Let the words of my mouth and the meditation of my heart be acceptable in your sight, YHWH, my rock, and my redeemer.

Chapter 20

[1] May YHWH answer you in the day of trouble. May the name of the Elohim of Jacob set you up on high, [2] send you help from the sanctuary, grant you support from Zion, [3] remember all your offerings, and accept your burnt sacrifice. Selah. [4] May he grant you your heart's desire, and fulfil all your counsel. [5] We will triumph in your salvation. In the name of our Elohim, we will set up our banners. May YHWH grant all your requests. [6] Now I know that YHWH saves his anointed. He will answer him from his kodesh heaven, with the saving strength of his right hand. [7] Some trust in chariots, and some in horses, but we trust in the name of YHWH our Elohim. [8] They are bowed down and fallen, but we rise up, and stand upright. [9] Save, YHWH! Let the King answer us when we call!

Chapter 21

[1] The king rejoices in your strength, YHWH! How greatly he rejoices in your salvation! [2] You have given him his heart's desire, and have not withheld the request of his lips. Selah. [3] For you meet him with the blessings of goodness. You set a crown of fine gold on his head. [4] He asked life of you and you gave it to him, even length of days forever and ever. [5] His glory is great in your salvation. You lay honour and majesty on him. [6] For you make him most blessed forever. You make him glad with joy in your presence. [7] For the king trusts in YHWH. Through the chesed of the Elyon, he shall not be moved. [8] Your hand will find out all of your enemies. Your right hand will find out those who hate you. [9] You will make them as a fiery furnace in the time of your anger. YHWH will

swallow them up in his wrath. The fire shall devour them. [10] You will destroy their descendants from the earth, their posterity from amongst the children of men. [11] For they intended evil against you. They plotted evil against you which cannot succeed. [12] For you will make them turn their back, when you aim drawn bows at their face. [13] Be exalted, YHWH, in your strength, so we will sing and praise your power.

Chapter 22

[1] My Elohim, my Elohim, why have you forsaken me? Why are you so far from helping me, and from the words of my groaning? [2] My Elohim, I cry in the daytime, but you don't answer; in the night season, and am not silent. [3] But you are kodesh, you who inhabit the praises of Israel. [4] Our fathers trusted in you. They trusted, and you delivered them. [5] They cried to you, and were delivered. They trusted in you, and were not disappointed. [6] But I am a worm, and no man; a reproach of men, and despised by the people. [7] All those who see me mock me. They insult me with their lips. They shake their heads, saying, [8] "He trusts in YHWH. Let him deliver him. Let him rescue him, since he delights in him." [9] But you brought me out of the womb. You made me trust while at my mother's breasts. [10] I was thrown on you from my mother's womb. You are my Elohim since my mother bore me. [11] Don't be far from me, for trouble is near. For there is no one to help. [12] Many bulls have surrounded me. Strong bulls of Bashan have encircled me. [13] They open their mouths wide against me, lions tearing prey and roaring. [14] I am poured out like water. All my bones are out of joint. My heart is like wax. It is melted within me. [15] My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death. [16] For dogs have surrounded me. A company of evildoers have enclosed me. They have pierced my hands and feet. [17] I can count all of my bones. They look and stare at me. [18] They divide my garments amongst them. They cast lots for my clothing. [19] But don't be far off, YHWH. You are my help. Hurry to help me! [20] Deliver my soul from the sword, my precious life from the power of the dog. [21] Save me from the lion's mouth! Yes, you have rescued me from the horns of the wild oxen. [22] I will declare your name to my brothers. Amongst the assembly, I will praise you. [23] You who fear YHWH, praise him! All you descendants of Jacob, glorify him! Stand in awe of him, all you descendants of Israel! [24] For he has not despised nor abhorred the affliction of the afflicted, neither has he hidden his face from him; but when he cried to him, he heard. [25] My praise of you comes in the great assembly. I will pay my vows before those who fear him. [26] The humble shall eat and be satisfied. They shall praise YHWH who seek after him. Let your hearts live forever. [27] All the ends of the earth shall remember and turn to YHWH. All the relatives of the nations shall worship before you. [28] For the kingdom is YHWH's. He is the ruler over the nations. [29] All the rich ones of the earth shall eat and worship. All those who go down to the dust shall bow before him, even he who can't keep his soul alive. [30] Posterity shall serve him. Future generations shall be told about Adonai. [31] They shall come and shall declare his righteousness to a people that shall be born, for he has done it.

Chapter 23

[1] YHWH is my shepherd; I shall lack nothing. [2] He makes me lie down in green pastures. He leads me beside still waters. [3] He restores my soul. He guides me in the paths of righteousness for his name's sake. [4] Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. Your rod and your staff, they comfort me. [5] You prepare a table before me in the presence of my enemies. You anoint my head with oil. My cup runs over. [6] Surely goodness and chesed shall follow me all the days of my life, and I will dwell in YHWH's house forever.

Chapter 24

[1] The earth is YHWH's, with its fullness; the world, and those who dwell in it. [2] For he has founded it on the seas, and established it on the floods. [3] Who may ascend to YHWH's hill? Who may stand in his kodesh place? [4] He who has clean hands and a pure heart; who has not lifted up his soul to falsehood, and has not sworn deceitfully. [5] He shall receive a blessing from YHWH, righteousness from the Elohim of his salvation. [6] This is

the generation of those who seek Him, who seek your face—even Jacob. Selah. [7] Lift up your heads, you gates! Be lifted up, you everlasting doors, and the King of glory will come in. [8] Who is the King of glory? YHWH strong and mighty, YHWH mighty in battle. [9] Lift up your heads, you gates; yes, lift them up, you everlasting doors, and the King of glory will come in. [10] Who is this King of glory? YHWH Tzeva'ot is the King of glory! Selah.

Chapter 25

[1] To you, YHWH, I lift up my soul. [2] My Elohim, I have trusted in you. Don't let me be shamed. Don't let my enemies triumph over me. [3] Yes, no one who waits for you will be shamed. They will be shamed who deal treacherously without cause. [4] Show me your ways, YHWH. Teach me your paths. [5] Guide me in your truth, and teach me, for you are the Elohim of my salvation. I wait for you all day long. [6] YHWH, remember your tender mercies and your chesed, for they are from old times. [7] Don't remember the sins of my youth, nor my transgressions. Remember me according to your chesed, for your goodness' sake, YHWH. [8] Good and upright is YHWH, therefore he will instruct sinners in the way. [9] He will guide the humble in justice. He will teach the humble his way. [10] All the paths of YHWH are chesed and truth to such as keep his covenant and his testimonies. [11] For your name's sake, YHWH, pardon my iniquity, for it is great. [12] What man is he who fears YHWH? He shall instruct him in the way that he shall choose. [13] His soul will dwell at ease. His offspring will inherit the land. [14] The friendship of YHWH is with those who fear him. He will show them his covenant. [15] My eyes are ever on YHWH, for he will pluck my feet out of the net. [16] Turn to me, and have mercy on me, for I am desolate and afflicted. [17] The troubles of my heart are enlarged. Oh bring me out of my distresses. [18] Consider my affliction and my travail. Forgive all my sins. [19] Consider my enemies, for they are many. They hate me with cruel hatred. [20] Oh keep my soul, and deliver me. Let me not be disappointed, for I take refuge in you. [21] Let integrity and uprightness preserve me, for I wait for you. [22] Elohim, redeem Israel out of all his troubles.

Chapter 26

[1] Judge me, YHWH, for I have walked in my integrity. I have trusted also in YHWH without wavering. [2] Examine me, YHWH, and prove me. Try my heart and my mind. [3] For your chesed is before my eyes. I have walked in your truth. [4] I have not sat with deceitful men, neither will I go in with hypocrites. [5] I hate the assembly of evildoers, and will not sit with the wicked. [6] I will wash my hands in innocence, so I will go about your altar, YHWH, [7] that I may make the voice of thanksgiving to be heard and tell of all your wondrous deeds. [8] YHWH, I love the habitation of your house, the place where your glory dwells. [9] Don't gather my soul with sinners, nor my life with bloodthirsty men [10] in whose hands is wickedness; their right hand is full of bribes. [11] But as for me, I will walk in my integrity. Redeem me, and be merciful to me. [12] My foot stands in an even place. In the congregations I will bless YHWH.

Chapter 27

[1] YHWH is my light and my salvation. Whom shall I fear? YHWH is the strength of my life. Of whom shall I be afraid? [2] When evildoers came at me to eat up my flesh, even my adversaries and my foes, they stumbled and fell. [3] Though an army should encamp against me, my heart shall not fear. Though war should rise against me, even then I will be confident. [4] One thing I have asked of YHWH, that I will seek after: that I may dwell in YHWH's house all the days of my life, to see YHWH's beauty, and to enquire in his temple. [5] For in the day of trouble, he will keep me secretly in his pavilion. In the secret place of his Mishkan, he will hide me. He will lift me up on a rock. [6] Now my head will be lifted up above my enemies around me. I will offer sacrifices of joy in his tent. I will sing, yes, I will sing praises to YHWH. [7] Hear, YHWH, when I cry with my voice. Have mercy also on me, and answer me. [8] When you said, "Seek my face," my heart said to you, "I will seek your face, YHWH." [9] Don't hide your face from me. Don't put your servant away in anger. You have been my help. Don't abandon me, neither forsake me, Elohim of my salvation. [10] When my father and my mother forsake me, then YHWH will take me up. [11] Teach me your way, YHWH. Lead me in a straight path, because of my enemies. [12] Don't deliver

me over to the desire of my adversaries, for false witnesses have risen up against me, such as breathe out cruelty. [13] I am still confident of this: I will see the goodness of YHWH in the land of the living. [14] Wait for YHWH. Be strong, and let your heart take courage. Yes, wait for YHWH.

Chapter 28

[1] To you, YHWH, I call. My rock, don't be deaf to me, lest, if you are silent to me, I would become like those who go down into the pit. [2] Hear the voice of my petitions, when I cry to you, when I lift up my hands towards your Most Kodesh Place. [3] Don't draw me away with the wicked, with the workers of iniquity who speak peace with their neighbours, but mischief is in their hearts. [4] Give them according to their work, and according to the wickedness of their doings. Give them according to the operation of their hands. Bring back on them what they deserve. [5] Because they don't respect the works of YHWH, nor the operation of his hands, he will break them down and not build them up. [6] Blessed be YHWH, because he has heard the voice of my petitions. [7] YHWH is my strength and my shield. My heart has trusted in him, and I am helped. Therefore my heart greatly rejoices. With my song I will thank him. [8] YHWH is their strength. He is a stronghold of salvation to his anointed. [9] Save your people, and bless your inheritance. Be their shepherd also, and bear them up forever.

Chapter 29

[1] Ascribe to YHWH, you sons of the mighty, ascribe to YHWH glory and strength. [2] Ascribe to YHWH the glory due to his name. Worship YHWH in kodesh array. [3] YHWH's voice is on the waters. The Elohim of glory thunders, even YHWH on many waters. [4] YHWH's voice is powerful. YHWH's voice is full of majesty. [5] YHWH's voice breaks the cedars. Yes, YHWH breaks in pieces the cedars of Lebanon. [6] He makes them also to skip like a calf; Lebanon and Sirion like a young, wild ox. [7] YHWH's voice strikes with flashes of lightning. [8] YHWH's voice shakes the wilderness. YHWH shakes the wilderness of Kadesh. [9] YHWH's voice makes the deer calve, and strips the forests bare. In his temple everything says, "Glory!" [10] YHWH sat enthroned at the Flood. Yes, YHWH sits as King forever. [11] YHWH will give strength to his people. YHWH will bless his people with peace.

Chapter 30

[1] I will extol you, YHWH, for you have raised me up, and have not made my foes to rejoice over me. [2] YHWH my Elohim, I cried to you, and you have healed me. [3] YHWH, you have brought up my soul from Sheol. You have kept me alive, that I should not go down to the pit. [4] Sing praise to YHWH, you saints of his. Give thanks to his kodesh name. [5] For his anger is but for a moment. His favour is for a lifetime. Weeping may stay for the night, but joy comes in the morning. [6] As for me, I said in my prosperity, "I shall never be moved." [7] You, YHWH, when you favoured me, made my mountain stand strong; but when you hid your face, I was troubled. [8] I cried to you, YHWH. I made supplication to Adonai: [9] "What profit is there in my destruction, if I go down to the pit? Shall the dust praise you? Shall it declare your truth? [10] Hear, YHWH, and have mercy on me. YHWH, be my helper." [11] You have turned my mourning into dancing for me. You have removed my sackcloth, and clothed me with gladness, [12] to the end that my heart may sing praise to you, and not be silent. YHWH my Elohim, I will give thanks to you forever!

Chapter 31

[1] In you, YHWH, I take refuge. Let me never be disappointed. Deliver me in your righteousness. [2] Bow down your ear to me. Deliver me speedily. Be to me a strong rock, a house of defence to save me. [3] For you are my rock and my fortress, therefore for your name's sake lead me and guide me. [4] Pluck me out of the net that they have laid secretly for me, for you are my stronghold. [5] Into your hand I commend my spirit. You redeem me, YHWH, Elohim of truth. [6] I hate those who regard lying vanities, but I trust in YHWH. [7] I will be glad and rejoice in your chesed, for you have seen my affliction. You have known my soul in adversities. [8] You have not shut me

up into the hand of the enemy. You have set my feet in a large place. [9] Have mercy on me, YHWH, for I am in distress. My eye, my soul, and my body waste away with grief. [10] For my life is spent with sorrow, my years with sighing. My strength fails because of my iniquity. My bones are wasted away. [11] Because of all my adversaries I have become utterly contemptible to my neighbours, a horror to my acquaintances. Those who saw me on the street fled from me. [12] I am forgotten from their hearts like a dead man. I am like broken pottery. [13] For I have heard the slander of many, terror on every side, while they conspire together against me, they plot to take away my life. [14] But I trust in you, YHWH. I said, “You are my Elohim.” [15] My times are in your hand. Deliver me from the hand of my enemies, and from those who persecute me. [16] Make your face to shine on your servant. Save me in your chesed. [17] Let me not be disappointed, YHWH, for I have called on you. Let the wicked be disappointed. Let them be silent in Sheol. [18] Let the lying lips be mute, which speak against the righteous insolently, with pride and contempt. [19] Oh how great is your goodness, which you have laid up for those who fear you, which you have worked for those who take refuge in you, before the sons of men! [20] In the shelter of your presence you will hide them from the plotting of man. You will keep them secretly in a dwelling away from the strife of tongues. [21] Praise be to YHWH, for he has shown me his marvellous chesed in a strong city. [22] As for me, I said in my haste, “I am cut off from before your eyes.” Nevertheless you heard the voice of my petitions when I cried to you. [23] Oh love YHWH, all you his saints! YHWH preserves the faithful, and fully recompenses him who behaves arrogantly. [24] Be strong, and let your heart take courage, all you who hope in YHWH.

Chapter 32

[1] Blessed is he whose disobedience is forgiven, whose sin is covered. [2] Blessed is the man to whom YHWH doesn’t impute iniquity, in whose spirit there is no deceit. [3] When I kept silence, my bones wasted away through my groaning all day long. [4] For day and night your hand was heavy on me. My strength was sapped in the heat of summer. Selah. [5] I acknowledged my sin to you. I didn’t hide my iniquity. I said, I will confess my transgressions to YHWH, and you forgave the iniquity of my sin. Selah. [6] For this, let everyone who is godly pray to you in a time when you may be found. Surely when the great waters overflow, they shall not reach to him. [7] You are my hiding place. You will preserve me from trouble. You will surround me with songs of deliverance. Selah. [8] I will instruct you and teach you in the way which you shall go. I will counsel you with my eye on you. [9] Don’t be like the horse, or like the mule, which have no understanding, who are controlled by bit and bridle, or else they will not come near to you. [10] Many sorrows come to the wicked, but chesed shall surround him who trusts in YHWH. [11] Be glad in YHWH, and rejoice, you righteous! Shout for joy, all you who are upright in heart!

Chapter 33

[1] Rejoice in YHWH, you righteous! Praise is fitting for the upright. [2] Give thanks to YHWH with the lyre. Sing praises to him with the harp of ten strings. [3] Sing to him a new song. Play skilfully with a shout of joy! [4] For YHWH’s word is right. All his work is done in faithfulness. [5] He loves righteousness and justice. The earth is full of the chesed of YHWH. [6] By YHWH’s word, the heavens were made: all their army by the breath of his mouth. [7] He gathers the waters of the sea together as a heap. He lays up the deeps in storehouses. [8] Let all the earth fear YHWH. Let all the inhabitants of the world stand in awe of him. [9] For he spoke, and it was done. He commanded, and it stood firm. [10] YHWH brings the counsel of the nations to nothing. He makes the thoughts of the peoples to be of no effect. [11] The counsel of YHWH stands fast forever, the thoughts of his heart to all generations. [12] Blessed is the nation whose Elohim is YHWH, the people whom he has chosen for his own inheritance. [13] YHWH looks from heaven. He sees all the sons of men. [14] From the place of his habitation he looks out on all the inhabitants of the earth, [15] he who fashions all of their hearts; and he considers all of their works. [16] There is no king saved by the multitude of an army. A mighty man is not delivered by great strength. [17] A horse is a vain thing for safety, neither does he deliver any by his great power. [18] Behold, YHWH’s eye is on those who fear him, on those who hope in his chesed, [19] to deliver their soul from death, to keep them alive in

famine. [20] Our soul has waited for YHWH. He is our help and our shield. [21] For our heart rejoices in him, because we have trusted in his kodesh name. [22] Let your chesed be on us, YHWH, since we have hoped in you.

Chapter 34

[1] I will bless YHWH at all times. His praise will always be in my mouth. [2] My soul shall boast in YHWH. The humble shall hear of it and be glad. [3] Oh magnify YHWH with me. Let's exalt his name together. [4] I sought YHWH, and he answered me, and delivered me from all my fears. [5] They looked to him, and were radiant. Their faces shall never be covered with shame. [6] This poor man cried, and YHWH heard him, and saved him out of all his troubles. [7] YHWH's malak encamps around those who fear him, and delivers them. [8] Oh taste and see that YHWH is good. Blessed is the man who takes refuge in him. [9] Oh fear YHWH, you his saints, for there is no lack with those who fear him. [10] The young lions do lack, and suffer hunger, but those who seek YHWH shall not lack any good thing. [11] Come, you children, listen to me. I will teach you the fear of YHWH. [12] Who is someone who desires life, and loves many days, that he may see good? [13] Keep your tongue from evil, and your lips from speaking lies. [14] Depart from evil, and do good. Seek peace, and pursue it. [15] YHWH's eyes are towards the righteous. His ears listen to their cry. [16] YHWH's face is against those who do evil, to cut off their memory from the earth. [17] The righteous cry, and YHWH hears, and delivers them out of all their troubles. [18] YHWH is near to those who have a broken heart, and saves those who have a crushed spirit. [19] Many are the afflictions of the righteous, but YHWH delivers him out of them all. [20] He protects all of his bones. Not one of them is broken. [21] Evil shall kill the wicked. Those who hate the righteous shall be condemned. [22] YHWH redeems the soul of his servants. None of those who take refuge in him shall be condemned.

Chapter 35

[1] Contend, YHWH, with those who contend with me. Fight against those who fight against me. [2] Take hold of shield and buckler, and stand up for my help. [3] Brandish the spear and block those who pursue me. Tell my soul, "I am your salvation." [4] Let those who seek after my soul be disappointed and brought to dishonour. Let those who plot my ruin be turned back and confounded. [5] Let them be as chaff before the wind, YHWH's malak driving them on. [6] Let their way be dark and slippery, YHWH's malak pursuing them. [7] For without cause they have hidden their net in a pit for me. Without cause they have dug a pit for my soul. [8] Let destruction come on him unawares. Let his net that he has hidden catch himself. Let him fall into that destruction. [9] My soul shall be joyful in YHWH. It shall rejoice in his salvation. [10] All my bones shall say, "YHWH, who is like you, who delivers the poor from him who is too strong for him; yes, the poor and the needy from him who robs him?" [11] Unrighteous witnesses rise up. They ask me about things that I don't know about. [12] They reward me evil for good, to the bereaving of my soul. [13] But as for me, when they were sick, my clothing was sackcloth. I afflicted my soul with fasting. My prayer returned into my own bosom. [14] I behaved myself as though it had been my friend or my brother. I bowed down mourning, as one who mourns his mother. [15] But in my adversity, they rejoiced, and gathered themselves together. The attackers gathered themselves together against me, and I didn't know it. They tore at me, and didn't cease. [16] Like the profane mockers in feasts, they gnashed their teeth at me. [17] Adonai, how long will you look on? Rescue my soul from their destruction, my precious life from the lions. [18] I will give you thanks in the great assembly. I will praise you amongst many people. [19] Don't let those who are my enemies wrongfully rejoice over me; neither let those who hate me without a cause wink their eyes. [20] For they don't speak peace, but they devise deceitful words against those who are quiet in the land. [21] Yes, they opened their mouth wide against me. They said, "Aha! Aha! Our eye has seen it!" [22] You have seen it, YHWH. Don't keep silent. Adonai, don't be far from me. [23] Wake up! Rise up to defend me, my Elohim! My Adonai, contend for me! [24] Vindicate me, YHWH my Elohim, according to your righteousness. Don't let them gloat over me. [25] Don't let them say in their heart, "Aha! That's the way we want it!" Don't let them say, "We have swallowed him up!" [26] Let them be disappointed and confounded together who rejoice at my calamity. Let them be clothed with shame and dishonour who magnify themselves against me. [27] Let those who favour my

righteous cause shout for joy and be glad. Yes, let them say continually, “May YHWH be magnified, who has pleasure in the prosperity of his servant!” [28] My tongue shall talk about your righteousness and about your praise all day long.

Chapter 36

[1] A revelation is within my heart about the disobedience of the wicked: There is no fear of Elohim before his eyes. [2] For he flatters himself in his own eyes, too much to detect and hate his sin. [3] The words of his mouth are iniquity and deceit. He has ceased to be wise and to do good. [4] He plots iniquity on his bed. He sets himself in a way that is not good. He doesn’t abhor evil. [5] Your chesed, YHWH, is in the heavens. Your faithfulness reaches to the skies. [6] Your righteousness is like the mountains of Elohim. Your judgements are like a great deep. YHWH, you preserve man and animal. [7] How precious is your chesed, Elohim! The children of men take refuge under the shadow of your wings. [8] They shall be abundantly satisfied with the abundance of your house. You will make them drink of the river of your pleasures. [9] For with you is the spring of life. In your light we will see light. [10] Oh continue your chesed to those who know you, your righteousness to the upright in heart. [11] Don’t let the foot of pride come against me. Don’t let the hand of the wicked drive me away. [12] There the workers of iniquity are fallen. They are thrust down, and shall not be able to rise.

Chapter 37

[1] Don’t fret because of evildoers, neither be envious against those who work unrighteousness. [2] For they shall soon be cut down like the grass, and wither like the green herb. [3] Trust in YHWH, and do good. Dwell in the land, and enjoy safe pasture. [4] Also delight yourself in YHWH, and he will give you the desires of your heart. [5] Commit your way to YHWH. Trust also in him, and he will do this: [6] he will make your righteousness shine out like light, and your justice as the noon day sun. [7] Rest in YHWH, and wait patiently for him. Don’t fret because of him who prospers in his way, because of the man who makes wicked plots happen. [8] Cease from anger, and forsake wrath. Don’t fret; it leads only to evildoing. [9] For evildoers shall be cut off, but those who wait for YHWH shall inherit the land. [10] For yet a little while, and the wicked will be no more. Yes, though you look for his place, he isn’t there. [11] But the humble shall inherit the land, and shall delight themselves in the abundance of peace. [12] The wicked plots against the just, and gnashes at him with his teeth. [13] Adonai will laugh at him, for he sees that his day is coming. [14] The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, to kill those who are upright on the path. [15] Their sword shall enter into their own heart. Their bows shall be broken. [16] Better is a little that the righteous has, than the abundance of many wicked. [17] For the arms of the wicked shall be broken, but YHWH upholds the righteous. [18] YHWH knows the days of the perfect. Their inheritance shall be forever. [19] They shall not be disappointed in the time of evil. In the days of famine they shall be satisfied. [20] But the wicked shall perish. The enemies of YHWH shall be like the beauty of the fields. They will vanish— vanish like smoke. [21] The wicked borrow, and don’t pay back, but the righteous give generously. [22] For such as are blessed by him shall inherit the land. Those who are cursed by him shall be cut off. [23] A man’s steps are established by YHWH. He delights in his way. [24] Though he stumble, he shall not fall, for YHWH holds him up with his hand. [25] I have been young, and now am old, yet I have not seen the righteous forsaken, nor his children begging for bread. [26] All day long he deals graciously, and lends. His offspring is blessed. [27] Depart from evil, and do good. Live securely forever. [28] For YHWH loves justice, and doesn’t forsake his saints. They are preserved forever, but the children of the wicked shall be cut off. [29] The righteous shall inherit the land, and live in it forever. [30] The mouth of the righteous talks of wisdom. His tongue speaks justice. [31] The law of his Elohim is in his heart. None of his steps shall slide. [32] The wicked watch the righteous, and seek to kill him. [33] YHWH will not leave him in his hand, nor condemn him when he is judged. [34] Wait for YHWH, and keep his way, and he will exalt you to inherit the land. When the wicked are cut off, you shall see it. [35] I have seen the wicked in great power, spreading himself like a green tree in its native soil. [36] But he passed away, and behold, he was not. Yes, I sought him, but he could not be found. [37] Mark the perfect man, and see the upright, for there is a

future for the man of peace. [38] As for transgressors, they shall be destroyed together. The future of the wicked shall be cut off. [39] But the salvation of the righteous is from YHWH. He is their stronghold in the time of trouble. [40] YHWH helps them and rescues them. He rescues them from the wicked and saves them, because they have taken refuge in him.

Chapter 38

[1] YHWH, don't rebuke me in your wrath, neither chasten me in your hot displeasure. [2] For your arrows have pierced me, your hand presses hard on me. [3] There is no soundness in my flesh because of your indignation, neither is there any health in my bones because of my sin. [4] For my iniquities have gone over my head. As a heavy burden, they are too heavy for me. [5] My wounds are loathsome and corrupt because of my foolishness. [6] I am in pain and bowed down greatly. I go mourning all day long. [7] For my waist is filled with burning. There is no soundness in my flesh. [8] I am faint and severely bruised. I have groaned by reason of the anguish of my heart. [9] Adonai, all my desire is before you. My groaning is not hidden from you. [10] My heart throbs. My strength fails me. As for the light of my eyes, it has also left me. [11] My lovers and my friends stand aloof from my plague. My kinsmen stand far away. [12] They also who seek after my life lay snares. Those who seek my hurt speak mischievous things, and meditate deceits all day long. [13] But I, as a deaf man, don't hear. I am as a mute man who doesn't open his mouth. [14] Yes, I am as a man who doesn't hear, in whose mouth are no reproofs. [15] For I hope in you, YHWH. You will answer, Adonai my Elohim. [16] For I said, "Don't let them gloat over me, or exalt themselves over me when my foot slips." [17] For I am ready to fall. My pain is continually before me. [18] For I will declare my iniquity. I will be sorry for my sin. [19] But my enemies are vigorous and many. Those who hate me without reason are numerous. [20] They who give evil for good are also adversaries to me, because I follow what is good. [21] Don't forsake me, YHWH. My Elohim, don't be far from me. [22] Hurry to help me, Adonai, my salvation.

Chapter 39

[1] I said, "I will watch my ways, so that I don't sin with my tongue. I will keep my mouth with a bridle while the wicked is before me." [2] I was mute with silence. I held my peace, even from good. My sorrow was stirred. [3] My heart was hot within me. While I meditated, the fire burnt. I spoke with my tongue: [4] "YHWH, show me my end, what is the measure of my days. Let me know how frail I am. [5] Behold, you have made my days hand widths. My lifetime is as nothing before you. Surely every man stands as a breath." Selah. [6] "Surely every man walks like a shadow. Surely they busy themselves in vain. He heaps up, and doesn't know who shall gather. [7] Now, Adonai, what do I wait for? My hope is in you. [8] Deliver me from all my transgressions. Don't make me the reproach of the foolish. [9] I was mute. I didn't open my mouth, because you did it. [10] Remove your scourge away from me. I am overcome by the blow of your hand. [11] When you rebuke and correct man for iniquity, you consume his wealth like a moth. Surely every man is but a breath." Selah. [12] "Hear my prayer, YHWH, and give ear to my cry. Don't be silent at my tears. For I am a stranger with you, a foreigner, as all my fathers were. [13] Oh spare me, that I may recover strength, before I go away and exist no more."

Chapter 40

[1] I waited patiently for YHWH. He turned to me, and heard my cry. [2] He brought me up also out of a horrible pit, out of the miry clay. He set my feet on a rock, and gave me a firm place to stand. [3] He has put a new song in my mouth, even praise to our Elohim. Many shall see it, and fear, and shall trust in YHWH. [4] Blessed is the man who makes YHWH his trust, and doesn't respect the proud, nor such as turn away to lies. [5] Many, YHWH, my Elohim, are the wonderful works which you have done, and your thoughts which are towards us. They can't be declared back to you. If I would declare and speak of them, they are more than can be counted. [6] Sacrifice and offering you didn't desire. You have opened my ears. You have not required burnt offering and sin offering. [7] Then I said, "Behold, I have come. It is written about me in the book in the scroll. [8] I delight to do your will, my Elohim. Yes, your law is within my heart." [9] I have proclaimed glad news of righteousness in the great assembly.

Behold, I will not seal my lips, YHWH, you know. [10] I have not hidden your righteousness within my heart. I have declared your faithfulness and your salvation. I have not concealed your chesed and your truth from the great assembly. [11] Don't withhold your tender mercies from me, YHWH. Let your chesed and your truth continually preserve me. [12] For innumerable evils have surrounded me. My iniquities have overtaken me, so that I am not able to look up. They are more than the hairs of my head. My heart has failed me. [13] Be pleased, YHWH, to deliver me. Hurry to help me, YHWH. [14] Let them be disappointed and confounded together who seek after my soul to destroy it. Let them be turned backward and brought to dishonour who delight in my hurt. [15] Let them be desolate by reason of their shame that tell me, "Aha! Aha!" [16] Let all those who seek you rejoice and be glad in you. Let such as love your salvation say continually, "Let YHWH be exalted!" [17] But I am poor and needy. May Adonai think about me. You are my help and my deliverer. Don't delay, my Elohim.

Chapter 41

[1] Blessed is he who considers the poor. YHWH will deliver him in the day of evil. [2] YHWH will preserve him, and keep him alive. He shall be blessed on the earth, and he will not surrender him to the will of his enemies. [3] YHWH will sustain him on his sickbed, and restore him from his bed of illness. [4] I said, "YHWH, have mercy on me! Heal me, for I have sinned against you." [5] My enemies speak evil against me: "When will he die, and his name perish?" [6] If he comes to see me, he speaks falsehood. His heart gathers iniquity to itself. When he goes abroad, he tells it. [7] All who hate me whisper together against me. They imagine the worst for me. [8] "An evil disease", they say, "has afflicted him. Now that he lies he shall rise up no more." [9] Yes, my own familiar friend, in whom I trusted, who ate bread with me, has lifted up his heel against me. [10] But you, YHWH, have mercy on me, and raise me up, that I may repay them. [11] By this I know that you delight in me, because my enemy doesn't triumph over me. [12] As for me, you uphold me in my integrity, and set me in your presence forever. [13] Blessed be YHWH, the Elohim of Israel, from everlasting and to everlasting! Amen and amen.

Chapter 42

[1] As the deer pants for the water brooks, so my soul pants after you, Elohim. [2] My soul thirsts for Elohim, for the living Elohim. When shall I come and appear before Elohim? [3] My tears have been my food day and night, while they continually ask me, "Where is your Elohim?" [4] These things I remember, and pour out my soul within me, how I used to go with the crowd, and led them to Elohim's house, with the voice of joy and praise, a multitude keeping a kodesh day. [5] Why are you in despair, my soul? Why are you disturbed within me? Hope in Elohim! For I shall still praise him for the saving help of his presence. [6] My Elohim, my soul is in despair within me. Therefore I remember you from the land of the Jordan, the heights of Hermon, from the hill Mizar. [7] Deep calls to deep at the noise of your waterfalls. All your waves and your billows have swept over me. [8] YHWH will command his chesed in the daytime. In the night his song shall be with me: a prayer to the Elohim of my life. [9] I will ask Elohim, my rock, "Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?" [10] As with a sword in my bones, my adversaries reproach me, while they continually ask me, "Where is your Elohim?" [11] Why are you in despair, my soul? Why are you disturbed within me? Hope in Elohim! For I shall still praise him, the saving help of my countenance, and my Elohim.

Chapter 43

[1] Vindicate me, Elohim, and plead my cause against an ungodly nation. Oh, deliver me from deceitful and wicked men. [2] For you are the Elohim of my strength. Why have you rejected me? Why do I go mourning because of the oppression of the enemy? [3] Oh, send out your light and your truth. Let them lead me. Let them bring me to your kodesh hill, to your tents. [4] Then I will go to the altar of Elohim, to Elohim, my exceeding joy. I will praise you on the harp, Elohim, my Elohim. [5] Why are you in despair, my soul? Why are you disturbed within me? Hope in Elohim! For I shall still praise him: my Saviour, my helper, and my Elohim.

Chapter 44

[1] We have heard with our ears, Elohim; our fathers have told us what work you did in their days, in the days of old. [2] You drove out the nations with your hand, but you planted them. You afflicted the peoples, but you spread them abroad. [3] For they didn't get the land in possession by their own sword, neither did their own arm save them; but your right hand, your arm, and the light of your face, because you were favourable to them. [4] Elohim, you are my King. Command victories for Jacob! [5] Through you, we will push down our adversaries. Through your name, we will tread down those who rise up against us. [6] For I will not trust in my bow, neither will my sword save me. [7] But you have saved us from our adversaries, and have shamed those who hate us. [8] In Elohim we have made our boast all day long. We will give thanks to your name forever. Selah. [9] But now you rejected us, and brought us to dishonour, and don't go out with our armies. [10] You make us turn back from the adversary. Those who hate us take plunder for themselves. [11] You have made us like sheep for food, and have scattered us amongst the nations. [12] You sell your people for nothing, and have gained nothing from their sale. [13] You make us a reproach to our neighbours, a scoffing and a derision to those who are around us. [14] You make us a byword amongst the nations, a shaking of the head amongst the peoples. [15] All day long my dishonour is before me, and shame covers my face, [16] at the taunt of one who reproaches and verbally abuses, because of the enemy and the avenger. [17] All this has come on us, yet we haven't forgotten you. We haven't been false to your covenant. [18] Our heart has not turned back, neither have our steps strayed from your path, [19] though you have crushed us in the haunt of jackals, and covered us with the shadow of death. [20] If we have forgotten the name of our Elohim, or spread out our hands to a strange god, [21] won't Elohim search this out? For he knows the secrets of the heart. [22] Yes, for your sake we are killed all day long. We are regarded as sheep for the slaughter. [23] Wake up! Why do you sleep, Adonai? Arise! Don't reject us forever. [24] Why do you hide your face, and forget our affliction and our oppression? [25] For our soul is bowed down to the dust. Our body clings to the earth. [26] Rise up to help us. Redeem us for your chesed's sake.

Chapter 45

[1] My heart overflows with a noble theme. I recite my verses for the king. My tongue is like the pen of a skilful writer. [2] You are the most excellent of the sons of men. Grace has anointed your lips, therefore Elohim has blessed you forever. [3] Strap your sword on your thigh, O mighty one, in your splendour and your majesty. [4] In your majesty ride on victoriously on behalf of truth, humility, and righteousness. Let your right hand display awesome deeds. [5] Your arrows are sharp. The nations fall under you, with arrows in the heart of the king's enemies. [6] Your throne, Elohim, is forever and ever. A sceptre of equity is the sceptre of your kingdom. [7] You have loved righteousness, and hated wickedness. Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows. [8] All your garments smell like myrrh, aloes, and cassia. Out of ivory palaces stringed instruments have made you glad. [9] Kings' daughters are amongst your honourable women. At your right hand the queen stands in gold of Ophir. [10] Listen, daughter, consider, and turn your ear. Forget your own people, and also your father's house. [11] So the king will desire your beauty, honour him, for he is your adonai. [12] The daughter of Tyre comes with a gift. The rich amongst the people entreat your favour. [13] The princess inside is all glorious. Her clothing is interwoven with gold. [14] She shall be led to the king in embroidered work. The virgins, her companions who follow her, shall be brought to you. [15] With gladness and rejoicing they shall be led. They shall enter into the king's palace. [16] Your sons will take the place of your fathers. You shall make them princes in all the earth. [17] I will make your name to be remembered in all generations. Therefore the peoples shall give you thanks forever and ever.

Chapter 46

[1] Elohim is our refuge and strength, a very present help in trouble. [2] Therefore we won't be afraid, though the earth changes, though the mountains are shaken into the heart of the seas; [3] though its waters roar and are troubled, though the mountains tremble with their swelling. Selah. [4] There is a river, the streams of which make

the city of Elohim glad, the kodesh place of the tents of the Elyon. [5] Elohim is within her. She shall not be moved. Elohim will help her at dawn. [6] The nations raged. The kingdoms were moved. He lifted his voice and the earth melted. [7] YHWH Tzeva'ot is with us. The Elohim of Jacob is our refuge. Selah. [8] Come, see YHWH's works, what desolations he has made in the earth. [9] He makes wars cease to the end of the earth. He breaks the bow, and shatters the spear. He burns the chariots in the fire. [10] "Be still, and know that I am Elohim. I will be exalted amongst the nations. I will be exalted in the earth." [11] YHWH Tzeva'ot is with us. The Elohim of Jacob is our refuge. Selah.

Chapter 47

[1] Oh clap your hands, all you nations. Shout to Elohim with the voice of triumph! [2] For YHWH Elyon is awesome. He is a great King over all the earth. [3] He subdues nations under us, and peoples under our feet. [4] He chooses our inheritance for us, the glory of Jacob whom he loved. Selah. [5] Elohim has gone up with a shout, YHWH with the sound of a trumpet. [6] Sing praises to Elohim! Sing praises! Sing praises to our King! Sing praises! [7] For Elohim is the King of all the earth. Sing praises with understanding. [8] Elohim reigns over the nations. Elohim sits on his kodesh throne. [9] The princes of the peoples are gathered together, the people of the Elohim of Abraham. For the shields of the earth belong to Elohim. He is greatly exalted!

Chapter 48

[1] Great is YHWH, and greatly to be praised, in the city of our Elohim, in his kodesh mountain. [2] Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the north sides, the city of the great King. [3] Elohim has shown himself in her citadels as a refuge. [4] For, behold, the kings assembled themselves, they passed by together. [5] They saw it, then they were amazed. They were dismayed. They hurried away. [6] Trembling took hold of them there, pain, as of a woman in travail. [7] With the east wind, you break the ships of Tarshish. [8] As we have heard, so we have seen, in the city of YHWH Tzeva'ot, in the city of our Elohim. Elohim will establish it forever. Selah. [9] We have thought about your chesed, Elohim, in the middle of your temple. [10] As is your name, Elohim, so is your praise to the ends of the earth. Your right hand is full of righteousness. [11] Let Mount Zion be glad! Let the daughters of Judah rejoice because of your judgements. [12] Walk about Zion, and go around her. Number its towers. [13] Notice her bulwarks. Consider her palaces, that you may tell it to the next generation. [14] For this Elohim is our Elohim forever and ever. He will be our guide even to death.

Chapter 49

[1] Hear this, all you peoples. Listen, all you inhabitants of the world, [2] both low and high, rich and poor together. [3] My mouth will speak words of wisdom. My heart will utter understanding. [4] I will incline my ear to a proverb. I will solve my riddle on the harp. [5] Why should I fear in the days of evil, when iniquity at my heels surrounds me? [6] Those who trust in their wealth, and boast in the multitude of their riches— [7] none of them can by any means redeem his brother, nor give Elohim a ransom for him. [8] For the redemption of their life is costly, no payment is ever enough, [9] that he should live on forever, that he should not see corruption. [10] For he sees that wise men die; likewise the fool and the senseless perish, and leave their wealth to others. [11] Their inward thought is that their houses will endure forever, and their dwelling places to all generations. They name their lands after themselves. [12] But man, despite his riches, doesn't endure. He is like the animals that perish. [13] This is the destiny of those who are foolish, and of those who approve their sayings. Selah. [14] They are appointed as a flock for Sheol. Death shall be their shepherd. The upright shall have dominion over them in the morning. Their beauty shall decay in Sheol, far from their mansion. [15] But Elohim will redeem my soul from the power of Sheol, for he will receive me. Selah. [16] Don't be afraid when a man is made rich, when the glory of his house is increased; [17] for when he dies he will carry nothing away. His glory won't descend after him. [18] Though while he lived he blessed his soul— and men praise you when you do well for yourself— [19] he shall go to the generation of his fathers. They shall never see the light. [20] A man who has riches without understanding, is like the animals

that perish.

Chapter 50

[1] The Mighty One, Elohim, YHWH, speaks, and calls the earth from sunrise to sunset. [2] Out of Zion, the perfection of beauty, Elohim shines out. [3] Our Elohim comes, and does not keep silent. A fire devours before him. It is very stormy around him. [4] He calls to the heavens above, to the earth, that he may judge his people: [5] “Gather my saints together to me, those who have made a covenant with me by sacrifice.” [6] The heavens shall declare his righteousness, for Elohim himself is judge. Selah. [7] “Hear, my people, and I will speak. Israel, I will testify against you. I am Elohim, your Elohim. [8] I don’t rebuke you for your sacrifices. Your burnt offerings are continually before me. [9] I have no need for a bull from your stall, nor male goats from your pens. [10] For every animal of the forest is mine, and the livestock on a thousand hills. [11] I know all the birds of the mountains. The wild animals of the field are mine. [12] If I were hungry, I would not tell you, for the world is mine, and all that is in it. [13] Will I eat the meat of bulls, or drink the blood of goats? [14] Offer to Elohim the sacrifice of thanksgiving. Pay your vows to the Elyon. [15] Call on me in the day of trouble. I will deliver you, and you will honour me.” [16] But to the wicked Elohim says, “What right do you have to declare my statutes, that you have taken my covenant on your lips, [17] since you hate instruction, and throw my words behind you? [18] When you saw a thief, you consented with him, and have participated with adulterers. [19] “You give your mouth to evil. Your tongue frames deceit. [20] You sit and speak against your brother. You slander your own mother’s son. [21] You have done these things, and I kept silent. You thought that I was just like you. I will rebuke you, and accuse you in front of your eyes. [22] “Now consider this, you who forget Elohim, lest I tear you into pieces, and there be no one to deliver. [23] Whoever offers the sacrifice of thanksgiving glorifies me, and prepares his way so that I will show Elohim’s salvation to him.”

Chapter 51

[1] Have mercy on me, Elohim, according to your chesed. According to the multitude of your tender mercies, blot out my transgressions. [2] Wash me thoroughly from my iniquity. Cleanse me from my sin. [3] For I know my transgressions. My sin is constantly before me. [4] Against you, and you only, I have sinned, and done that which is evil in your sight, so you may be proved right when you speak, and justified when you judge. [5] Behold, I was born in iniquity. My mother conceived me in sin. [6] Behold, you desire truth in the inward parts. You teach me wisdom in the inmost place. [7] Purify me with hyssop, and I will be clean. Wash me, and I will be whiter than snow. [8] Let me hear joy and gladness, that the bones which you have broken may rejoice. [9] Hide your face from my sins, and blot out all of my iniquities. [10] Create in me a clean heart, O Elohim. Renew a right spirit within me. [11] Don’t throw me from your presence, and don’t take your Ruach HaKodesh from me. [12] Restore to me the joy of your salvation. Uphold me with a willing spirit. [13] Then I will teach transgressors your ways. Sinners will be converted to you. [14] Deliver me from the guilt of bloodshed, O Elohim, the Elohim of my salvation. My tongue will sing aloud of your righteousness. [15] Adonai, open my lips. My mouth will declare your praise. [16] For you don’t delight in sacrifice, or else I would give it. You have no pleasure in burnt offering. [17] The sacrifices of Elohim are a broken spirit. O Elohim, you will not despise a broken and contrite heart. [18] Do well in your good pleasure to Zion. Build the walls of Jerusalem. [19] Then you will delight in the sacrifices of righteousness, in burnt offerings and in whole burnt offerings. Then they will offer bulls on your altar.

Chapter 52

[1] Why do you boast of mischief, mighty man? Elohim’s chesed endures continually. [2] Your tongue plots destruction, like a sharp razor, working deceitfully. [3] You love evil more than good, lying rather than speaking the truth. Selah. [4] You love all devouring words, you deceitful tongue. [5] Elohim will likewise destroy you forever. He will take you up, and pluck you out of your tent, and root you out of the land of the living. Selah. [6] The righteous also will see it, and fear, and laugh at him, saying, [7] “Behold, this is the man who didn’t make Elohim

his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.” [8] But as for me, I am like a green olive tree in Elohim’s house. I trust in Elohim’s chesed forever and ever. [9] I will give you thanks forever, because you have done it. I will hope in your name, for it is good, in the presence of your saints.

Chapter 53

[1] The fool has said in his heart, “There is no Elohim.” They are corrupt, and have done abominable iniquity. There is no one who does good. [2] Elohim looks down from heaven on the children of men, to see if there are any who understood, who seek after Elohim. [3] Every one of them has gone back. They have become filthy together. There is no one who does good, no, not one. [4] Have the workers of iniquity no knowledge, who eat up my people as they eat bread, and don’t call on Elohim? [5] There they were in great fear, where no fear was, for Elohim has scattered the bones of him who encamps against you. You have put them to shame, because Elohim has rejected them. [6] Oh that the salvation of Israel would come out of Zion! When Elohim brings back his people from captivity, then Jacob shall rejoice, and Israel shall be glad.

Chapter 54

[1] Save me, Elohim, by your name. Vindicate me in your might. [2] Hear my prayer, Elohim. Listen to the words of my mouth. [3] For strangers have risen up against me. Violent men have sought after my soul. They haven’t set Elohim before them. Selah. [4] Behold, Elohim is my helper. Adonai is the one who sustains my soul. [5] He will repay the evil to my enemies. Destroy them in your truth. [6] With a free will offering, I will sacrifice to you. I will give thanks to your name, YHWH, for it is good. [7] For he has delivered me out of all trouble. My eye has seen triumph over my enemies.

Chapter 55

[1] Listen to my prayer, Elohim. Don’t hide yourself from my supplication. [2] Attend to me, and answer me. I am restless in my complaint, and moan [3] because of the voice of the enemy, because of the oppression of the wicked. For they bring suffering on me. In anger they hold a grudge against me. [4] My heart is severely pained within me. The terrors of death have fallen on me. [5] Fearfulness and trembling have come on me. Horror has overwhelmed me. [6] I said, “Oh that I had wings like a dove! Then I would fly away, and be at rest. [7] Behold, then I would wander far off. I would lodge in the wilderness.” Selah. [8] “I would hurry to a shelter from the stormy wind and storm.” [9] Confuse them, Adonai, and confound their language, for I have seen violence and strife in the city. [10] Day and night they prowl around on its walls. Malice and abuse are also within her. [11] Destructive forces are within her. Threats and lies don’t depart from her streets. [12] For it was not an enemy who insulted me, then I could have endured it. Neither was it he who hated me who raised himself up against me, then I would have hidden myself from him. [13] But it was you, a man like me, my companion, and my familiar friend. [14] We took sweet fellowship together. We walked in Elohim’s house with company. [15] Let death come suddenly on them. Let them go down alive into Sheol. For wickedness is amongst them, in their dwelling. [16] As for me, I will call on Elohim. YHWH will save me. [17] Evening, morning, and at noon, I will cry out in distress. He will hear my voice. [18] He has redeemed my soul in peace from the battle that was against me, although there are many who oppose me. [19] Elohim, who is enthroned forever, will hear and answer them. Selah. They never change and don’t fear Elohim. [20] He raises his hands against his friends. He has violated his covenant. [21] His mouth was smooth as butter, but his heart was war. His words were softer than oil, yet they were drawn swords. [22] Cast your burden on YHWH and he will sustain you. He will never allow the righteous to be moved. [23] But you, Elohim, will bring them down into the pit of destruction. Bloodthirsty and deceitful men shall not live out half their days, but I will trust in you.

Chapter 56

[1] Be merciful to me, Elohim, for man wants to swallow me up. All day long, he attacks and oppresses me. [2] My enemies want to swallow me up all day long, for they are many who fight proudly against me. [3] When I am afraid, I will put my trust in you. [4] In Elohim, I praise his word. In Elohim, I put my trust. I will not be afraid. What can flesh do to me? [5] All day long they twist my words. All their thoughts are against me for evil. [6] They conspire and lurk, watching my steps. They are eager to take my life. [7] Shall they escape by iniquity? In anger cast down the peoples, Elohim. [8] You count my wanderings. You put my tears into your container. Aren't they in your book? [9] Then my enemies shall turn back in the day that I call. I know this: that Elohim is for me. [10] In Elohim, I will praise his word. In YHWH, I will praise his word. [11] I have put my trust in Elohim. I will not be afraid. What can man do to me? [12] Your vows are on me, Elohim. I will give thank offerings to you. [13] For you have delivered my soul from death, and prevented my feet from falling, that I may walk before Elohim in the light of the living.

Chapter 57

[1] Be merciful to me, Elohim, be merciful to me, for my soul takes refuge in you. Yes, in the shadow of your wings, I will take refuge, until disaster has passed. [2] I cry out to Elohim Elyon, to Elohim who accomplishes my requests for me. [3] He will send from heaven, and save me, he rebukes the one who is pursuing me. Selah. Elohim will send out his chesed and his truth. [4] My soul is amongst lions. I lie amongst those who are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. [5] Be exalted, Elohim, above the heavens! Let your glory be above all the earth! [6] They have prepared a net for my steps. My soul is bowed down. They dig a pit before me. They fall into the middle of it themselves. Selah. [7] My heart is steadfast, Elohim. My heart is steadfast. I will sing, yes, I will sing praises. [8] Wake up, my glory! Wake up, lute and harp! I will wake up the dawn. [9] I will give thanks to you, Adonai, amongst the peoples. I will sing praises to you amongst the nations. [10] For your great chesed reaches to the heavens, and your truth to the skies. [11] Be exalted, Elohim, above the heavens. Let your glory be over all the earth.

Chapter 58

[1] Do you indeed speak righteousness, silent ones? Do you judge blamelessly, you sons of men? [2] No, in your heart you plot injustice. You measure out the violence of your hands in the earth. [3] The wicked go astray from the womb. They are wayward as soon as they are born, speaking lies. [4] Their poison is like the poison of a snake, like a deaf cobra that stops its ear, [5] which doesn't listen to the voice of charmers, no matter how skilful the charmer may be. [6] Break their teeth, Elohim, in their mouth. Break out the great teeth of the young lions, YHWH. [7] Let them vanish like water that flows away. When they draw the bow, let their arrows be made blunt. [8] Let them be like a snail which melts and passes away, like the stillborn child, who has not seen the sun. [9] Before your pots can feel the heat of the thorns, he will sweep away the green and the burning alike. [10] The righteous shall rejoice when he sees the vengeance. He shall wash his feet in the blood of the wicked, [11] so that men shall say, "Most certainly there is a reward for the righteous. Most certainly there is an Elohim who judges the earth."

Chapter 59

[1] Deliver me from my enemies, my Elohim. Set me on high from those who rise up against me. [2] Deliver me from the workers of iniquity. Save me from the bloodthirsty men. [3] For, behold, they lie in wait for my soul. The mighty gather themselves together against me, not for my disobedience, nor for my sin, YHWH. [4] I have done no wrong, yet they are ready to attack me. Rise up, behold, and help me! [5] You, Adonai, God of Armies, the Elohim of Israel, rouse yourself to punish the nations. Show no mercy to the wicked traitors. Selah. [6] They return at evening, howling like dogs, and prowl around the city. [7] Behold, they spew with their mouth. Swords are in their lips, "For", they say, "who hears us?" [8] But you, YHWH, laugh at them. You scoff at all the nations. [9] Oh, my Strength, I watch for you, for Elohim is my high tower. [10] My Elohim will go before me with his chesed. Elohim will let me look at my enemies in triumph. [11] Don't kill them, or my people may forget. Scatter them by

your power, and bring them down, Adonai our shield. [12] For the sin of their mouth, and the words of their lips, let them be caught in their pride, for the curses and lies which they utter. [13] Consume them in wrath. Consume them, and they will be no more. Let them know that Elohim rules in Jacob, to the ends of the earth. Selah. [14] At evening let them return. Let them howl like a dog, and go around the city. [15] They shall wander up and down for food, and wait all night if they aren't satisfied. [16] But I will sing of your strength. Yes, I will sing aloud of your chesed in the morning. For you have been my high tower, a refuge in the day of my distress. [17] To you, my strength, I will sing praises. For Elohim is my high tower, the Elohim of my chesed.

Chapter 60

[1] Elohim, you have rejected us. You have broken us down. You have been angry. Restore us, again. [2] You have made the land tremble. You have torn it. Mend its fractures, for it quakes. [3] You have shown your people hard things. You have made us drink the wine that makes us stagger. [4] You have given a banner to those who fear you, that it may be displayed because of the truth. Selah. [5] So that your beloved may be delivered, save with your right hand, and answer us. [6] Elohim has spoken from his sanctuary: "I will triumph. I will divide Shechem, and measure out the valley of Succoth. [7] Gilead is mine, and Manasseh is mine. Ephraim also is the defence of my head. Judah is my sceptre. [8] Moab is my wash basin. I will throw my sandal on Edom. I shout in triumph over Philistia." [9] Who will bring me into the strong city? Who has led me to Edom? [10] Haven't you, Elohim, rejected us? You don't go out with our armies, Elohim. [11] Give us help against the adversary, for the help of man is vain. [12] Through Elohim we will do valiantly, for it is he who will tread down our adversaries.

Chapter 61

[1] Hear my cry, Elohim. Listen to my prayer. [2] From the end of the earth, I will call to you when my heart is overwhelmed. Lead me to the rock that is higher than I. [3] For you have been a refuge for me, a strong tower from the enemy. [4] I will dwell in your tent forever. I will take refuge in the shelter of your wings. Selah. [5] For you, Elohim, have heard my vows. You have given me the heritage of those who fear your name. [6] You will prolong the king's life. His years will be for generations. [7] He shall be enthroned in Elohim's presence forever. Appoint your chesed and truth, that they may preserve him. [8] So I will sing praise to your name forever, that I may fulfil my vows daily.

Chapter 62

[1] My soul rests in Elohim alone. My salvation is from him. [2] He alone is my rock, my salvation, and my fortress. I will never be greatly shaken. [3] How long will you assault a man? Would all of you throw him down, like a leaning wall, like a tottering fence? [4] They fully intend to throw him down from his lofty place. They delight in lies. They bless with their mouth, but they curse inwardly. Selah. [5] My soul, wait in silence for Elohim alone, for my expectation is from him. [6] He alone is my rock and my salvation, my fortress. I will not be shaken. [7] My salvation and my honour is with Elohim. The rock of my strength, and my refuge, is in Elohim. [8] Trust in him at all times, you people. Pour out your heart before him. Elohim is a refuge for us. Selah. [9] Surely men of low degree are just a breath, and men of high degree are a lie. In the balances they will go up. They are together lighter than a breath. [10] Don't trust in oppression. Don't become vain in robbery. If riches increase, don't set your heart on them. [11] Elohim has spoken once; twice I have heard this, that power belongs to Elohim. [12] Also to you, Adonai, belongs chesed, for you reward every man according to his work.

Chapter 63

[1] Elohim, you are my Elohim. I will earnestly seek you. My soul thirsts for you. My flesh longs for you, in a dry and weary land, where there is no water. [2] So I have seen you in the sanctuary, watching your power and your glory. [3] Because your chesed is better than life, my lips shall praise you. [4] So I will bless you while I live. I will lift

up my hands in your name. [5] My soul shall be satisfied as with the richest food. My mouth shall praise you with joyful lips, [6] when I remember you on my bed, and think about you in the night watches. [7] For you have been my help. I will rejoice in the shadow of your wings. [8] My soul stays close to you. Your right hand holds me up. [9] But those who seek my soul to destroy it shall go into the lower parts of the earth. [10] They shall be given over to the power of the sword. They shall be jackal food. [11] But the king shall rejoice in Elohim. Everyone who swears by him will praise him, for the mouth of those who speak lies shall be silenced.

Chapter 64

[1] Hear my voice, Elohim, in my complaint. Preserve my life from fear of the enemy. [2] Hide me from the conspiracy of the wicked, from the noisy crowd of the ones doing evil; [3] who sharpen their tongue like a sword, and aim their arrows, deadly words, [4] to shoot innocent men from ambushes. They shoot at him suddenly and fearlessly. [5] They encourage themselves in evil plans. They talk about laying snares secretly. They say, “Who will see them?” [6] They plot injustice, saying, “We have made a perfect plan!” Surely man’s mind and heart are cunning. [7] But Elohim will shoot at them. They will be suddenly struck down with an arrow. [8] Their own tongues shall ruin them. All who see them will shake their heads. [9] All mankind shall be afraid. They shall declare the work of Elohim, and shall wisely ponder what he has done. [10] The righteous shall be glad in YHWH, and shall take refuge in him. All the upright in heart shall praise him!

Chapter 65

[1] Praise waits for you, Elohim, in Zion. Vows shall be performed to you. [2] You who hear prayer, all men will come to you. [3] Sins overwhelmed me, but you atoned for our transgressions. [4] Blessed is the one whom you choose and cause to come near, that he may live in your courts. We will be filled with the goodness of your house, your kodesh temple. [5] By awesome deeds of righteousness, you answer us, Elohim of our salvation. You who are the hope of all the ends of the earth, of those who are far away on the sea. [6] By your power, you form the mountains, having armed yourself with strength. [7] You still the roaring of the seas, the roaring of their waves, and the turmoil of the nations. [8] They also who dwell in faraway places are afraid at your wonders. You call the morning’s dawn and the evening with songs of joy. [9] You visit the earth, and water it. You greatly enrich it. The river of Elohim is full of water. You provide them grain, for so you have ordained it. [10] You drench its furrows. You level its ridges. You soften it with showers. You bless it with a crop. [11] You crown the year with your bounty. Your carts overflow with abundance. [12] The wilderness grasslands overflow. The hills are clothed with gladness. [13] The pastures are covered with flocks. The valleys also are clothed with grain. They shout for joy! They also sing.

Chapter 66

[1] Make a joyful shout to Elohim, all the earth! [2] Sing to the glory of his name! Offer glory and praise! [3] Tell Elohim, “How awesome are your deeds! Through the greatness of your power, your enemies submit themselves to you. [4] All the earth will worship you, and will sing to you; they will sing to your name.” Selah. [5] Come, and see Elohim’s deeds— awesome work on behalf of the children of men. [6] He turned the sea into dry land. They went through the river on foot. There, we rejoiced in him. [7] He rules by his might forever. His eyes watch the nations. Don’t let the rebellious rise up against him. Selah. [8] Praise our Elohim, you peoples! Make the sound of his praise heard, [9] who preserves our life amongst the living, and doesn’t allow our feet to be moved. [10] For you, Elohim, have tested us. You have refined us, as silver is refined. [11] You brought us into prison. You laid a burden on our backs. [12] You allowed men to ride over our heads. We went through fire and through water, but you brought us to the place of abundance. [13] I will come into your temple with burnt offerings. I will pay my vows to you, [14] which my lips promised, and my mouth spoke, when I was in distress. [15] I will offer to you burnt offerings of fat animals, with the offering of rams, I will offer bulls with goats. Selah. [16] Come and hear, all you who fear Elohim. I will declare what he has done for my soul. [17] I cried to him with my mouth. He

was extolled with my tongue. [18] If I cherished sin in my heart, Adonai wouldn't have listened. [19] But most certainly, Elohim has listened. He has heard the voice of my prayer. [20] Blessed be Elohim, who has not turned away my prayer, nor his chesed from me.

Chapter 67

[1] May Elohim be merciful to us, bless us, and cause his face to shine on us. Selah. [2] That your way may be known on earth, and your salvation amongst all nations, [3] let the peoples praise you, Elohim. Let all the peoples praise you. [4] Oh let the nations be glad and sing for joy, for you will judge the peoples with equity, and govern the nations on earth. Selah. [5] Let the peoples praise you, Elohim. Let all the peoples praise you. [6] The earth has yielded its increase. Elohim, even our own Elohim, will bless us. [7] Elohim will bless us. All the ends of the earth shall fear him.

Chapter 68

[1] Let Elohim arise! Let his enemies be scattered! Let them who hate him also flee before him. [2] As smoke is driven away, so drive them away. As wax melts before the fire, so let the wicked perish at the presence of Elohim. [3] But let the righteous be glad. Let them rejoice before Elohim. Yes, let them rejoice with gladness. [4] Sing to Elohim! Sing praises to his name! Extol him who rides on the clouds: to YHWH, his name! Rejoice before him! [5] A father of the fatherless, and a defender of the widows, is Elohim in his kodesh habitation. [6] Elohim sets the lonely in families. He brings out the prisoners with singing, but the rebellious dwell in a sun-scorched land. [7] Elohim, when you went out before your people, when you marched through the wilderness… Selah. [8] The earth trembled. The sky also poured down rain at the presence of the Elohim of Sinai— at the presence of Elohim, the Elohim of Israel. [9] You, Elohim, sent a plentiful rain. You confirmed your inheritance when it was weary. [10] Your congregation lived therein. You, Elohim, prepared your goodness for the poor. [11] Adonai announced the word. The ones who proclaim it are a great company. [12] "Kings of armies flee! They flee!" She who waits at home divides the plunder, [13] while you sleep amongst the camp fires, the wings of a dove sheathed with silver, her feathers with shining gold. [14] When the El Shaddai scattered kings in her, it snowed on Zalmon. [15] The mountains of Bashan are majestic mountains. The mountains of Bashan are rugged. [16] Why do you look in envy, you rugged mountains, at the mountain where Elohim chooses to reign? Yes, YHWH will dwell there forever. [17] The chariots of Elohim are tens of thousands and thousands of thousands. Adonai is amongst them, from Sinai, into the sanctuary. [18] You have ascended on high. You have led away captives. You have received gifts amongst people, yes, amongst the rebellious also, that YHWH Elohim might dwell there. [19] Blessed be Adonai, who daily bears our burdens, even the Elohim who is our salvation. Selah. [20] Elohim is to us an Elohim of deliverance. To YHWH, Adonai, belongs escape from death. [21] But Elohim will strike through the head of his enemies, the hairy scalp of such a one as still continues in his guiltiness. [22] Adonai said, "I will bring you again from Bashan, I will bring you again from the depths of the sea, [23] that you may crush them, dipping your foot in blood, that the tongues of your dogs may have their portion from your enemies." [24] They have seen your processions, Elohim, even the processions of my Elohim, my King, into the sanctuary. [25] The singers went before, the minstrels followed after, amongst the ladies playing with tambourines, [26] "Bless Elohim in the congregations, even Adonai in the assembly of Israel!" [27] There is little Benjamin, their ruler, the princes of Judah, their council, the princes of Zebulun, and the princes of Naphtali. [28] Your Elohim has commanded your strength. Strengthen, Elohim, that which you have done for us. [29] Because of your temple at Jerusalem, kings shall bring presents to you. [30] Rebuke the wild animal of the reeds, the multitude of the bulls with the calves of the peoples. Trample under foot the bars of silver. Scatter the nations who delight in war. [31] Princes shall come out of Egypt. Ethiopia shall hurry to stretch out her hands to Elohim. [32] Sing to Elohim, you kingdoms of the earth! Sing praises to Adonai—Selah— [33] to him who rides on the heaven of heavens, which are of old; behold, he utters his voice, a mighty voice. [34] Ascribe strength to Elohim! His excellency is over Israel, his strength is in the skies. [35] You are awesome, Elohim, in your sanctuaries. The Elohim of Israel gives

strength and power to his people. Praise be to Elohim!

Chapter 69

[1] Save me, Elohim, for the waters have come up to my neck! [2] I sink in deep mire, where there is no foothold. I have come into deep waters, where the floods overflow me. [3] I am weary with my crying. My throat is dry. My eyes fail looking for my Elohim. [4] Those who hate me without a cause are more than the hairs of my head. Those who want to cut me off, being my enemies wrongfully, are mighty. I have to restore what I didn't take away. [5] Elohim, you know my foolishness. My sins aren't hidden from you. [6] Don't let those who wait for you be shamed through me, Adonai YHWH Tzeva'ot. Don't let those who seek you be brought to dishonour through me, Elohim of Israel. [7] Because for your sake, I have borne reproach. Shame has covered my face. [8] I have become a stranger to my brothers, an alien to my mother's children. [9] For the zeal of your house consumes me. The reproaches of those who reproach you have fallen on me. [10] When I wept and I fasted, that was to my reproach. [11] When I made sackcloth my clothing, I became a byword to them. [12] Those who sit in the gate talk about me. I am the song of the drunkards. [13] But as for me, my prayer is to you, YHWH, in an acceptable time. Elohim, in the abundance of your chesed, answer me in the truth of your salvation. [14] Deliver me out of the mire, and don't let me sink. Let me be delivered from those who hate me, and out of the deep waters. [15] Don't let the flood waters overwhelm me, neither let the deep swallow me up. Don't let the pit shut its mouth on me. [16] Answer me, YHWH, for your chesed is good. According to the multitude of your tender mercies, turn to me. [17] Don't hide your face from your servant, for I am in distress. Answer me speedily! [18] Draw near to my soul and redeem it. Ransom me because of my enemies. [19] You know my reproach, my shame, and my dishonour. My adversaries are all before you. [20] Reproach has broken my heart, and I am full of heaviness. I looked for some to take pity, but there was none; for comforters, but I found none. [21] They also gave me poison for my food. In my thirst, they gave me vinegar to drink. [22] Let their table before them become a snare. May it become a retribution and a trap. [23] Let their eyes be darkened, so that they can't see. Let their backs be continually bent. [24] Pour out your indignation on them. Let the fierceness of your anger overtake them. [25] Let their habitation be desolate. Let no one dwell in their tents. [26] For they persecute him whom you have wounded. They tell of the sorrow of those whom you have hurt. [27] Charge them with crime upon crime. Don't let them come into your righteousness. [28] Let them be blotted out of the book of life, and not be written with the righteous. [29] But I am in pain and distress. Let your salvation, Elohim, protect me. [30] I will praise the name of Elohim with a song, and will magnify him with thanksgiving. [31] It will please YHWH better than an ox, or a bull that has horns and hoofs. [32] The humble have seen it, and are glad. You who seek after Elohim, let your heart live. [33] For YHWH hears the needy, and doesn't despise his captive people. [34] Let heaven and earth praise him; the seas, and everything that moves therein! [35] For Elohim will save Zion, and build the cities of Judah. They shall settle there, and own it. [36] The children also of his servants shall inherit it. Those who love his name shall dwell therein.

Chapter 70

[1] Hurry, Elohim, to deliver me. Come quickly to help me, YHWH. [2] Let them be disappointed and confounded who seek my soul. Let those who desire my ruin be turned back in disgrace. [3] Let them be turned because of their shame who say, "Aha! Aha!" [4] Let all those who seek you rejoice and be glad in you. Let those who love your salvation continually say, "Let Elohim be exalted!" [5] But I am poor and needy. Come to me quickly, Elohim. You are my help and my deliverer. YHWH, don't delay.

Chapter 71

[1] In you, YHWH, I take refuge. Never let me be disappointed. [2] Deliver me in your righteousness, and rescue me. Turn your ear to me, and save me. [3] Be to me a rock of refuge to which I may always go. Give the command to save me, for you are my rock and my fortress. [4] Rescue me, my Elohim, from the hand of the wicked, from the hand of the unrighteous and cruel man. [5] For you are my hope, Adonai YHWH, my confidence

from my youth. [6] I have relied on you from the womb. You are he who took me out of my mother's womb. I will always praise you. [7] I am a marvel to many, but you are my strong refuge. [8] My mouth shall be filled with your praise, with your honour all day long. [9] Don't reject me in my old age. Don't forsake me when my strength fails. [10] For my enemies talk about me. Those who watch for my soul conspire together, [11] saying, "Elohim has forsaken him. Pursue and take him, for no one will rescue him." [12] Elohim, don't be far from me. My Elohim, hurry to help me. [13] Let my accusers be disappointed and consumed. Let them be covered with disgrace and scorn who want to harm me. [14] But I will always hope, and will add to all of your praise. [15] My mouth will tell about your righteousness, and of your salvation all day, though I don't know its full measure. [16] I will come with the mighty acts of Adonai YHWH. I will make mention of your righteousness, even of yours alone. [17] Elohim, you have taught me from my youth. Until now, I have declared your wondrous works. [18] Yes, even when I am old and grey-haired, Elohim, don't forsake me, until I have declared your strength to the next generation, your might to everyone who is to come. [19] Elohim, your righteousness also reaches to the heavens. You have done great things. Elohim, who is like you? [20] You, who have shown us many and bitter troubles, you will let me live. You will bring us up again from the depths of the earth. [21] Increase my honour and comfort me again. [22] I will also praise you with the harp for your faithfulness, my Elohim. I sing praises to you with the lyre, Kodesh One of Israel. [23] My lips shall shout for joy! My soul, which you have redeemed, sings praises to you! [24] My tongue will also talk about your righteousness all day long, for they are disappointed, and they are confounded, who want to harm me.

Chapter 72

[1] Elohim, give the king your justice; your righteousness to the royal son. [2] He will judge your people with righteousness, and your poor with justice. [3] The mountains shall bring prosperity to the people. The hills bring the fruit of righteousness. [4] He will judge the poor of the people. He will save the children of the needy, and will break the oppressor in pieces. [5] They shall fear you while the sun endures; and as long as the moon, throughout all generations. [6] He will come down like rain on the mown grass, as showers that water the earth. [7] In his days, the righteous shall flourish, and abundance of peace, until the moon is no more. [8] He shall have dominion also from sea to sea, from the River to the ends of the earth. [9] Those who dwell in the wilderness shall bow before him. His enemies shall lick the dust. [10] The kings of Tarshish and of the islands will bring tribute. The kings of Sheba and Seba shall offer gifts. [11] Yes, all kings shall fall down before him. All nations shall serve him. [12] For he will deliver the needy when he cries; the poor, who has no helper. [13] He will have pity on the poor and needy. He will save the souls of the needy. [14] He will redeem their soul from oppression and violence. Their blood will be precious in his sight. [15] He will live; and Sheba's gold will be given to him. Men will pray for him continually. They will bless him all day long. [16] Abundance of grain shall be throughout the land. Its fruit sways like Lebanon. Let it flourish, thriving like the grass of the field. [17] His name endures forever. His name continues as long as the sun. Men shall be blessed by him. All nations will call him blessed. [18] Praise be to YHWH Elohim, the Elohim of Israel, who alone does marvellous deeds. [19] Blessed be his glorious name forever! Let the whole earth be filled with his glory! Amen and amen. [20] This ends the prayers by David, the son of Jesse.

Chapter 73

[1] Surely Elohim is good to Israel, to those who are pure in heart. [2] But as for me, my feet were almost gone. My steps had nearly slipped. [3] For I was envious of the arrogant, when I saw the prosperity of the wicked. [4] For there are no struggles in their death, but their strength is firm. [5] They are free from burdens of men, neither are they plagued like other men. [6] Therefore pride is like a chain around their neck. Violence covers them like a garment. [7] Their eyes bulge with fat. Their minds pass the limits of conceit. [8] They scoff and speak with malice. In arrogance, they threaten oppression. [9] They have set their mouth in the heavens. Their tongue walks through the earth. [10] Therefore their people return to them, and they drink up waters of abundance. [11] They say, "How does Elohim know? Is there knowledge in the Elyon?" [12] Behold, these are the wicked. Being always at ease,

they increase in riches. [13] Surely I have cleansed my heart in vain, and washed my hands in innocence, [14] For all day long I have been plagued, and punished every morning. [15] If I had said, “I will speak thus”, behold, I would have betrayed the generation of your children. [16] When I tried to understand this, it was too painful for me— [17] until I entered Elohim’s sanctuary, and considered their latter end. [18] Surely you set them in slippery places. You throw them down to destruction. [19] How they are suddenly destroyed! They are completely swept away with terrors. [20] As a dream when one wakes up, so, Adonai, when you awake, you will despise their fantasies. [21] For my soul was grieved. I was embittered in my heart. [22] I was so senseless and ignorant. I was a brute beast before you. [23] Nevertheless, I am continually with you. You have held my right hand. [24] You will guide me with your counsel, and afterward receive me to glory. [25] Whom do I have in heaven? There is no one on earth whom I desire besides you. [26] My flesh and my heart fails, but Elohim is the strength of my heart and my portion forever. [27] For, behold, those who are far from you shall perish. You have destroyed all those who are unfaithful to you. [28] But it is good for me to come close to Elohim. I have made Adonai YHWH my refuge, that I may tell of all your works.

Chapter 74

[1] Elohim, why have you rejected us forever? Why does your anger smoulder against the sheep of your pasture? [2] Remember your congregation, which you purchased of old, which you have redeemed to be the tribe of your inheritance: Mount Zion, in which you have lived. [3] Lift up your feet to the perpetual ruins, all the evil that the enemy has done in the sanctuary. [4] Your adversaries have roared in the middle of your assembly. They have set up their standards as signs. [5] They behaved like men wielding axes, cutting through a thicket of trees. [6] Now they break all its carved work down with hatchet and hammers. [7] They have burnt your sanctuary to the ground. They have profaned the dwelling place of your Name. [8] They said in their heart, “We will crush them completely.” They have burnt up all the places in the land where Elohim was worshipped. [9] We see no miraculous signs. There is no longer any prophet, neither is there amongst us anyone who knows how long. [10] How long, Elohim, shall the adversary reproach? Shall the enemy blaspheme your name forever? [11] Why do you draw back your hand, even your right hand? Take it from your chest and consume them! [12] Yet Elohim is my King of old, working salvation throughout the earth. [13] You divided the sea by your strength. You broke the heads of the sea monsters in the waters. [14] You broke the heads of Leviathan in pieces. You gave him as food to people and desert creatures. [15] You opened up spring and stream. You dried up mighty rivers. [16] The day is yours, the night is also yours. You have prepared the light and the sun. [17] You have set all the boundaries of the earth. You have made summer and winter. [18] Remember this, that the enemy has mocked you, YHWH. Foolish people have blasphemed your name. [19] Don’t deliver the soul of your dove to wild beasts. Don’t forget the life of your poor forever. [20] Honour your covenant, for haunts of violence fill the dark places of the earth. [21] Don’t let the oppressed return ashamed. Let the poor and needy praise your name. [22] Arise, Elohim! Plead your own cause. Remember how the foolish man mocks you all day. [23] Don’t forget the voice of your adversaries. The tumult of those who rise up against you ascends continually.

Chapter 75

[1] We give thanks to you, Elohim. We give thanks, for your Name is near. Men tell about your wondrous works. [2] When I choose the appointed time, I will judge blamelessly. [3] The earth and all its inhabitants quake. I firmly hold its pillars. Selah. [4] I said to the arrogant, “Don’t boast!” I said to the wicked, “Don’t lift up the horn. [5] Don’t lift up your horn on high. Don’t speak with a stiff neck.” [6] For neither from the east, nor from the west, nor yet from the south, comes exaltation. [7] But Elohim is the judge. He puts down one, and lifts up another. [8] For in YHWH’s hand there is a cup, full of foaming wine mixed with spices. He pours it out. Indeed the wicked of the earth drink and drink it to its very dregs. [9] But I will declare this forever: I will sing praises to the Elohim of Jacob. [10] I will cut off all the horns of the wicked, but the horns of the righteous shall be lifted up.

Chapter 76

[1] In Judah, Elohim is known. His name is great in Israel. [2] His Mishkan is also in Salem. His dwelling place in Zion. [3] There he broke the flaming arrows of the bow, the shield, and the sword, and the weapons of war. Selah. [4] Glorious are you, and excellent, more than mountains of game. [5] Valiant men lie plundered, they have slept their last sleep. None of the men of war can lift their hands. [6] At your rebuke, Elohim of Jacob, both chariot and horse are cast into a dead sleep. [7] You, even you, are to be feared. Who can stand in your sight when you are angry? [8] You pronounced judgement from heaven. The earth feared, and was silent, [9] when Elohim arose to judgement, to save all the afflicted ones of the earth. Selah. [10] Surely the wrath of man praises you. The survivors of your wrath are restrained. [11] Make vows to YHWH your Elohim, and fulfil them! Let all of his neighbours bring presents to him who is to be feared. [12] He will cut off the spirit of princes. He is feared by the kings of the earth.

Chapter 77

[1] My cry goes to Elohim! Indeed, I cry to Elohim for help, and for him to listen to me. [2] In the day of my trouble I sought Adonai. My hand was stretched out in the night, and didn't get tired. My soul refused to be comforted. [3] I remember Elohim, and I groan. I complain, and my spirit is overwhelmed. Selah. [4] You hold my eyelids open. I am so troubled that I can't speak. [5] I have considered the days of old, the years of ancient times. [6] I remember my song in the night. I consider in my own heart; my spirit diligently enquires: [7] "Will Adonai reject us forever? Will he be favourable no more? [8] Has his chesed vanished forever? Does his promise fail for generations? [9] Has Elohim forgotten to be gracious? Has he, in anger, withheld his compassion?" Selah. [10] Then I thought, "I will appeal to this: the years of the right hand of the Elyon." [11] I will remember YHWH's deeds; for I will remember your wonders of old. [12] I will also meditate on all your work, and consider your doings. [13] Your way, Elohim, is in the sanctuary. What god is great like Elohim? [14] You are the Elohim who does wonders. You have made your strength known amongst the peoples. [15] You have redeemed your people with your arm, the sons of Jacob and Joseph. Selah. [16] The waters saw you, Elohim. The waters saw you, and they writhed. The depths also convulsed. [17] The clouds poured out water. The skies resounded with thunder. Your arrows also flashed around. [18] The voice of your thunder was in the whirlwind. The lightnings lit up the world. The earth trembled and shook. [19] Your way was through the sea, your paths through the great waters. Your footsteps were not known. [20] You led your people like a flock, by the hand of Moses and Aaron.

Chapter 78

[1] Hear my teaching, my people. Turn your ears to the words of my mouth. [2] I will open my mouth in a parable. I will utter dark sayings of old, [3] which we have heard and known, and our fathers have told us. [4] We will not hide them from their children, telling to the generation to come the praises of YHWH, his strength, and his wondrous deeds that he has done. [5] For he established a covenant in Jacob, and appointed a teaching in Israel, which he commanded our fathers, that they should make them known to their children; [6] that the generation to come might know, even the children who should be born; who should arise and tell their children, [7] that they might set their hope in Elohim, and not forget Elohim's deeds, but keep his mitzvot, [8] and might not be as their fathers— a stubborn and rebellious generation, a generation that didn't make their hearts loyal, whose spirit was not steadfast with Elohim. [9] The children of Ephraim, being armed and carrying bows, turned back in the day of battle. [10] They didn't keep Elohim's covenant, and refused to walk in his law. [11] They forgot his doings, his wondrous deeds that he had shown them. [12] He did marvellous things in the sight of their fathers, in the land of Egypt, in the field of Zoan. [13] He split the sea, and caused them to pass through. He made the waters stand as a heap. [14] In the daytime he also led them with a cloud, and all night with a light of fire. [15] He split rocks in the wilderness, and gave them drink abundantly as out of the depths. [16] He brought streams also out of the rock, and caused waters to run down like rivers. [17] Yet they still went on to sin against him, to rebel against the Elyon in the desert. [18] They tempted Elohim in their heart by asking food according to their desire. [19] Yes, they spoke

against Elohim. They said, “Can Elohim prepare a table in the wilderness? [20] Behold, he struck the rock, so that waters gushed out, and streams overflowed. Can he give bread also? Will he provide meat for his people?” [21] Therefore YHWH heard, and was angry. A fire was kindled against Jacob, anger also went up against Israel, [22] because they didn’t believe in Elohim, and didn’t trust in his salvation. [23] Yet he commanded the skies above, and opened the doors of heaven. [24] He rained down manna on them to eat, and gave them food from the sky. [25] Man ate the bread of malakim. He sent them food to the full. [26] He caused the east wind to blow in the sky. By his power he guided the south wind. [27] He also rained meat on them as the dust, winged birds as the sand of the seas. [28] He let them fall in the middle of their camp, around their habitations. [29] So they ate, and were well filled. He gave them their own desire. [30] They didn’t turn from their cravings. Their food was yet in their mouths, [31] when the anger of Elohim went up against them, killed some of their strongest, and struck down the young men of Israel. [32] For all this they still sinned, and didn’t believe in his wondrous works. [33] Therefore he consumed their days in vanity, and their years in terror. [34] When he killed them, then they enquired after him. They returned and sought Elohim earnestly. [35] They remembered that Elohim was their rock, the Elyon Elohim, their redeemer. [36] But they flattered him with their mouth, and lied to him with their tongue. [37] For their heart was not right with him, neither were they faithful in his covenant. [38] But he, being merciful, forgave iniquity, and didn’t destroy them. Yes, many times he turned his anger away, and didn’t stir up all his wrath. [39] He remembered that they were but flesh, a wind that passes away, and doesn’t come again. [40] How often they rebelled against him in the wilderness, and grieved him in the desert! [41] They turned again and tempted Elohim, and provoked the Kodesh One of Israel. [42] They didn’t remember his hand, nor the day when he redeemed them from the adversary; [43] how he set his signs in Egypt, his wonders in the field of Zoan, [44] he turned their rivers into blood, and their streams, so that they could not drink. [45] He sent amongst them swarms of flies, which devoured them; and frogs, which destroyed them. [46] He also gave their increase to the caterpillar, and their labour to the locust. [47] He destroyed their vines with hail, their sycamore fig trees with frost. [48] He also gave over their livestock to the hail, and their flocks to hot thunderbolts. [49] He threw on them the fierceness of his anger, wrath, indignation, and trouble, and a band of malakim of evil. [50] He made a path for his anger. He didn’t spare their soul from death, but gave their life over to the pestilence, [51] and struck all the firstborn in Egypt, the chief of their strength in the tents of Ham. [52] But he led out his own people like sheep, and guided them in the wilderness like a flock. [53] He led them safely, so that they weren’t afraid, but the sea overwhelmed their enemies. [54] He brought them to the border of his sanctuary, to this mountain, which his right hand had taken. [55] He also drove out the nations before them, allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents. [56] Yet they tempted and rebelled against the Elyon Elohim, and didn’t keep his testimonies, [57] but turned back, and dealt treacherously like their fathers. They were twisted like a deceitful bow. [58] For they provoked him to anger with their high places, and moved him to jealousy with their engraved images. [59] When Elohim heard this, he was angry, and greatly abhorred Israel, [60] so that he abandoned the tent of Shiloh, the tent which he placed amongst men, [61] and delivered his strength into captivity, his glory into the adversary’s hand. [62] He also gave his people over to the sword, and was angry with his inheritance. [63] Fire devoured their young men. Their virgins had no wedding song. [64] Their priests fell by the sword, and their widows couldn’t weep. [65] Then Adonai awakened as one out of sleep, like a mighty man who shouts by reason of wine. [66] He struck his adversaries backward. He put them to a perpetual reproach. [67] Moreover he rejected the tent of Joseph, and didn’t choose the tribe of Ephraim, [68] But chose the tribe of Judah, Mount Zion which he loved. [69] He built his sanctuary like the heights, like the earth which he has established forever. [70] He also chose David his servant, and took him from the sheepfolds; [71] from following the ewes that have their young, he brought him to be the shepherd of Jacob, his people, and Israel, his inheritance. [72] So he was their shepherd according to the integrity of his heart, and guided them by the skilfulness of his hands.

Chapter 79

[1] Elohim, the nations have come into your inheritance. They have defiled your kodesh temple. They have laid
Jerusalem in heaps. [2] They have given the dead bodies of your servants to be food for the birds of the sky, the
flesh of your saints to the animals of the earth. [3] They have shed their blood like water around Jerusalem. There
was no one to bury them. [4] We have become a reproach to our neighbours, a scoffing and derision to those
who are around us. [5] How long, YHWH? Will you be angry forever? Will your jealousy burn like fire? [6] Pour out
your wrath on the nations that don't know you, on the kingdoms that don't call on your name, [7] for they have
devoured Jacob, and destroyed his homeland. [8] Don't hold the iniquities of our forefathers against us. Let your
tender mercies speedily meet us, for we are in desperate need. [9] Help us, Elohim of our salvation, for the glory
of your name. Deliver us, and forgive our sins, for your name's sake. [10] Why should the nations say, "Where is
their Elohim?" Let it be known amongst the nations, before our eyes, that vengeance for your servants' blood is
being poured out. [11] Let the sighing of the prisoner come before you. According to the greatness of your power,
preserve those who are sentenced to death. [12] Pay back to our neighbours seven times into their bosom their
reproach with which they have reproached you, Adonai. [13] So we, your people and sheep of your pasture, will
give you thanks forever. We will praise you forever, to all generations.

Chapter 80

[1] Hear us, Shepherd of Israel, you who lead Joseph like a flock, you who sit above the cherubim, shine out. [2]
Before Ephraim, Benjamin, and Manasseh, stir up your might! Come to save us! [3] Turn us again, Elohim. Cause
your face to shine, and we will be saved. [4] Adonai, God of Armies, how long will you be angry against the prayer
of your people? [5] You have fed them with the bread of tears, and given them tears to drink in large measure. [6]
You make us a source of contention to our neighbours. Our enemies laugh amongst themselves. [7] Turn us
again, God of Armies. Cause your face to shine, and we will be saved. [8] You brought a vine out of Egypt. You
drove out the nations, and planted it. [9] You cleared the ground for it. It took deep root, and filled the land. [10] The
mountains were covered with its shadow. Its boughs were like Elohim's cedars. [11] It sent out its branches to the
sea, its shoots to the River. [12] Why have you broken down its walls, so that all those who pass by the way pluck
it? [13] The boar out of the wood ravages it. The wild animals of the field feed on it. [14] Turn again, we beg you,
God of Armies. Look down from heaven, and see, and visit this vine, [15] the stock which your right hand planted,
the branch that you made strong for yourself. [16] It's burnt with fire. It's cut down. They perish at your rebuke. [17]
Let your hand be on the man of your right hand, on the son of man whom you made strong for yourself. [18] So
we will not turn away from you. Revive us, and we will call on your name. [19] Turn us again, Adonai, God of
Armies. Cause your face to shine, and we will be saved.

Chapter 81

[1] Sing aloud to Elohim, our strength! Make a joyful shout to the Elohim of Jacob! [2] Raise a song, and bring here
the tambourine, the pleasant lyre with the harp. [3] Blow the trumpet at the New Moon, at the full moon, on our
feast day. [4] For it is a statute for Israel, an ordinance of the Elohim of Jacob. [5] He appointed it in Joseph for a
covenant, when he went out over the land of Egypt, I heard a language that I didn't know. [6] "I removed his
shoulder from the burden. His hands were freed from the basket. [7] You called in trouble, and I delivered you. I
answered you in the secret place of thunder. I tested you at the waters of Meribah." Selah. [8] "Hear, my people,
and I will testify to you, Israel, if you would listen to me! [9] There shall be no strange god in you, neither shall you
worship any foreign god. [10] I am YHWH, your Elohim, who brought you up out of the land of Egypt. Open your
mouth wide, and I will fill it. [11] But my people didn't listen to my voice. Israel desired none of me. [12] So I let them
go after the stubbornness of their hearts, that they might walk in their own counsels. [13] Oh that my people would
listen to me, that Israel would walk in my ways! [14] I would soon subdue their enemies, and turn my hand against
their adversaries. [15] The haters of YHWH would cringe before him, and their punishment would last forever. [16]
But he would have also fed them with the finest of the wheat. I will satisfy you with honey out of the rock."

Chapter 82

[1] Elohim presides in the great assembly. He judges amongst the gods. [2] “How long will you judge unjustly, and
show partiality to the wicked?” Selah. [3] “Defend the weak, the poor, and the fatherless. Maintain the rights of the
poor and oppressed. [4] Rescue the weak and needy. Deliver them out of the hand of the wicked.” [5] They don’t
know, neither do they understand. They walk back and forth in darkness. All the foundations of the earth are
shaken. [6] I said, “You are gods, all of you are sons of the Elyon. [7] Nevertheless you shall die like men, and fall
like one of the rulers.” [8] Arise, Elohim, judge the earth, for you inherit all of the nations.

Chapter 83

[1] Elohim, don’t keep silent. Don’t keep silent, and don’t be still, Elohim. [2] For, behold, your enemies are stirred
up. Those who hate you have lifted up their heads. [3] They conspire with cunning against your people. They plot
against your cherished ones. [4] “Come,” they say, “let’s destroy them as a nation, that the name of Israel may be
remembered no more.” [5] For they have conspired together with one mind. They form an alliance against you. [6]
The tents of Edom and the Ishmaelites; Moab, and the Hagrites; [7] Gebal, Ammon, and Amalek; Philistia with the
inhabitants of Tyre; [8] Assyria also is joined with them. They have helped the children of Lot. Selah. [9] Do to them
as you did to Midian, as to Sisera, as to Jabin, at the river Kishon; [10] who perished at Endor, who became as
dung for the earth. [11] Make their nobles like Oreb and Zeeb, yes, all their princes like Zebah and Zalmunna, [12]
who said, “Let’s take possession of Elohim’s pasture lands.” [13] My Elohim, make them like tumbleweed, like
chaff before the wind. [14] As the fire that burns the forest, as the flame that sets the mountains on fire, [15] so
pursue them with your tempest, and terrify them with your storm. [16] Fill their faces with confusion, that they may
seek your name, YHWH. [17] Let them be disappointed and dismayed forever. Yes, let them be confounded and
perish; [18] that they may know that you alone, whose name is YHWH, are the Elyon over all the earth.

Chapter 84

[1] How lovely are your dwellings, YHWH Tzeva'ot! [2] My soul longs, and even faints for the courts of YHWH. My
heart and my flesh cry out for the living Elohim. [3] Yes, the sparrow has found a home, and the swallow a nest
for herself, where she may have her young, near your altars, YHWH Tzeva'ot, my King, and my Elohim. [4]
Blessed are those who dwell in your house. They are always praising you. Selah. [5] Blessed are those whose
strength is in you, who have set their hearts on a pilgrimage. [6] Passing through the valley of Weeping, they
make it a place of springs. Yes, the autumn rain covers it with blessings. [7] They go from strength to strength.
Every one of them appears before Elohim in Zion. [8] Adonai, God of Armies, hear my prayer. Listen, Elohim of
Jacob. Selah. [9] Behold, Elohim our shield, look at the face of your anointed. [10] For a day in your courts is better
than a thousand. I would rather be a doorkeeper in the house of my Elohim, than to dwell in the tents of
wickedness. [11] For YHWH Elohim is a sun and a shield. YHWH will give grace and glory. He withholds no good
thing from those who walk blamelessly. [12] YHWH Tzeva'ot, blessed is the man who trusts in you.

Chapter 85

[1] YHWH, you have been favourable to your land. You have restored the fortunes of Jacob. [2] You have forgiven
the iniquity of your people. You have covered all their sin. Selah. [3] You have taken away all your wrath. You
have turned from the fierceness of your anger. [4] Turn us, Elohim of our salvation, and cause your indignation
towards us to cease. [5] Will you be angry with us forever? Will you draw out your anger to all generations? [6]
Won’t you revive us again, that your people may rejoice in you? [7] Show us your chesed, YHWH. Grant us your
salvation. [8] I will hear what Elohim, YHWH, will speak, for he will speak peace to his people, his saints; but let
them not turn again to folly. [9] Surely his salvation is near those who fear him, that glory may dwell in our land. [10]
Chesed and truth meet together. Righteousness and peace have kissed each other. [11] Truth springs out of the
earth. Righteousness has looked down from heaven. [12] Yes, YHWH will give that which is good. Our land will

yield its increase. [13] Righteousness goes before him, and prepares the way for his steps.

Chapter 86

[1] Hear, YHWH, and answer me, for I am poor and needy. [2] Preserve my soul, for I am godly. You, my Elohim, save your servant who trusts in you. [3] Be merciful to me, Adonai, for I call to you all day long. [4] Bring joy to the soul of your servant, for to you, Adonai, do I lift up my soul. [5] For you, Adonai, are good, and ready to forgive, abundant in chesed to all those who call on you. [6] Hear, YHWH, my prayer. Listen to the voice of my petitions. [7] In the day of my trouble I will call on you, for you will answer me. [8] There is no one like you amongst the gods, Adonai, nor any deeds like your deeds. [9] All nations you have made will come and worship before you, Adonai. They shall glorify your name. [10] For you are great, and do wondrous things. You are Elohim alone. [11] Teach me your way, YHWH. I will walk in your truth. Make my heart undivided to fear your name. [12] I will praise you, Adonai my Elohim, with my whole heart. I will glorify your name forever more. [13] For your chesed is great towards me. You have delivered my soul from the lowest Sheol. [14] Elohim, the proud have risen up against me. A company of violent men have sought after my soul, and they don't hold regard for you before them. [15] But you, Adonai, are a merciful and gracious Elohim, slow to anger, and abundant in chesed and truth. [16] Turn to me, and have mercy on me! Give your strength to your servant. Save the son of your servant. [17] Show me a sign of your goodness, that those who hate me may see it, and be shamed, because you, YHWH, have helped me, and comforted me.

Chapter 87

[1] His foundation is in the kodesh mountains. [2] YHWH loves the gates of Zion more than all the dwellings of Jacob. [3] Glorious things are spoken about you, city of Elohim. Selah. [4] I will record Rahab and Babylon amongst those who acknowledge me. Behold, Philistia, Tyre, and also Ethiopia: "This one was born there." [5] Yes, of Zion it will be said, "This one and that one was born in her;" the Elyon himself will establish her. [6] YHWH will count, when he writes up the peoples, "This one was born there." Selah. [7] Those who sing as well as those who dance say, "All my springs are in you."

Chapter 88

[1] YHWH, the Elohim of my salvation, I have cried day and night before you. [2] Let my prayer enter into your presence. Turn your ear to my cry. [3] For my soul is full of troubles. My life draws near to Sheol. [4] I am counted amongst those who go down into the pit. I am like a man who has no help, [5] set apart amongst the dead, like the slain who lie in the grave, whom you remember no more. They are cut off from your hand. [6] You have laid me in the lowest pit, in the darkest depths. [7] Your wrath lies heavily on me. You have afflicted me with all your waves. Selah. [8] You have taken my friends from me. You have made me an abomination to them. I am confined, and I can't escape. [9] My eyes are dim from grief. I have called on you daily, YHWH. I have spread out my hands to you. [10] Do you show wonders to the dead? Do the departed spirits rise up and praise you? Selah. [11] Is your chesed declared in the grave? Or your faithfulness in Destruction? [12] Are your wonders made known in the dark? Or your righteousness in the land of forgetfulness? [13] But to you, YHWH, I have cried. In the morning, my prayer comes before you. [14] YHWH, why do you reject my soul? Why do you hide your face from me? [15] I am afflicted and ready to die from my youth up. While I suffer your terrors, I am distracted. [16] Your fierce wrath has gone over me. Your terrors have cut me off. [17] They came around me like water all day long. They completely engulfed me. [18] You have put lover and friend far from me, and my friends into darkness.

Chapter 89

[1] I will sing of the chesed of YHWH forever. With my mouth, I will make known your faithfulness to all generations. [2] I indeed declare, "Love stands firm forever. You established the heavens. Your faithfulness is in

them.” [3] “I have made a covenant with my chosen one, I have sworn to David, my servant, [4] ‘I will establish your offspring forever, and build up your throne to all generations.’” Selah. [5] The heavens will praise your wonders, YHWH, your faithfulness also in the assembly of the kodesh ones. [6] For who in the skies can be compared to YHWH? Who amongst the sons of the heavenly beings is like YHWH, [7] a very awesome Elohim in the council of the kodesh ones, to be feared above all those who are around him? [8] Adonai, God of Armies, who is a mighty one, like you? YHWH, your faithfulness is around you. [9] You rule the pride of the sea. When its waves rise up, you calm them. [10] You have broken Rahab in pieces, like one of the slain. You have scattered your enemies with your mighty arm. [11] The heavens are yours. The earth also is yours, the world and its fullness. You have founded them. [12] You have created the north and the south. Tabor and Hermon rejoice in your name. [13] You have a mighty arm. Your hand is strong, and your right hand is exalted. [14] Righteousness and justice are the foundation of your throne. Loving kindness and truth go before your face. [15] Blessed are the people who learn to acclaim you. They walk in the light of your presence, YHWH. [16] In your name they rejoice all day. In your righteousness, they are exalted. [17] For you are the glory of their strength. In your favour, our horn will be exalted. [18] For our shield belongs to YHWH, our king to the Kodesh One of Israel. [19] Then you spoke in vision to your saints, and said, “I have given strength to the warrior. I have exalted a young man from the people. [20] I have found David, my servant. I have anointed him with my kodesh oil, [21] with whom my hand shall be established. My arm will also strengthen him. [22] No enemy will tax him. No wicked man will oppress him. [23] I will beat down his adversaries before him, and strike those who hate him. [24] But my faithfulness and my chesed will be with him. In my name, his horn will be exalted. [25] I will set his hand also on the sea, and his right hand on the rivers. [26] He will call to me, ‘You are my Father, my Elohim, and the rock of my salvation!’ [27] I will also appoint him my firstborn, the highest of the kings of the earth. [28] I will keep my chesed for him forever more. My covenant will stand firm with him. [29] I will also make his offspring endure forever, and his throne as the days of heaven. [30] If his children forsake my law, and don’t walk in my ordinances; [31] if they break my statutes, and don’t keep my mitzvot; [32] then I will punish their sin with the rod, and their iniquity with stripes. [33] But I will not completely take my chesed from him, nor allow my faithfulness to fail. [34] I will not break my covenant, nor alter what my lips have uttered. [35] Once I have sworn by my holiness, I will not lie to David. [36] His offspring will endure forever, his throne like the sun before me. [37] It will be established forever like the moon, the faithful witness in the sky.” Selah. [38] But you have rejected and spurned. You have been angry with your anointed. [39] You have renounced the covenant of your servant. You have defiled his crown in the dust. [40] You have broken down all his hedges. You have brought his strongholds to ruin. [41] All who pass by the way rob him. He has become a reproach to his neighbours. [42] You have exalted the right hand of his adversaries. You have made all of his enemies rejoice. [43] Yes, you turn back the edge of his sword, and haven’t supported him in battle. [44] You have ended his splendour, and thrown his throne down to the ground. [45] You have shortened the days of his youth. You have covered him with shame. Selah. [46] How long, YHWH? Will you hide yourself forever? Will your wrath burn like fire? [47] Remember how short my time is, for what vanity you have created all the children of men! [48] What man is he who shall live and not see death, who shall deliver his soul from the power of Sheol? Selah. [49] Adonai, where are your former loving kindnesses, which you swore to David in your faithfulness? [50] Remember, Adonai, the reproach of your servants, how I bear in my heart the taunts of all the mighty peoples, [51] With which your enemies have mocked, YHWH, with which they have mocked the footsteps of your anointed one. [52] Blessed be YHWH forever more. Amen, and Amen.

Chapter 90

[1] Adonai, you have been our dwelling place for all generations. [2] Before the mountains were born, before you had formed the earth and the world, even from everlasting to everlasting, you are Elohim. [3] You turn man to destruction, saying, “Return, you children of men.” [4] For a thousand years in your sight are just like yesterday when it is past, like a watch in the night. [5] You sweep them away as they sleep. In the morning they sprout like new grass. [6] In the morning it sprouts and springs up. By evening, it is withered and dry. [7] For we are consumed

in your anger. We are troubled in your wrath. [8] You have set our iniquities before you, our secret sins in the light of your presence. [9] For all our days have passed away in your wrath. We bring our years to an end as a sigh. [10] The days of our years are seventy, or even by reason of strength eighty years; yet their pride is but labour and sorrow, for it passes quickly, and we fly away. [11] Who knows the power of your anger, your wrath according to the fear that is due to you? [12] So teach us to count our days, that we may gain a heart of wisdom. [13] Relent, YHWH! How long? Have compassion on your servants! [14] Satisfy us in the morning with your chesed, that we may rejoice and be glad all our days. [15] Make us glad for as many days as you have afflicted us, for as many years as we have seen evil. [16] Let your work appear to your servants, your glory to their children. [17] Let the favour of Adonai our Elohim be on us. Establish the work of our hands for us. Yes, establish the work of our hands.

Chapter 91

[1] He who dwells in the secret place of the Elyon will rest in the shadow of the El Shaddai. [2] I will say of YHWH, “He is my refuge and my fortress; my Elohim, in whom I trust.” [3] For he will deliver you from the snare of the fowler, and from the deadly pestilence. [4] He will cover you with his feathers. Under his wings you will take refuge. His faithfulness is your shield and rampart. [5] You shall not be afraid of the terror by night, nor of the arrow that flies by day, [6] nor of the pestilence that walks in darkness, nor of the destruction that wastes at noonday. [7] A thousand may fall at your side, and ten thousand at your right hand; but it will not come near you. [8] You will only look with your eyes, and see the recompense of the wicked. [9] Because you have made YHWH your refuge, and the Elyon your dwelling place, [10] no evil shall happen to you, neither shall any plague come near your dwelling. [11] For he will put his malakim in charge of you, to guard you in all your ways. [12] They will bear you up in their hands, so that you won’t dash your foot against a stone. [13] You will tread on the lion and cobra. You will trample the young lion and the serpent underfoot. [14] “Because he has set his love on me, therefore I will deliver him. I will set him on high, because he has known my name. [15] He will call on me, and I will answer him. I will be with him in trouble. I will deliver him, and honour him. [16] I will satisfy him with long life, and show him my salvation.”

Chapter 92

[1] It is a good thing to give thanks to YHWH, to sing praises to your name, Elyon, [2] to proclaim your chesed in the morning, and your faithfulness every night, [3] with the ten-stringed lute, with the harp, and with the melody of the lyre. [4] For you, YHWH, have made me glad through your work. I will triumph in the works of your hands. [5] How great are your works, YHWH! Your thoughts are very deep. [6] A senseless man doesn’t know, neither does a fool understand this: [7] though the wicked spring up as the grass, and all the evildoers flourish, they will be destroyed forever. [8] But you, YHWH, are on high forever more. [9] For behold, your enemies, YHWH, for behold, your enemies shall perish. All the evildoers will be scattered. [10] But you have exalted my horn like that of the wild ox. I am anointed with fresh oil. [11] My eye has also seen my enemies. My ears have heard of the wicked enemies who rise up against me. [12] The righteous shall flourish like the palm tree. He will grow like a cedar in Lebanon. [13] They are planted in YHWH’s house. They will flourish in our Elohim’s courts. [14] They will still produce fruit in old age. They will be full of sap and green, [15] to show that YHWH is upright. He is my rock, and there is no unrighteousness in him.

Chapter 93

[1] YHWH reigns! He is clothed with majesty! YHWH is armed with strength. The world also is established. It can’t be moved. [2] Your throne is established from long ago. You are from everlasting. [3] The floods have lifted up, YHWH, the floods have lifted up their voice. The floods lift up their waves. [4] Above the voices of many waters, the mighty breakers of the sea, YHWH on high is mighty. [5] Your statutes stand firm. Holiness adorns your house, YHWH, forever more.

Chapter 94

[1] YHWH, you Elohim to whom vengeance belongs, you Elohim to whom vengeance belongs, shine out. [2] Rise up, you judge of the earth. Pay back the proud what they deserve. [3] YHWH, how long will the wicked, how long will the wicked triumph? [4] They pour out arrogant words. All the evildoers boast. [5] They break your people in pieces, YHWH, and afflict your heritage. [6] They kill the widow and the alien, and murder the fatherless. [7] They say, “YHWH will not see, neither will Jacob’s Elohim consider.” [8] Consider, you senseless amongst the people; you fools, when will you be wise? [9] He who implanted the ear, won’t he hear? He who formed the eye, won’t he see? [10] He who disciplines the nations, won’t he punish? He who teaches man knows. [11] YHWH knows the thoughts of man, that they are futile. [12] Blessed is the man whom you discipline, YHWH, and teach out of your law, [13] that you may give him rest from the days of adversity, until the pit is dug for the wicked. [14] For YHWH won’t reject his people, neither will he forsake his inheritance. [15] For judgement will return to righteousness. All the upright in heart shall follow it. [16] Who will rise up for me against the wicked? Who will stand up for me against the evildoers? [17] Unless YHWH had been my help, my soul would have soon lived in silence. [18] When I said, “My foot is slipping!” Your chesed, YHWH, held me up. [19] In the multitude of my thoughts within me, your comforts delight my soul. [20] Shall the throne of wickedness have fellowship with you, which brings about mischief by statute? [21] They gather themselves together against the soul of the righteous, and condemn the innocent blood. [22] But YHWH has been my high tower, my Elohim, the rock of my refuge. [23] He has brought on them their own iniquity, and will cut them off in their own wickedness. YHWH, our Elohim, will cut them off.

Chapter 95

[1] Oh come, let’s sing to YHWH. Let’s shout aloud to the rock of our salvation! [2] Let’s come before his presence with thanksgiving. Let’s extol him with songs! [3] For YHWH is a great Elohim, a great King above all gods. [4] In his hand are the deep places of the earth. The heights of the mountains are also his. [5] The sea is his, and he made it. His hands formed the dry land. [6] Oh come, let’s worship and bow down. Let’s kneel before YHWH, our Maker, [7] for he is our Elohim. We are the people of his pasture, and the sheep in his care. Today, oh that you would hear his voice! [8] Don’t harden your heart, as at Meribah, as in the day of Massah in the wilderness, [9] when your fathers tempted me, tested me, and saw my work. [10] Forty long years I was grieved with that generation, and said, “They are a people who err in their heart. They have not known my ways.” [11] Therefore I swore in my wrath, “They won’t enter into my rest.”

Chapter 96

[1] Sing to YHWH a new song! Sing to YHWH, all the earth. [2] Sing to YHWH! Bless his name! Proclaim his salvation from day to day! [3] Declare his glory amongst the nations, his marvellous works amongst all the peoples. [4] For YHWH is great, and greatly to be praised! He is to be feared above all gods. [5] For all the gods of the peoples are idols, but YHWH made the heavens. [6] Honour and majesty are before him. Strength and beauty are in his sanctuary. [7] Ascribe to YHWH, you families of nations, ascribe to YHWH glory and strength. [8] Ascribe to YHWH the glory due to his name. Bring an offering, and come into his courts. [9] Worship YHWH in kodesh array. Tremble before him, all the earth. [10] Say amongst the nations, “YHWH reigns.” The world is also established. It can’t be moved. He will judge the peoples with equity. [11] Let the heavens be glad, and let the earth rejoice. Let the sea roar, and its fullness! [12] Let the field and all that is in it exult! Then all the trees of the woods shall sing for joy [13] before YHWH; for he comes, for he comes to judge the earth. He will judge the world with righteousness, the peoples with his truth.

Chapter 97

[1] YHWH reigns! Let the earth rejoice! Let the multitude of islands be glad! [2] Clouds and darkness are around him. Righteousness and justice are the foundation of his throne. [3] A fire goes before him, and burns up his

adversaries on every side. [4] His lightning lights up the world. The earth sees, and trembles. [5] The mountains melt like wax at the presence of YHWH, at the presence of Adonai of the whole earth. [6] The heavens declare his righteousness. All the peoples have seen his glory. [7] Let all them be shamed who serve engraved images, who boast in their idols. Worship him, all you gods! [8] Zion heard and was glad. The daughters of Judah rejoiced because of your judgements, YHWH. [9] For you, YHWH, are most high above all the earth. You are exalted far above all gods. [10] You who love YHWH, hate evil! He preserves the souls of his saints. He delivers them out of the hand of the wicked. [11] Light is sown for the righteous, and gladness for the upright in heart. [12] Be glad in YHWH, you righteous people! Give thanks to his kodesh Name.

Chapter 98

[1] Sing to YHWH a new song, for he has done marvellous things! His right hand and his kodesh arm have worked salvation for him. [2] YHWH has made known his salvation. He has openly shown his righteousness in the sight of the nations. [3] He has remembered his chesed and his faithfulness towards the house of Israel. All the ends of the earth have seen the salvation of our Elohim. [4] Make a joyful noise to YHWH, all the earth! Burst out and sing for joy, yes, sing praises! [5] Sing praises to YHWH with the harp, with the harp and the voice of melody. [6] With trumpets and sound of the ram's horn, make a joyful noise before the King, YHWH. [7] Let the sea roar with its fullness; the world, and those who dwell therein. [8] Let the rivers clap their hands. Let the mountains sing for joy together. [9] Let them sing before YHWH, for he comes to judge the earth. He will judge the world with righteousness, and the peoples with equity.

Chapter 99

[1] YHWH reigns! Let the peoples tremble. He sits enthroned amongst the cherubim. Let the earth be moved. [2] YHWH is great in Zion. He is high above all the peoples. [3] Let them praise your great and awesome name. He is Kodesh! [4] The King's strength also loves justice. You establish equity. You execute justice and righteousness in Jacob. [5] Exalt YHWH our Elohim. Worship at his footstool. He is Kodesh! [6] Moses and Aaron were amongst his priests, Samuel was amongst those who call on his name. They called on YHWH, and he answered them. [7] He spoke to them in the pillar of cloud. They kept his testimonies, the statute that he gave them. [8] You answered them, YHWH our Elohim. You are an Elohim who forgave them, although you took vengeance for their doings. [9] Exalt YHWH, our Elohim. Worship at his kodesh hill, for YHWH, our Elohim, is kodesh!

Chapter 100

[1] Shout for joy to YHWH, all you lands! [2] Serve YHWH with gladness. Come before his presence with singing. [3] Know that YHWH, he is Elohim. It is he who has made us, and we are his. We are his people, and the sheep of his pasture. [4] Enter into his gates with thanksgiving, and into his courts with praise. Give thanks to him, and bless his name. [5] For YHWH is good. His chesed endures forever, his faithfulness to all generations.

Chapter 101

[1] I will sing of chesed and justice. To you, YHWH, I will sing praises. [2] I will be careful to live a blameless life. When will you come to me? I will walk within my house with a blameless heart. [3] I will set no vile thing before my eyes. I hate the deeds of faithless men. They will not cling to me. [4] A perverse heart will be far from me. I will have nothing to do with evil. [5] I will silence whoever secretly slanders his neighbour. I won't tolerate one who is arrogant and conceited. [6] My eyes will be on the faithful of the land, that they may dwell with me. He who walks in a perfect way, he will serve me. [7] He who practices deceit won't dwell within my house. He who speaks falsehood won't be established before my eyes. [8] Morning by morning, I will destroy all the wicked of the land, to cut off all the workers of iniquity from YHWH's city.

Chapter 102

[1] Hear my prayer, YHWH! Let my cry come to you. [2] Don't hide your face from me in the day of my distress. Turn your ear to me. Answer me quickly in the day when I call. [3] For my days consume away like smoke. My bones are burnt as a torch. [4] My heart is blighted like grass, and withered, for I forget to eat my bread. [5] By reason of the voice of my groaning, my bones stick to my skin. [6] I am like a pelican of the wilderness. I have become as an owl of the waste places. [7] I watch, and have become like a sparrow that is alone on the housetop. [8] My enemies reproach me all day. Those who are mad at me use my name as a curse. [9] For I have eaten ashes like bread, and mixed my drink with tears, [10] because of your indignation and your wrath; for you have taken me up and thrown me away. [11] My days are like a long shadow. I have withered like grass. [12] But you, YHWH, will remain forever; your renown endures to all generations. [13] You will arise and have mercy on Zion, for it is time to have pity on her. Yes, the set time has come. [14] For your servants take pleasure in her stones, and have pity on her dust. [15] So the nations will fear YHWH's name, all the kings of the earth your glory. [16] For YHWH has built up Zion. He has appeared in his glory. [17] He has responded to the prayer of the destitute, and has not despised their prayer. [18] This will be written for the generation to come. A people which will be created will praise YHWH, [19] for he has looked down from the height of his sanctuary. From heaven, YHWH saw the earth, [20] to hear the groans of the prisoner, to free those who are condemned to death, [21] that men may declare YHWH's name in Zion, and his praise in Jerusalem, [22] when the peoples are gathered together, the kingdoms, to serve YHWH. [23] He weakened my strength along the course. He shortened my days. [24] I said, "My Elohim, don't take me away in the middle of my days. Your years are throughout all generations. [25] Of old, you laid the foundation of the earth. The heavens are the work of your hands. [26] They will perish, but you will endure. Yes, all of them will wear out like a garment. You will change them like a cloak, and they will be changed. [27] But you are the same. Your years will have no end. [28] The children of your servants will continue. Their offspring will be established before you."

Chapter 103

[1] Praise YHWH, my soul! All that is within me, praise his kodesh name! [2] Praise YHWH, my soul, and don't forget all his benefits, [3] who forgives all your sins, who heals all your diseases, [4] who redeems your life from destruction, who crowns you with chesed and tender mercies, [5] who satisfies your desire with good things, so that your youth is renewed like the eagle's. [6] YHWH executes righteous acts, and justice for all who are oppressed. [7] He made known his ways to Moses, his deeds to the children of Israel. [8] YHWH is merciful and gracious, slow to anger, and abundant in chesed. [9] He will not always accuse; neither will he stay angry forever. [10] He has not dealt with us according to our sins, nor repaid us for our iniquities. [11] For as the heavens are high above the earth, so great is his chesed towards those who fear him. [12] As far as the east is from the west, so far has he removed our transgressions from us. [13] Like a father has compassion on his children, so YHWH has compassion on those who fear him. [14] For he knows how we are made. He remembers that we are dust. [15] As for man, his days are like grass. As a flower of the field, so he flourishes. [16] For the wind passes over it, and it is gone. Its place remembers it no more. [17] But YHWH's chesed is from everlasting to everlasting with those who fear him, his righteousness to children's children, [18] to those who keep his covenant, to those who remember to obey his precepts. [19] YHWH has established his throne in the heavens. His kingdom rules over all. [20] Praise YHWH, you malakim of his, who are mighty in strength, who fulfil his word, obeying the voice of his word. [21] Praise YHWH, all you armies of his, you servants of his, who do his pleasure. [22] Praise YHWH, all you works of his, in all places of his dominion. Praise YHWH, my soul!

Chapter 104

[1] Bless YHWH, my soul. YHWH, my Elohim, you are very great. You are clothed with honour and majesty. [2] He covers himself with light as with a garment. He stretches out the heavens like a curtain. [3] He lays the beams of his rooms in the waters. He makes the clouds his chariot. He walks on the wings of the wind. [4] He makes his messengers winds, and his servants flames of fire. [5] He laid the foundations of the earth, that it should not be

moved forever. [6] You covered it with the deep as with a cloak. The waters stood above the mountains. [7] At your rebuke they fled. At the voice of your thunder they hurried away. [8] The mountains rose, the valleys sank down, to the place which you had assigned to them. [9] You have set a boundary that they may not pass over, that they don't turn again to cover the earth. [10] He sends springs into the valleys. They run amongst the mountains. [11] They give drink to every animal of the field. The wild donkeys quench their thirst. [12] The birds of the sky nest by them. They sing amongst the branches. [13] He waters the mountains from his rooms. The earth is filled with the fruit of your works. [14] He causes the grass to grow for the livestock, and plants for man to cultivate, that he may produce food out of the earth: [15] wine that makes the heart of man glad, oil to make his face to shine, and bread that strengthens man's heart. [16] YHWH's trees are well watered, the cedars of Lebanon, which he has planted, [17] where the birds make their nests. The stork makes its home in the cypress trees. [18] The high mountains are for the wild goats. The rocks are a refuge for the rock badgers. [19] He appointed the moon for seasons. The sun knows when to set. [20] You make darkness, and it is night, in which all the animals of the forest prowl. [21] The young lions roar after their prey, and seek their food from Elohim. [22] The sun rises, and they steal away, and lie down in their dens. [23] Man goes out to his work, to his labour until the evening. [24] YHWH, how many are your works! In wisdom, you have made them all. The earth is full of your riches. [25] There is the sea, great and wide, in which are innumerable living things, both small and large animals. [26] There the ships go, and leviathan, whom you formed to play there. [27] These all wait for you, that you may give them their food in due season. [28] You give to them; they gather. You open your hand; they are satisfied with good. [29] You hide your face; they are troubled. You take away their breath; they die and return to the dust. [30] You send out your Ruach and they are created. You renew the face of the ground. [31] Let YHWH's glory endure forever. Let YHWH rejoice in his works. [32] He looks at the earth, and it trembles. He touches the mountains, and they smoke. [33] I will sing to YHWH as long as I live. I will sing praise to my Elohim while I have any being. [34] Let my meditation be sweet to him. I will rejoice in YHWH. [35] Let sinners be consumed out of the earth. Let the wicked be no more. Bless YHWH, my soul. Praise YHWH!

Chapter 105

[1] Give thanks to YHWH! Call on his name! Make his doings known amongst the peoples. [2] Sing to him, sing praises to him! Tell of all his marvellous works. [3] Glory in his kodesh name. Let the heart of those who seek YHWH rejoice. [4] Seek YHWH and his strength. Seek his face forever more. [5] Remember his marvellous works that he has done: his wonders, and the judgements of his mouth, [6] you offspring of Abraham, his servant, you children of Jacob, his chosen ones. [7] He is YHWH, our Elohim. His judgements are in all the earth. [8] He has remembered his covenant forever, the word which he commanded to a thousand generations, [9] the covenant which he made with Abraham, his oath to Isaac, [10] and confirmed it to Jacob for a statute; to Israel for an everlasting covenant, [11] saying, "To you I will give the land of Canaan, the lot of your inheritance," [12] when they were but a few men in number, yes, very few, and foreigners in it. [13] They went about from nation to nation, from one kingdom to another people. [14] He allowed no one to do them wrong. Yes, he reproved kings for their sakes, [15] "Don't touch my anointed ones! Do my prophets no harm!" [16] He called for a famine on the land. He destroyed the food supplies. [17] He sent a man before them. Joseph was sold for a slave. [18] They bruised his feet with shackles. His neck was locked in irons, [19] until the time that his word happened, and YHWH's word proved him true. [20] The king sent and freed him, even the ruler of peoples, and let him go free. [21] He made him adonai of his house, and ruler of all of his possessions, [22] to discipline his princes at his pleasure, and to teach his elders wisdom. [23] Israel also came into Egypt. Jacob lived in the land of Ham. [24] He increased his people greatly, and made them stronger than their adversaries. [25] He turned their heart to hate his people, to conspire against his servants. [26] He sent Moses, his servant, and Aaron, whom he had chosen. [27] They performed miracles amongst them, and wonders in the land of Ham. [28] He sent darkness, and made it dark. They didn't rebel against his words. [29] He turned their waters into blood, and killed their fish. [30] Their land swarmed with frogs, even in the rooms of their kings. [31] He spoke, and swarms of flies came, and lice in all their borders. [32] He gave them hail for

rain, with lightning in their land. [33] He struck their vines and also their fig trees, and shattered the trees of their country. [34] He spoke, and the locusts came with the grasshoppers, without number. [35] They ate up every plant in their land, and ate up the fruit of their ground. [36] He struck also all the firstborn in their land, the first fruits of all their manhood. [37] He brought them out with silver and gold. There was not one feeble person amongst his tribes. [38] Egypt was glad when they departed, for the fear of them had fallen on them. [39] He spread a cloud for a covering, fire to give light in the night. [40] They asked, and he brought quails, and satisfied them with the bread of the sky. [41] He opened the rock, and waters gushed out. They ran as a river in the dry places. [42] For he remembered his kodesh word, and Abraham, his servant. [43] He brought his people out with joy, his chosen with singing. [44] He gave them the lands of the nations. They took the labour of the peoples in possession, [45] that they might keep his statutes, and observe his laws. Praise YHWH!

Chapter 106

[1] Praise YHWH! Give thanks to YHWH, for he is good, for his chesed endures forever. [2] Who can utter the mighty acts of YHWH, or fully declare all his praise? [3] Blessed are those who keep justice. Blessed is one who does what is right at all times. [4] Remember me, YHWH, with the favour that you show to your people. Visit me with your salvation, [5] that I may see the prosperity of your chosen, that I may rejoice in the gladness of your nation, that I may glory with your inheritance. [6] We have sinned with our fathers. We have committed iniquity. We have done wickedly. [7] Our fathers didn't understand your wonders in Egypt. They didn't remember the multitude of your loving kindnesses, but were rebellious at the sea, even at the Red Sea. [8] Nevertheless he saved them for his name's sake, that he might make his mighty power known. [9] He rebuked the Red Sea also, and it was dried up; so he led them through the depths, as through a desert. [10] He saved them from the hand of him who hated them, and redeemed them from the hand of the enemy. [11] The waters covered their adversaries. There was not one of them left. [12] Then they believed his words. They sang his praise. [13] They soon forgot his works. They didn't wait for his counsel, [14] but gave in to craving in the desert, and tested Elohim in the wasteland. [15] He gave them their request, but sent leanness into their soul. [16] They envied Moses also in the camp, and Aaron, YHWH's saint. [17] The earth opened and swallowed up Dathan, and covered the company of Abiram. [18] A fire was kindled in their company. The flame burnt up the wicked. [19] They made a calf in Horeb, and worshipped a molten image. [20] Thus they exchanged their glory for an image of a bull that eats grass. [21] They forgot Elohim, their Saviour, who had done great things in Egypt, [22] wondrous works in the land of Ham, and awesome things by the Red Sea. [23] Therefore he said that he would destroy them, had Moses, his chosen, not stood before him in the breach, to turn away his wrath, so that he wouldn't destroy them. [24] Yes, they despised the pleasant land. They didn't believe his word, [25] but murmured in their tents, and didn't listen to YHWH's voice. [26] Therefore he swore to them that he would overthrow them in the wilderness, [27] that he would overthrow their offspring amongst the nations, and scatter them in the lands. [28] They joined themselves also to Baal Peor, and ate the sacrifices of the dead. [29] Thus they provoked him to anger with their deeds. The plague broke in on them. [30] Then Phinehas stood up and executed judgement, so the plague was stopped. [31] That was credited to him for righteousness, for all generations to come. [32] They angered him also at the waters of Meribah, so that Moses was troubled for their sakes; [33] because they were rebellious against his spirit, he spoke rashly with his lips. [34] They didn't destroy the peoples, as YHWH commanded them, [35] but mixed themselves with the nations, and learnt their works. [36] They served their idols, which became a snare to them. [37] Yes, they sacrificed their sons and their daughters to demons. [38] They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan. The land was polluted with blood. [39] Thus they were defiled with their works, and prostituted themselves in their deeds. [40] Therefore YHWH burnt with anger against his people. He abhorred his inheritance. [41] He gave them into the hand of the nations. Those who hated them ruled over them. [42] Their enemies also oppressed them. They were brought into subjection under their hand. [43] He rescued them many times, but they were rebellious in their counsel, and were brought low in their iniquity. [44] Nevertheless he regarded their distress, when he heard their cry. [45] He remembered for them his covenant, and

repented according to the multitude of his loving kindnesses. [46] He made them also to be pitied by all those who carried them captive. [47] Save us, YHWH, our Elohim, gather us from amongst the nations, to give thanks to your kodesh name, to triumph in your praise! [48] Blessed be YHWH, the Elohim of Israel, from everlasting even to everlasting! Let all the people say, “Amen.” Praise YHWH!

Chapter 107

[1] Give thanks to YHWH, for he is good, for his chesed endures forever. [2] Let the redeemed by YHWH say so, whom he has redeemed from the hand of the adversary, [3] and gathered out of the lands, from the east and from the west, from the north and from the south. [4] They wandered in the wilderness in a desert way. They found no city to live in. [5] Hungry and thirsty, their soul fainted in them. [6] Then they cried to YHWH in their trouble, and he delivered them out of their distresses. [7] He led them also by a straight way, that they might go to a city to live in. [8] Let them praise YHWH for his chesed, for his wonderful deeds to the children of men! [9] For he satisfies the longing soul. He fills the hungry soul with good. [10] Some sat in darkness and in the shadow of death, being bound in affliction and iron, [11] because they rebelled against the words of Elohim, and condemned the counsel of the Elyon. [12] Therefore he brought down their heart with labour. They fell down, and there was no one to help. [13] Then they cried to YHWH in their trouble, and he saved them out of their distresses. [14] He brought them out of darkness and the shadow of death, and broke away their chains. [15] Let them praise YHWH for his chesed, for his wonderful deeds to the children of men! [16] For he has broken the gates of bronze, and cut through bars of iron. [17] Fools are afflicted because of their disobedience, and because of their iniquities. [18] Their soul abhors all kinds of food. They draw near to the gates of death. [19] Then they cry to YHWH in their trouble, and he saves them out of their distresses. [20] He sends his word, and heals them, and delivers them from their graves. [21] Let them praise YHWH for his chesed, for his wonderful deeds to the children of men! [22] Let them offer the sacrifices of thanksgiving, and declare his deeds with singing. [23] Those who go down to the sea in ships, who do business in great waters, [24] these see YHWH’s deeds, and his wonders in the deep. [25] For he commands, and raises the stormy wind, which lifts up its waves. [26] They mount up to the sky; they go down again to the depths. Their soul melts away because of trouble. [27] They reel back and forth, and stagger like a drunken man, and are at their wits’ end. [28] Then they cry to YHWH in their trouble, and he brings them out of their distress. [29] He makes the storm a calm, so that its waves are still. [30] Then they are glad because it is calm, so he brings them to their desired haven. [31] Let them praise YHWH for his chesed, for his wonderful deeds for the children of men! [32] Let them exalt him also in the assembly of the people, and praise him in the seat of the elders. [33] He turns rivers into a desert, water springs into a thirsty ground, [34] and a fruitful land into a salt waste, for the wickedness of those who dwell in it. [35] He turns a desert into a pool of water, and a dry land into water springs. [36] There he makes the hungry live, that they may prepare a city to live in, [37] sow fields, plant vineyards, and reap the fruits of increase. [38] He blesses them also, so that they are multiplied greatly. He doesn’t allow their livestock to decrease. [39] Again, they are diminished and bowed down through oppression, trouble, and sorrow. [40] He pours contempt on princes, and causes them to wander in a trackless waste. [41] Yet he lifts the needy out of their affliction, and increases their families like a flock. [42] The upright will see it, and be glad. All the wicked will shut their mouths. [43] Whoever is wise will pay attention to these things. They will consider the loving kindnesses of YHWH.

Chapter 108

[1] My heart is steadfast, Elohim. I will sing and I will make music with my soul. [2] Wake up, harp and lyre! I will wake up the dawn. [3] I will give thanks to you, YHWH, amongst the nations. I will sing praises to you amongst the peoples. [4] For your chesed is great above the heavens. Your faithfulness reaches to the skies. [5] Be exalted, Elohim, above the heavens! Let your glory be over all the earth. [6] That your beloved may be delivered, save with your right hand, and answer us. [7] Elohim has spoken from his sanctuary: “In triumph, I will divide Shechem, and measure out the valley of Succoth. [8] Gilead is mine. Manasseh is mine. Ephraim also is my helmet. Judah

is my sceptre. [9] Moab is my wash pot. I will toss my sandal on Edom. I will shout over Philistia.” [10] Who will bring me into the fortified city? Who will lead me to Edom? [11] Haven’t you rejected us, Elohim? You don’t go out, Elohim, with our armies. [12] Give us help against the enemy, for the help of man is vain. [13] Through Elohim, we will do valiantly, for it is he who will tread down our enemies.

Chapter 109

[1] Elohim of my praise, don’t remain silent, [2] for they have opened the mouth of the wicked and the mouth of deceit against me. They have spoken to me with a lying tongue. [3] They have also surrounded me with words of hatred, and fought against me without a cause. [4] In return for my love, they are my adversaries; but I am in prayer. [5] They have rewarded me evil for good, and hatred for my love. [6] Set a wicked man over him. Let an adversary stand at his right hand. [7] When he is judged, let him come out guilty. Let his prayer be turned into sin. [8] Let his days be few. Let another take his office. [9] Let his children be fatherless, and his wife a widow. [10] Let his children be wandering beggars. Let them be sought from their ruins. [11] Let the creditor seize all that he has. Let strangers plunder the fruit of his labour. [12] Let there be no one to extend kindness to him, neither let there be anyone to have pity on his fatherless children. [13] Let his posterity be cut off. In the generation following let their name be blotted out. [14] Let the iniquity of his fathers be remembered by YHWH. Don’t let the sin of his mother be blotted out. [15] Let them be before YHWH continually, that he may cut off their memory from the earth; [16] because he didn’t remember to show kindness, but persecuted the poor and needy man, the broken in heart, to kill them. [17] Yes, he loved cursing, and it came to him. He didn’t delight in blessing, and it was far from him. [18] He clothed himself also with cursing as with his garment. It came into his inward parts like water, like oil into his bones. [19] Let it be to him as the clothing with which he covers himself, for the belt that is always around him. [20] This is the reward of my adversaries from YHWH, of those who speak evil against my soul. [21] But deal with me, YHWH Adonai, for your name’s sake, because your chesed is good, deliver me; [22] for I am poor and needy. My heart is wounded within me. [23] I fade away like an evening shadow. I am shaken off like a locust. [24] My knees are weak through fasting. My body is thin and lacks fat. [25] I have also become a reproach to them. When they see me, they shake their head. [26] Help me, YHWH, my Elohim. Save me according to your chesed; [27] that they may know that this is your hand; that you, YHWH, have done it. [28] They may curse, but you bless. When they arise, they will be shamed, but your servant shall rejoice. [29] Let my adversaries be clothed with dishonour. Let them cover themselves with their own shame as with a robe. [30] I will give great thanks to YHWH with my mouth. Yes, I will praise him amongst the multitude. [31] For he will stand at the right hand of the needy, to save him from those who judge his soul.

Chapter 110

[1] YHWH says to my Adonai, “Sit at my right hand, until I make your enemies your footstool for your feet.” [2] YHWH will send out the rod of your strength out of Zion. Rule amongst your enemies. [3] Your people offer themselves willingly in the day of your power, in kodesh array. Out of the womb of the morning, you have the dew of your youth. [4] YHWH has sworn, and will not change his mind: “You are a priest forever in the order of Melchizedek.” [5] Adonai is at your right hand. He will crush kings in the day of his wrath. [6] He will judge amongst the nations. He will heap up dead bodies. He will crush the ruler of the whole earth. [7] He will drink of the brook on the way; therefore he will lift up his head.

Chapter 111

[1] Praise YHWH! I will give thanks to YHWH with my whole heart, in the council of the upright, and in the congregation. [2] YHWH’s works are great, pondered by all those who delight in them. [3] His work is honour and majesty. His righteousness endures forever. [4] He has caused his wonderful works to be remembered. YHWH is gracious and merciful. [5] He has given food to those who fear him. He always remembers his covenant. [6] He has shown his people the power of his works, in giving them the heritage of the nations. [7] The works of his hands

are truth and justice. All his precepts are sure. [8] They are established forever and ever. They are done in truth and uprightness. [9] He has sent redemption to his people. He has ordained his covenant forever. His name is kodesh and awesome! [10] The fear of YHWH is the beginning of wisdom. All those who do his work have a good understanding. His praise endures forever!

Chapter 112

[1] Praise YHWH! Blessed is the man who fears YHWH, who delights greatly in his mitzvot. [2] His offspring will be mighty in the land. The generation of the upright will be blessed. [3] Wealth and riches are in his house. His righteousness endures forever. [4] Light dawns in the darkness for the upright, gracious, merciful, and righteous. [5] It is well with the man who deals graciously and lends. He will maintain his cause in judgement. [6] For he will never be shaken. The righteous will be remembered forever. [7] He will not be afraid of evil news. His heart is steadfast, trusting in YHWH. [8] His heart is established. He will not be afraid in the end when he sees his adversaries. [9] He has dispersed, he has given to the poor. His righteousness endures forever. His horn will be exalted with honour. [10] The wicked will see it, and be grieved. He shall gnash with his teeth, and melt away. The desire of the wicked will perish.

Chapter 113

[1] Praise YHWH! Praise, you servants of YHWH, praise YHWH's name. [2] Blessed be YHWH's name, from this time forward and forever more. [3] From the rising of the sun to its going down, YHWH's name is to be praised. [4] YHWH is high above all nations, his glory above the heavens. [5] Who is like YHWH, our Elohim, who has his seat on high, [6] who stoops down to see in heaven and in the earth? [7] He raises up the poor out of the dust, and lifts up the needy from the ash heap, [8] that he may set him with princes, even with the princes of his people. [9] He settles the barren woman in her home as a joyful mother of children. Praise YHWH!

Chapter 114

[1] When Israel went out of Egypt, the house of Jacob from a people of foreign language, [2] Judah became his sanctuary, Israel his dominion. [3] The sea saw it, and fled. The Jordan was driven back. [4] The mountains skipped like rams, the little hills like lambs. [5] What was it, you sea, that you fled? You Jordan, that you turned back? [6] You mountains, that you skipped like rams? You little hills, like lambs? [7] Tremble, you earth, at the presence of Adonai, at the presence of the Elohim of Jacob, [8] who turned the rock into a pool of water, the flint into a spring of waters.

Chapter 115

[1] Not to us, YHWH, not to us, but to your name give glory, for your chesed, and for your truth's sake. [2] Why should the nations say, "Where is their Elohim, now?" [3] But our Elohim is in the heavens. He does whatever he pleases. [4] Their idols are silver and gold, the work of men's hands. [5] They have mouths, but they don't speak. They have eyes, but they don't see. [6] They have ears, but they don't hear. They have noses, but they don't smell. [7] They have hands, but they don't feel. They have feet, but they don't walk, neither do they speak through their throat. [8] Those who make them will be like them; yes, everyone who trusts in them. [9] Israel, trust in YHWH! He is their help and their shield. [10] House of Aaron, trust in YHWH! He is their help and their shield. [11] You who fear YHWH, trust in YHWH! He is their help and their shield. [12] YHWH remembers us. He will bless us. He will bless the house of Israel. He will bless the house of Aaron. [13] He will bless those who fear YHWH, both small and great. [14] May YHWH increase you more and more, you and your children. [15] Blessed are you by YHWH, who made heaven and earth. [16] The heavens are YHWH's heavens, but he has given the earth to the children of men. [17] The dead don't praise YHWH, nor any who go down into silence, [18] but we will bless YHWH, from this time forward and forever more. Praise YHWH!

Chapter 116

[1] I love YHWH, because he listens to my voice, and my cries for mercy. [2] Because he has turned his ear to me, therefore I will call on him as long as I live. [3] The cords of death surrounded me, the pains of Sheol got a hold of me. I found trouble and sorrow. [4] Then I called on YHWH's name: "YHWH, I beg you, deliver my soul." [5] YHWH is gracious and righteous. Yes, our Elohim is merciful. [6] YHWH preserves the simple. I was brought low, and he saved me. [7] Return to your rest, my soul, for YHWH has dealt bountifully with you. [8] For you have delivered my soul from death, my eyes from tears, and my feet from falling. [9] I will walk before YHWH in the land of the living. [10] I believed, therefore I said, "I was greatly afflicted." [11] I said in my haste, "All people are liars." [12] What will I give to YHWH for all his benefits towards me? [13] I will take the cup of salvation, and call on YHWH's name. [14] I will pay my vows to YHWH, yes, in the presence of all his people. [15] Precious in YHWH's sight is the death of his saints. [16] YHWH, truly I am your servant. I am your servant, the son of your servant girl. You have freed me from my chains. [17] I will offer to you the sacrifice of thanksgiving, and will call on YHWH's name. [18] I will pay my vows to YHWH, yes, in the presence of all his people, [19] in the courts of YHWH's house, in the middle of you, Jerusalem. Praise YHWH!

Chapter 117

[1] Praise YHWH, all you nations! Extol him, all you peoples! [2] For his chesed is great towards us. YHWH's faithfulness endures forever. Praise YHWH!

Chapter 118

[1] Give thanks to YHWH, for he is good, for his chesed endures forever. [2] Let Israel now say that his chesed endures forever. [3] Let the house of Aaron now say that his chesed endures forever. [4] Now let those who fear YHWH say that his chesed endures forever. [5] Out of my distress, I called on YHWH. YHWH answered me with freedom. [6] YHWH is on my side. I will not be afraid. What can man do to me? [7] YHWH is on my side amongst those who help me. Therefore I will look in triumph at those who hate me. [8] It is better to take refuge in YHWH, than to put confidence in man. [9] It is better to take refuge in YHWH, than to put confidence in princes. [10] All the nations surrounded me, but in YHWH's name I cut them off. [11] They surrounded me, yes, they surrounded me. In YHWH's name I indeed cut them off. [12] They surrounded me like bees. They are quenched like the burning thorns. In YHWH's name I cut them off. [13] You pushed me back hard, to make me fall, but YHWH helped me. [14] YHWH is my strength and song. He has become my salvation. [15] The voice of rejoicing and salvation is in the tents of the righteous. "The right hand of YHWH does valiantly. [16] The right hand of YHWH is exalted! The right hand of YHWH does valiantly!" [17] I will not die, but live, and declare YHWH's works. [18] YHWH has punished me severely, but he has not given me over to death. [19] Open to me the gates of righteousness. I will enter into them. I will give thanks to YHWH. [20] This is the gate of YHWH; the righteous will enter into it. [21] I will give thanks to you, for you have answered me, and have become my salvation. [22] The stone which the builders rejected has become the cornerstone. [23] This is YHWH's doing. It is marvellous in our eyes. [24] This is the day that YHWH has made. We will rejoice and be glad in it! [25] Save us now, we beg you, YHWH! YHWH, we beg you, send prosperity now. [26] Blessed is he who comes in YHWH's name! We have blessed you out of YHWH's house. [27] YHWH is Elohim, and he has given us light. Bind the sacrifice with cords, even to the horns of the altar. [28] You are my Elohim, and I will give thanks to you. You are my Elohim, I will exalt you. [29] Oh give thanks to YHWH, for he is good, for his chesed endures forever.

Chapter 119

[1] Blessed are those whose ways are blameless, who walk according to YHWH's law. [2] Blessed are those who keep his statutes, who seek him with their whole heart. [3] Yes, they do nothing wrong. They walk in his ways. [4] You have commanded your precepts, that we should fully obey them. [5] Oh that my ways were steadfast to obey

your statutes! [6] Then I wouldn't be disappointed, when I consider all of your mitzvot. [7] I will give thanks to you with uprightness of heart, when I learn your righteous judgements. [8] I will observe your statutes. Don't utterly forsake me. [9] How can a young man keep his way pure? By living according to your word. [10] With my whole heart I have sought you. Don't let me wander from your mitzvot. [11] I have hidden your word in my heart, that I might not sin against you. [12] Blessed are you, YHWH. Teach me your statutes. [13] With my lips, I have declared all the ordinances of your mouth. [14] I have rejoiced in the way of your testimonies, as much as in all riches. [15] I will meditate on your precepts, and consider your ways. [16] I will delight myself in your statutes. I will not forget your word. [17] Do good to your servant. I will live and I will obey your word. [18] Open my eyes, that I may see wondrous things out of your law. [19] I am a stranger on the earth. Don't hide your mitzvot from me. [20] My soul is consumed with longing for your ordinances at all times. [21] You have rebuked the proud who are cursed, who wander from your mitzvot. [22] Take reproach and contempt away from me, for I have kept your statutes. [23] Though princes sit and slander me, your servant will meditate on your statutes. [24] Indeed your statutes are my delight, and my counsellors. [25] My soul is laid low in the dust. Revive me according to your word! [26] I declared my ways, and you answered me. Teach me your statutes. [27] Let me understand the teaching of your precepts! Then I will meditate on your wondrous works. [28] My soul is weary with sorrow; strengthen me according to your word. [29] Keep me from the way of deceit. Grant me your law graciously! [30] I have chosen the way of truth. I have set your ordinances before me. [31] I cling to your statutes, YHWH. Don't let me be disappointed. [32] I run in the path of your mitzvot, for you have set my heart free. [33] Teach me, YHWH, the way of your statutes. I will keep them to the end. [34] Give me understanding, and I will keep your law. Yes, I will obey it with my whole heart. [35] Direct me in the path of your mitzvot, for I delight in them. [36] Turn my heart towards your statutes, not towards selfish gain. [37] Turn my eyes away from looking at worthless things. Revive me in your ways. [38] Fulfil your promise to your servant, that you may be feared. [39] Take away my disgrace that I dread, for your ordinances are good. [40] Behold, I long for your precepts! Revive me in your righteousness. [41] Let your chesed also come to me, YHWH, your salvation, according to your word. [42] So I will have an answer for him who reproaches me, for I trust in your word. [43] Don't snatch the word of truth out of my mouth, for I put my hope in your ordinances. [44] So I will obey your law continually, forever and ever. [45] I will walk in liberty, for I have sought your precepts. [46] I will also speak of your statutes before kings, and will not be disappointed. [47] I will delight myself in your mitzvot, because I love them. [48] I reach out my hands for your mitzvot, which I love. I will meditate on your statutes. [49] Remember your word to your servant, because you gave me hope. [50] This is my comfort in my affliction, for your word has revived me. [51] The arrogant mock me excessively, but I don't swerve from your law. [52] I remember your ordinances of old, YHWH, and have comforted myself. [53] Indignation has taken hold on me, because of the wicked who forsake your law. [54] Your statutes have been my songs in the house where I live. [55] I have remembered your name, YHWH, in the night, and I obey your law. [56] This is my way, that I keep your precepts. HETH [57] YHWH is my portion. I promised to obey your words. [58] I sought your favour with my whole heart. Be merciful to me according to your word. [59] I considered my ways, and turned my steps to your statutes. [60] I will hurry, and not delay, to obey your mitzvot. [61] The ropes of the wicked bind me, but I won't forget your law. [62] At midnight I will rise to give thanks to you, because of your righteous ordinances. [63] I am a friend of all those who fear you, of those who observe your precepts. [64] The earth is full of your chesed, YHWH. Teach me your statutes. [65] You have treated your servant well, according to your word, YHWH. [66] Teach me good judgement and knowledge, for I believe in your mitzvot. [67] Before I was afflicted, I went astray; but now I observe your word. [68] You are good, and do good. Teach me your statutes. [69] The proud have smeared a lie upon me. With my whole heart, I will keep your precepts. [70] Their heart is as callous as the fat, but I delight in your law. [71] It is good for me that I have been afflicted, that I may learn your statutes. [72] The law of your mouth is better to me than thousands of pieces of gold and silver. YODH [73] Your hands have made me and formed me. Give me understanding, that I may learn your mitzvot. [74] Those who fear you will see me and be glad, because I have put my hope in your word. [75] YHWH, I know that your judgements are righteous, that in faithfulness you have afflicted me. [76] Please let your chesed be for my comfort, according to your word to your servant. [77] Let your tender mercies come to me, that I may live; for your law is my delight. [78] Let the proud be disappointed, for they

have overthrown me wrongfully. I will meditate on your precepts. [79] Let those who fear you turn to me. They will know your statutes. [80] Let my heart be blameless towards your decrees, that I may not be disappointed. KAPF [81] My soul faints for your salvation. I hope in your word. [82] My eyes fail for your word. I say, “When will you comfort me?” [83] For I have become like a wineskin in the smoke. I don’t forget your statutes. [84] How many are the days of your servant? When will you execute judgement on those who persecute me? [85] The proud have dug pits for me, contrary to your law. [86] All of your mitzvot are faithful. They persecute me wrongfully. Help me! [87] They had almost wiped me from the earth, but I didn’t forsake your precepts. [88] Preserve my life according to your chesed, so I will obey the statutes of your mouth. LAMEDH [89] YHWH, your word is settled in heaven forever. [90] Your faithfulness is to all generations. You have established the earth, and it remains. [91] Your laws remain to this day, for all things serve you. [92] Unless your law had been my delight, I would have perished in my affliction. [93] I will never forget your precepts, for with them, you have revived me. [94] I am yours. Save me, for I have sought your precepts. [95] The wicked have waited for me, to destroy me. I will consider your statutes. [96] I have seen a limit to all perfection, but your commands are boundless. [97] How I love your law! It is my meditation all day. [98] Your mitzvot make me wiser than my enemies, for your mitzvot are always with me. [99] I have more understanding than all my teachers, for your testimonies are my meditation. [100] I understand more than the aged, because I have kept your precepts. [101] I have kept my feet from every evil way, that I might observe your word. [102] I have not turned away from your ordinances, for you have taught me. [103] How sweet are your promises to my taste, more than honey to my mouth! [104] Through your precepts, I get understanding; therefore I hate every false way. [105] Your word is a lamp to my feet, and a light for my path. [106] I have sworn, and have confirmed it, that I will obey your righteous ordinances. [107] I am afflicted very much. Revive me, YHWH, according to your word. [108] Accept, I beg you, the willing offerings of my mouth. YHWH, teach me your ordinances. [109] My soul is continually in my hand, yet I won’t forget your law. [110] The wicked have laid a snare for me, yet I haven’t gone astray from your precepts. [111] I have taken your testimonies as a heritage forever, for they are the joy of my heart. [112] I have set my heart to perform your statutes forever, even to the end. [113] I hate double-minded men, but I love your law. [114] You are my hiding place and my shield. I hope in your word. [115] Depart from me, you evildoers, that I may keep the mitzvot of my Elohim. [116] Uphold me according to your word, that I may live. Let me not be ashamed of my hope. [117] Hold me up, and I will be safe, and will have respect for your statutes continually. [118] You reject all those who stray from your statutes, for their deceit is in vain. [119] You put away all the wicked of the earth like dross. Therefore I love your testimonies. [120] My flesh trembles for fear of you. I am afraid of your judgements. [121] I have done what is just and righteous. Don’t leave me to my oppressors. [122] Ensure your servant’s well-being. Don’t let the proud oppress me. [123] My eyes fail looking for your salvation, for your righteous word. [124] Deal with your servant according to your chesed. Teach me your statutes. [125] I am your servant. Give me understanding, that I may know your testimonies. [126] It is time to act, YHWH, for they break your law. [127] Therefore I love your mitzvot more than gold, yes, more than pure gold. [128] Therefore I consider all of your precepts to be right. I hate every false way. [129] Your testimonies are wonderful, therefore my soul keeps them. [130] The entrance of your words gives light. It gives understanding to the simple. [131] I opened my mouth wide and panted, for I longed for your mitzvot. [132] Turn to me, and have mercy on me, as you always do to those who love your name. [133] Establish my footsteps in your word. Don’t let any iniquity have dominion over me. [134] Redeem me from the oppression of man, so I will observe your precepts. [135] Make your face shine on your servant. Teach me your statutes. [136] Streams of tears run down my eyes, because they don’t observe your law. TZADHE [137] You are righteous, YHWH. Your judgements are upright. [138] You have commanded your statutes in righteousness. They are fully trustworthy. [139] My zeal wears me out, because my enemies ignore your words. [140] Your promises have been thoroughly tested, and your servant loves them. [141] I am small and despised. I don’t forget your precepts. [142] Your righteousness is an everlasting righteousness. Your law is truth. [143] Trouble and anguish have taken hold of me. Your mitzvot are my delight. [144] Your testimonies are righteous forever. Give me understanding, that I may live. [145] I have called with my whole heart. Answer me, YHWH! I will keep your statutes. [146] I have called to you. Save me! I will obey your statutes. [147] I rise before dawn and cry for help. I put my hope in your words. [148] My eyes stay open through the night watches, that I might meditate on your word. [149] Hear my voice according

to your chesed. Revive me, YHWH, according to your ordinances. [150] They draw near who follow after wickedness. They are far from your law. [151] You are near, YHWH. All your mitzvot are truth. [152] Of old I have known from your testimonies, that you have founded them forever. [153] Consider my affliction, and deliver me, for I don't forget your law. [154] Plead my cause, and redeem me! Revive me according to your promise. [155] Salvation is far from the wicked, for they don't seek your statutes. [156] Great are your tender mercies, YHWH. Revive me according to your ordinances. [157] Many are my persecutors and my adversaries. I haven't swerved from your testimonies. [158] I look at the faithless with loathing, because they don't observe your word. [159] Consider how I love your precepts. Revive me, YHWH, according to your chesed. [160] All of your words are truth. Every one of your righteous ordinances endures forever. SIN AND [161] Princes have persecuted me without a cause, but my heart stands in awe of your words. [162] I rejoice at your word, as one who finds great plunder. [163] I hate and abhor falsehood. I love your law. [164] Seven times a day, I praise you, because of your righteous ordinances. [165] Those who love your law have great peace. Nothing causes them to stumble. [166] I have hoped for your salvation, YHWH. I have done your mitzvot. [167] My soul has observed your testimonies. I love them exceedingly. [168] I have obeyed your precepts and your testimonies, for all my ways are before you. [169] Let my cry come before you, YHWH. Give me understanding according to your word. [170] Let my supplication come before you. Deliver me according to your word. [171] Let my lips utter praise, for you teach me your statutes. [172] Let my tongue sing of your word, for all your mitzvot are righteousness. [173] Let your hand be ready to help me, for I have chosen your precepts. [174] I have longed for your salvation, YHWH. Your law is my delight. [175] Let my soul live, that I may praise you. Let your ordinances help me. [176] I have gone astray like a lost sheep. Seek your servant, for I don't forget your mitzvot.

Chapter 120

[1] In my distress, I cried to YHWH. He answered me. [2] Deliver my soul, YHWH, from lying lips, from a deceitful tongue. [3] What will be given to you, and what will be done more to you, you deceitful tongue? [4] Sharp arrows of the mighty, with coals of juniper. [5] Woe is me, that I live in Meshech, that I dwell amongst the tents of Kedar! [6] My soul has had her dwelling too long with him who hates peace. [7] I am for peace, but when I speak, they are for war.

Chapter 121

[1] I will lift up my eyes to the hills. Where does my help come from? [2] My help comes from YHWH, who made heaven and earth. [3] He will not allow your foot to be moved. He who keeps you will not slumber. [4] Behold, he who keeps Israel will neither slumber nor sleep. [5] YHWH is your keeper. YHWH is your shade on your right hand. [6] The sun will not harm you by day, nor the moon by night. [7] YHWH will keep you from all evil. He will keep your soul. [8] YHWH will keep your going out and your coming in, from this time forward, and forever more.

Chapter 122

[1] I was glad when they said to me, "Let's go to YHWH's house!" [2] Our feet are standing within your gates, Jerusalem! [3] Jerusalem is built as a city that is compact together, [4] where the tribes go up, even YHWH's tribes, according to an ordinance for Israel, to give thanks to YHWH's name. [5] For there are set thrones for judgement, the thrones of David's house. [6] Pray for the peace of Jerusalem. Those who love you will prosper. [7] Peace be within your walls, and prosperity within your palaces. [8] For my brothers' and companions' sakes, I will now say, "Peace be within you." [9] For the sake of the house of YHWH our Elohim, I will seek your good.

Chapter 123

[1] I lift up my eyes to you, you who sit in the heavens. [2] Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to YHWH, our Elohim, until he has

mercy on us. [3] Have mercy on us, YHWH, have mercy on us, for we have endured much contempt. [4] Our soul is exceedingly filled with the scoffing of those who are at ease, with the contempt of the proud.

Chapter 124

[1] If it had not been YHWH who was on our side, let Israel now say, [2] if it had not been YHWH who was on our side, when men rose up against us, [3] then they would have swallowed us up alive, when their wrath was kindled against us, [4] then the waters would have overwhelmed us, the stream would have gone over our soul. [5] Then the proud waters would have gone over our soul. [6] Blessed be YHWH, who has not given us as a prey to their teeth. [7] Our soul has escaped like a bird out of the fowler's snare. The snare is broken, and we have escaped. [8] Our help is in YHWH's name, who made heaven and earth.

Chapter 125

[1] Those who trust in YHWH are as Mount Zion, which can't be moved, but remains forever. [2] As the mountains surround Jerusalem, so YHWH surrounds his people from this time forward and forever more. [3] For the sceptre of wickedness won't remain over the allotment of the righteous, so that the righteous won't use their hands to do evil. [4] Do good, YHWH, to those who are good, to those who are upright in their hearts. [5] But as for those who turn away to their crooked ways, YHWH will lead them away with the workers of iniquity. Peace be on Israel.

Chapter 126

[1] When YHWH brought back those who returned to Zion, we were like those who dream. [2] Then our mouth was filled with laughter, and our tongue with singing. Then they said amongst the nations, "YHWH has done great things for them." [3] YHWH has done great things for us, and we are glad. [4] Restore our fortunes again, YHWH, like the streams in the Negev. [5] Those who sow in tears will reap in joy. [6] He who goes out weeping, carrying seed for sowing, will certainly come again with joy, carrying his sheaves.

Chapter 127

[1] Unless YHWH builds the house, they who build it labour in vain. Unless YHWH watches over the city, the watchman guards it in vain. [2] It is vain for you to rise up early, to stay up late, eating the bread of toil, for he gives sleep to his loved ones. [3] Behold, children are a heritage of YHWH. The fruit of the womb is his reward. [4] As arrows in the hand of a mighty man, so are the children of youth. [5] Happy is the man who has his quiver full of them. They won't be disappointed when they speak with their enemies in the gate.

Chapter 128

[1] Blessed is everyone who fears YHWH, who walks in his ways. [2] For you will eat the labour of your hands. You will be happy, and it will be well with you. [3] Your wife will be as a fruitful vine in the innermost parts of your house, your children like olive shoots around your table. [4] Behold, this is how the man who fears YHWH is blessed. [5] May YHWH bless you out of Zion, and may you see the good of Jerusalem all the days of your life. [6] Yes, may you see your children's children. Peace be upon Israel.

Chapter 129

[1] Many times they have afflicted me from my youth up. Let Israel now say: [2] many times they have afflicted me from my youth up, yet they have not prevailed against me. [3] The ploughers ploughed on my back. They made their furrows long. [4] YHWH is righteous. He has cut apart the cords of the wicked. [5] Let them be disappointed and turned backward, all those who hate Zion. [6] Let them be as the grass on the housetops, which withers before it grows up, [7] with which the reaper doesn't fill his hand, nor he who binds sheaves, his bosom. [8] Neither

do those who go by say, “The blessing of YHWH be on you. We bless you in YHWH’s name.”

Chapter 130

[1] Out of the depths I have cried to you, YHWH. [2] Adonai, hear my voice. Let your ears be attentive to the voice of my petitions. [3] If you, YHWH, kept a record of sins, Adonai, who could stand? [4] But there is forgiveness with you, therefore you are feared. [5] I wait for YHWH. My soul waits. I hope in his word. [6] My soul longs for Adonai more than watchmen long for the morning, more than watchmen for the morning. [7] Israel, hope in YHWH, for there is chesed with YHWH. Abundant redemption is with him. [8] He will redeem Israel from all their sins.

Chapter 131

[1] YHWH, my heart isn’t arrogant, nor my eyes lofty; nor do I concern myself with great matters, or things too wonderful for me. [2] Surely I have stilled and quieted my soul, like a weaned child with his mother, like a weaned child is my soul within me. [3] Israel, hope in YHWH, from this time forward and forever more.

Chapter 132

[1] YHWH, remember David and all his affliction, [2] how he swore to YHWH, and vowed to the Mighty One of Jacob: [3] “Surely I will not come into the structure of my house, nor go up into my bed; [4] I will not give sleep to my eyes, or slumber to my eyelids, [5] until I find out a place for YHWH, a dwelling for the Mighty One of Jacob.” [6] Behold, we heard of it in Ephrathah. We found it in the field of Jaar. [7] “We will go into his dwelling place. We will worship at his footstool.” [8] Arise, YHWH, into your resting place, you, and the ark of your strength. [9] Let your priests be clothed with righteousness. Let your saints shout for joy! [10] For your servant David’s sake, don’t turn away the face of your anointed one. [11] YHWH has sworn to David in truth. He will not turn from it: “I will set the fruit of your body on your throne. [12] If your children will keep my covenant, my testimony that I will teach them, their children also will sit on your throne forever more.” [13] For YHWH has chosen Zion. He has desired it for his habitation. [14] “This is my resting place forever. I will live here, for I have desired it. [15] I will abundantly bless her provision. I will satisfy her poor with bread. [16] I will also clothe her priests with salvation. Her saints will shout aloud for joy. [17] I will make the horn of David to bud there. I have ordained a lamp for my anointed. [18] I will clothe his enemies with shame, but on himself, his crown will shine.”

Chapter 133

[1] See how good and how pleasant it is for brothers to live together in unity! [2] It is like the precious oil on the head, that ran down on the beard, even Aaron’s beard, that came down on the edge of his robes, [3] like the dew of Hermon, that comes down on the hills of Zion; for there YHWH gives the blessing, even life forever more.

Chapter 134

[1] Look! Praise YHWH, all you servants of YHWH, who stand by night in YHWH’s house! [2] Lift up your hands in the sanctuary. Praise YHWH! [3] May YHWH bless you from Zion, even he who made heaven and earth.

Chapter 135

[1] Praise YHWH! Praise YHWH’s name! Praise him, you servants of YHWH, [2] you who stand in YHWH’s house, in the courts of our Elohim’s house. [3] Praise YHWH, for YHWH is good. Sing praises to his name, for that is pleasant. [4] For YHWH has chosen Jacob for himself, Israel for his own possession. [5] For I know that YHWH is great, that our Adonai is above all gods. [6] Whatever YHWH pleased, that he has done, in heaven and in earth, in the seas and in all deeps. [7] He causes the clouds to rise from the ends of the earth. He makes lightnings with the rain. He brings the wind out of his treasuries. [8] He struck the firstborn of Egypt, both of man and animal. [9] He sent signs and wonders into the middle of you, Egypt, on Pharaoh, and on all his servants. [10] He struck many

nations, and killed mighty kings— [11] Sihon king of the Amorites, Og king of Bashan, and all the kingdoms of Canaan— [12] and gave their land for a heritage, a heritage to Israel, his people. [13] Your name, YHWH, endures forever; your renown, YHWH, throughout all generations. [14] For YHWH will judge his people and have compassion on his servants. [15] The idols of the nations are silver and gold, the work of men's hands. [16] They have mouths, but they can't speak. They have eyes, but they can't see. [17] They have ears, but they can't hear, neither is there any breath in their mouths. [18] Those who make them will be like them, yes, everyone who trusts in them. [19] House of Israel, praise YHWH! House of Aaron, praise YHWH! [20] House of Levi, praise YHWH! You who fear YHWH, praise YHWH! [21] Blessed be YHWH from Zion, who dwells in Jerusalem. Praise YHWH!

Chapter 136

[1] Give thanks to YHWH, for he is good, for his chesed endures forever. [2] Give thanks to the Elohim of gods, for his chesed endures forever. [3] Give thanks to Adonai of lords, for his chesed endures forever; [4] to him who alone does great wonders, for his chesed endures forever; [5] to him who by understanding made the heavens, for his chesed endures forever; [6] to him who spread out the earth above the waters, for his chesed endures forever; [7] to him who made the great lights, for his chesed endures forever; [8] the sun to rule by day, for his chesed endures forever; [9] the moon and stars to rule by night, for his chesed endures forever; [10] to him who struck down the Egyptian firstborn, for his chesed endures forever; [11] and brought out Israel from amongst them, for his chesed endures forever; [12] with a strong hand, and with an outstretched arm, for his chesed endures forever; [13] to him who divided the Red Sea apart, for his chesed endures forever; [14] and made Israel to pass through the middle of it, for his chesed endures forever; [15] but overthrew Pharaoh and his army in the Red Sea, for his chesed endures forever; [16] to him who led his people through the wilderness, for his chesed endures forever; [17] to him who struck great kings, for his chesed endures forever; [18] and killed mighty kings, for his chesed endures forever; [19] Sihon king of the Amorites, for his chesed endures forever; [20] Og king of Bashan, for his chesed endures forever; [21] and gave their land as an inheritance, for his chesed endures forever; [22] even a heritage to Israel his servant, for his chesed endures forever; [23] who remembered us in our low estate, for his chesed endures forever; [24] and has delivered us from our adversaries, for his chesed endures forever; [25] who gives food to every creature, for his chesed endures forever. [26] Oh give thanks to the Elohim of heaven, for his chesed endures forever.

Chapter 137

[1] By the rivers of Babylon, there we sat down. Yes, we wept, when we remembered Zion. [2] On the willows in that land, we hung up our harps. [3] For there, those who led us captive asked us for songs. Those who tormented us demanded songs of joy: "Sing us one of the songs of Zion!" [4] How can we sing YHWH's song in a foreign land? [5] If I forget you, Jerusalem, let my right hand forget its skill. [6] Let my tongue stick to the roof of my mouth if I don't remember you, if I don't prefer Jerusalem above my chief joy. [7] Remember, YHWH, against the children of Edom in the day of Jerusalem, who said, "Raze it! Raze it even to its foundation!" [8] Daughter of Babylon, doomed to destruction, he will be happy who repays you, as you have done to us. [9] Happy shall he be, who takes and dashes your little ones against the rock.

Chapter 138

[1] I will give you thanks with my whole heart. Before the gods, I will sing praises to you. [2] I will bow down towards your kodesh temple, and give thanks to your Name for your chesed and for your truth; for you have exalted your Name and your Word above all. [3] In the day that I called, you answered me. You encouraged me with strength in my soul. [4] All the kings of the earth will give you thanks, YHWH, for they have heard the words of your mouth. [5] Yes, they will sing of the ways of YHWH, for YHWH's glory is great! [6] For though YHWH is high, yet he looks after the lowly; but he knows the proud from afar. [7] Though I walk in the middle of trouble, you will revive me. You will stretch out your hand against the wrath of my enemies. Your right hand will save me. [8] YHWH will fulfil

that which concerns me. Your chesed, YHWH, endures forever. Don't forsake the works of your own hands.

Chapter 139

1 YHWH, you have searched me, and you know me. 2 You know my sitting down and my rising up. You perceive
my thoughts from afar. 3 You search out my path and my lying down, and are acquainted with all my ways. 4 For
there is not a word on my tongue, but behold, YHWH, you know it altogether. 5 You hem me in behind and
before. You laid your hand on me. 6 This knowledge is beyond me. It's lofty. I can't attain it. 7 Where could I go
from your Ruach? Or where could I flee from your presence? 8 If I ascend up into heaven, you are there. If I
make my bed in Sheol, behold, you are there! 9 If I take the wings of the dawn, and settle in the uttermost parts
of the sea, 10 even there your hand will lead me, and your right hand will hold me. 11 If I say, "Surely the
darkness will overwhelm me. The light around me will be night," 12 even the darkness doesn't hide from you, but
the night shines as the day. The darkness is like light to you. 13 For you formed my inmost being. You knit me
together in my mother's womb. 14 I will give thanks to you, for I am fearfully and wonderfully made. Your works
are wonderful. My soul knows that very well. 15 My frame wasn't hidden from you, when I was made in secret,
woven together in the depths of the earth. 16 Your eyes saw my body. In your book they were all written, the
days that were ordained for me, when as yet there were none of them. 17 How precious to me are your thoughts,
Elohim! How vast is their sum! 18 If I would count them, they are more in number than the sand. When I wake
up, I am still with you. 19 If only you, Elohim, would kill the wicked. Get away from me, you bloodthirsty men! 20
For they speak against you wickedly. Your enemies take your name in vain. 21 YHWH, don't I hate those who
hate you? Am I not grieved with those who rise up against you? 22 I hate them with perfect hatred. They have
become my enemies. 23 Search me, Elohim, and know my heart. Try me, and know my thoughts. 24 See if there
is any wicked way in me, and lead me in the everlasting way.

Chapter 140

1 Deliver me, YHWH, from evil men. Preserve me from violent men: 2 those who devise mischief in their hearts.
They continually gather themselves together for war. 3 They have sharpened their tongues like a serpent.
Viper's poison is under their lips. Selah. 4 YHWH, keep me from the hands of the wicked. Preserve me from the
violent men who have determined to trip my feet. 5 The proud have hidden a snare for me, they have spread the
cords of a net by the path. They have set traps for me. Selah. 6 I said to YHWH, "You are my Elohim." Listen to
the cry of my petitions, YHWH. 7 YHWH, Adonai, the strength of my salvation, you have covered my head in the
day of battle. 8 YHWH, don't grant the desires of the wicked. Don't let their evil plans succeed, or they will
become proud. Selah. 9 As for the head of those who surround me, let the mischief of their own lips cover them.
10 Let burning coals fall on them. Let them be thrown into the fire, into miry pits, from where they never rise. 11
An evil speaker won't be established in the earth. Evil will hunt the violent man to overthrow him. 12 I know that
YHWH will maintain the cause of the afflicted, and justice for the needy. 13 Surely the righteous will give thanks
to your name. The upright will dwell in your presence.

Chapter 141

1 YHWH, I have called on you. Come to me quickly! Listen to my voice when I call to you. 2 Let my prayer be set
before you like incense; the lifting up of my hands like the evening sacrifice. 3 Set a watch, YHWH, before my
mouth. Keep the door of my lips. 4 Don't incline my heart to any evil thing, to practise deeds of wickedness with
men who work iniquity. Don't let me eat of their delicacies. 5 Let the righteous strike me, it is kindness; let him
reprove me, it is like oil on the head; don't let my head refuse it; Yet my prayer is always against evil deeds. 6
Their judges are thrown down by the sides of the rock. They will hear my words, for they are well spoken. 7 "As
when one ploughs and breaks up the earth, our bones are scattered at the mouth of Sheol." 8 For my eyes are
on you, YHWH, Adonai. I take refuge in you. Don't leave my soul destitute. 9 Keep me from the snare which
they have laid for me, from the traps of the workers of iniquity. 10 Let the wicked fall together into their own nets

while I pass by.

Chapter 142

[1] I cry with my voice to YHWH. With my voice, I ask YHWH for mercy. [2] I pour out my complaint before him. I tell
him my troubles. [3] When my spirit was overwhelmed within me, you knew my route. On the path in which I walk,
they have hidden a snare for me. [4] Look on my right, and see; for there is no one who is concerned for me.
Refuge has fled from me. No one cares for my soul. [5] I cried to you, YHWH. I said, “You are my refuge, my
portion in the land of the living.” [6] Listen to my cry, for I am in desperate need. Deliver me from my persecutors,
for they are too strong for me. [7] Bring my soul out of prison, that I may give thanks to your name. The righteous
will surround me, for you will be good to me.

Chapter 143

[1] Hear my prayer, YHWH. Listen to my petitions. In your faithfulness and righteousness, relieve me. [2] Don’t
enter into judgement with your servant, for in your sight no man living is righteous. [3] For the enemy pursues my
soul. He has struck my life down to the ground. He has made me live in dark places, as those who have been
long dead. [4] Therefore my spirit is overwhelmed within me. My heart within me is desolate. [5] I remember the
days of old. I meditate on all your doings. I contemplate the work of your hands. [6] I spread out my hands to you.
My soul thirsts for you, like a parched land. Selah. [7] Hurry to answer me, YHWH. My spirit fails. Don’t hide your
face from me, so that I don’t become like those who go down into the pit. [8] Cause me to hear your chesed in the
morning, for I trust in you. Cause me to know the way in which I should walk, for I lift up my soul to you. [9] Deliver
me, YHWH, from my enemies. I flee to you to hide me. [10] Teach me to do your will, for you are my Elohim. Your
Ruach is good. Lead me in the land of uprightness. [11] Revive me, YHWH, for your name’s sake. In your
righteousness, bring my soul out of trouble. [12] In your chesed, cut off my enemies, and destroy all those who
afflict my soul, for I am your servant.

Chapter 144

[1] Blessed be YHWH, my rock, who trains my hands to war, and my fingers to battle— [2] my chesed, my fortress,
my high tower, my deliverer, my shield, and he in whom I take refuge, who subdues my people under me. [3]
YHWH, what is man, that you care for him? Or the son of man, that you think of him? [4] Man is like a breath. His
days are like a shadow that passes away. [5] Part your heavens, YHWH, and come down. Touch the mountains,
and they will smoke. [6] Throw out lightning, and scatter them. Send out your arrows, and rout them. [7] Stretch out
your hand from above, rescue me, and deliver me out of great waters, out of the hands of foreigners, [8] whose
mouths speak deceit, whose right hand is a right hand of falsehood. [9] I will sing a new song to you, Elohim. On
a ten-stringed lyre, I will sing praises to you. [10] You are he who gives salvation to kings, who rescues David, his
servant, from the deadly sword. [11] Rescue me, and deliver me out of the hands of foreigners, whose mouths
speak deceit, whose right hand is a right hand of falsehood. [12] Then our sons will be like well-nurtured plants,
our daughters like pillars carved to adorn a palace. [13] Our barns are full, filled with all kinds of provision. Our
sheep produce thousands and ten thousands in our fields. [14] Our oxen will pull heavy loads. There is no
breaking in, and no going away, and no outcry in our streets. [15] Happy are the people who are in such a
situation. Happy are the people whose Elohim is YHWH.

Chapter 145

[1] I will exalt you, my Elohim, the King. I will praise your name forever and ever. [2] Every day I will praise you. I will
extol your name forever and ever. [3] Great is YHWH, and greatly to be praised! His greatness is unsearchable. [4]
One generation will commend your works to another, and will declare your mighty acts. [5] I will meditate on the
glorious majesty of your honour, on your wondrous works. [6] Men will speak of the might of your awesome acts. I

will declare your greatness. [7] They will utter the memory of your great goodness, and will sing of your righteousness. [8] YHWH is gracious, merciful, slow to anger, and of great chesed. [9] YHWH is good to all. His tender mercies are over all his works. [10] All your works will give thanks to you, YHWH. Your saints will extol you. [11] They will speak of the glory of your kingdom, and talk about your power, [12] to make known to the sons of men his mighty acts, the glory of the majesty of his kingdom. [13] Your kingdom is an everlasting kingdom. Your dominion endures throughout all generations. YHWH is faithful in all his words, and loving in all his deeds. [14] YHWH upholds all who fall, and raises up all those who are bowed down. [15] The eyes of all wait for you. You give them their food in due season. [16] You open your hand, and satisfy the desire of every living thing. [17] YHWH is righteous in all his ways, and gracious in all his works. [18] YHWH is near to all those who call on him, to all who call on him in truth. [19] He will fulfil the desire of those who fear him. He also will hear their cry, and will save them. [20] YHWH preserves all those who love him, but he will destroy all the wicked. [21] My mouth will speak the praise of YHWH. Let all flesh bless his kodesh name forever and ever.

Chapter 146

[1] Praise YHWH! Praise YHWH, my soul. [2] While I live, I will praise YHWH. I will sing praises to my Elohim as long as I exist. [3] Don't put your trust in princes, in a son of man in whom there is no help. [4] His spirit departs, and he returns to the earth. In that very day, his thoughts perish. [5] Happy is he who has the Elohim of Jacob for his help, whose hope is in YHWH, his Elohim, [6] who made heaven and earth, the sea, and all that is in them; who keeps truth forever; [7] who executes justice for the oppressed; who gives food to the hungry. YHWH frees the prisoners. [8] YHWH opens the eyes of the blind. YHWH raises up those who are bowed down. YHWH loves the righteous. [9] YHWH preserves the foreigners. He upholds the fatherless and widow, but he turns the way of the wicked upside down. [10] YHWH will reign forever; your Elohim, O Zion, to all generations. Praise YHWH!

Chapter 147

[1] Praise YHWH, for it is good to sing praises to our Elohim; for it is pleasant and fitting to praise him. [2] YHWH builds up Jerusalem. He gathers together the outcasts of Israel. [3] He heals the broken in heart, and binds up their wounds. [4] He counts the number of the stars. He calls them all by their names. [5] Great is our Adonai, and mighty in power. His understanding is infinite. [6] YHWH upholds the humble. He brings the wicked down to the ground. [7] Sing to YHWH with thanksgiving. Sing praises on the harp to our Elohim, [8] who covers the sky with clouds, who prepares rain for the earth, who makes grass grow on the mountains. [9] He provides food for the livestock, and for the young ravens when they call. [10] He doesn't delight in the strength of the horse. He takes no pleasure in the legs of a man. [11] YHWH takes pleasure in those who fear him, in those who hope in his chesed. [12] Praise YHWH, Jerusalem! Praise your Elohim, Zion! [13] For he has strengthened the bars of your gates. He has blessed your children within you. [14] He makes peace in your borders. He fills you with the finest of the wheat. [15] He sends out his mitzvah to the earth. His word runs very swiftly. [16] He gives snow like wool, and scatters frost like ashes. [17] He hurls down his hail like pebbles. Who can stand before his cold? [18] He sends out his word, and melts them. He causes his wind to blow, and the waters flow. [19] He shows his word to Jacob, his statutes and his ordinances to Israel. [20] He has not done this for just any nation. They don't know his ordinances. Praise YHWH!

Chapter 148

[1] Praise YHWH! Praise YHWH from the heavens! Praise him in the heights! [2] Praise him, all his malakim! Praise him, all his army! [3] Praise him, sun and moon! Praise him, all you shining stars! [4] Praise him, you heavens of heavens, you waters that are above the heavens. [5] Let them praise YHWH's name, for he commanded, and they were created. [6] He has also established them forever and ever. He has made a decree which will not pass away. [7] Praise YHWH from the earth, you great sea creatures, and all depths, [8] lightning and hail, snow and clouds, stormy wind, fulfilling his word, [9] mountains and all hills, fruit trees and all cedars, [10] wild animals and all

livestock, small creatures and flying birds, [11] kings of the earth and all peoples, princes and all judges of the earth, [12] both young men and maidens, old men and children. [13] Let them praise YHWH's name, for his name alone is exalted. His glory is above the earth and the heavens. [14] He has lifted up the horn of his people, the praise of all his saints, even of the children of Israel, a people near to him. Praise YHWH!

Chapter 149

[1] Praise YHWH! Sing to YHWH a new song, his praise in the assembly of the saints. [2] Let Israel rejoice in him who made them. Let the children of Zion be joyful in their King. [3] Let them praise his name in the dance! Let them sing praises to him with tambourine and harp! [4] For YHWH takes pleasure in his people. He crowns the humble with salvation. [5] Let the saints rejoice in honour. Let them sing for joy on their beds. [6] May the high praises of Elohim be in their mouths, and a two-edged sword in their hand, [7] to execute vengeance on the nations, and punishments on the peoples; [8] to bind their kings with chains, and their nobles with fetters of iron; [9] to execute on them the written judgement. All his saints have this honour. Praise YHWH!

Chapter 150

[1] Praise YHWH! Praise Elohim in his sanctuary! Praise him in his heavens for his acts of power! [2] Praise him for his mighty acts! Praise him according to his excellent greatness! [3] Praise him with the sounding of the trumpet! Praise him with harp and lyre! [4] Praise him with tambourine and dancing! Praise him with stringed instruments and flute! [5] Praise him with loud cymbals! Praise him with resounding cymbals! [6] Let everything that has breath praise YHWH! Praise YHWH!

Mishlei

Chapter 1

[1] The proverbs of Solomon, the son of David, king of Israel: [2] to know wisdom and instruction; to discern the
words of understanding; [3] to receive instruction in wise dealing, in righteousness, justice, and equity; [4] to give
prudence to the simple, knowledge and discretion to the young man— [5] that the wise man may hear, and
increase in learning; that the man of understanding may attain to sound counsel; [6] to understand a proverb and
parables, the words and riddles of the wise. [7] The fear of YHWH is the beginning of knowledge, but the foolish
despise wisdom and instruction. [8] My son, listen to your father's instruction, and don't forsake your mother's
teaching; [9] for they will be a garland to grace your head, and chains around your neck. [10] My son, if sinners
entice you, don't consent. [11] If they say, "Come with us. Let's lie in wait for blood. Let's lurk secretly for the
innocent without cause. [12] Let's swallow them up alive like Sheol, and whole, like those who go down into the
pit. [13] We'll find all valuable wealth. We'll fill our houses with plunder. [14] You shall cast your lot amongst us. We'll
all have one purse"— [15] my son, don't walk on the path with them. Keep your foot from their path, [16] for their feet
run to evil. They hurry to shed blood. [17] For the net is spread in vain in the sight of any bird; [18] but these lay in
wait for their own blood. They lurk secretly for their own lives. [19] So are the ways of everyone who is greedy for
gain. It takes away the life of its owners. [20] Wisdom calls aloud in the street. She utters her voice in the public
squares. [21] She calls at the head of noisy places. At the entrance of the city gates, she utters her words: [22] "How
long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, and fools
hate knowledge? [23] Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to
you. [24] Because I have called, and you have refused; I have stretched out my hand, and no one has paid
attention; [25] but you have ignored all my counsel, and wanted none of my reproof; [26] I also will laugh at your
disaster. I will mock when calamity overtakes you, [27] when calamity overtakes you like a storm, when your
disaster comes on like a whirlwind, when distress and anguish come on you. [28] Then they will call on me, but I
will not answer. They will seek me diligently, but they will not find me, [29] because they hated knowledge, and
didn't choose the fear of YHWH. [30] They wanted none of my counsel. They despised all my reproof. [31] Therefore
they will eat of the fruit of their own way, and be filled with their own schemes. [32] For the backsliding of the
simple will kill them. The careless ease of fools will destroy them. [33] But whoever listens to me will dwell
securely, and will be at ease, without fear of harm."

Chapter 2

[1] My son, if you will receive my words, and store up my mitzvot within you, [2] so as to turn your ear to wisdom,
and apply your heart to understanding; [3] yes, if you call out for discernment, and lift up your voice for
understanding; [4] if you seek her as silver, and search for her as for hidden treasures; [5] then you will understand
the fear of YHWH, and find the knowledge of Elohim. [6] For YHWH gives wisdom. Out of his mouth comes
knowledge and understanding. [7] He lays up sound wisdom for the upright. He is a shield to those who walk in
integrity, [8] that he may guard the paths of justice, and preserve the way of his saints. [9] Then you will understand
righteousness and justice, equity and every good path. [10] For wisdom will enter into your heart. Knowledge will
be pleasant to your soul. [11] Discretion will watch over you. Understanding will keep you, [12] to deliver you from
the way of evil, from the men who speak perverse things, [13] who forsake the paths of uprightness, to walk in the
ways of darkness, [14] who rejoice to do evil, and delight in the perverseness of evil, [15] who are crooked in their
ways, and wayward in their paths, [16] to deliver you from the strange woman, even from the foreigner who
flatters with her words, [17] who forsakes the friend of her youth, and forgets the covenant of her Elohim; [18] for her
house leads down to death, her paths to the departed spirits. [19] None who go to her return again, neither do
they attain to the paths of life. [20] Therefore walk in the way of good men, and keep the paths of the righteous. [21]
For the upright will dwell in the land. The perfect will remain in it. [22] But the wicked will be cut off from the land.
The treacherous will be rooted out of it.

Chapter 3

[1] My son, don't forget my teaching, but let your heart keep my mitzvot, [2] for they will add to you length of days, years of life, and peace. [3] Don't let kindness and truth forsake you. Bind them around your neck. Write them on the tablet of your heart. [4] So you will find favour, and good understanding in the sight of Elohim and man. [5] Trust in YHWH with all your heart, and don't lean on your own understanding. [6] In all your ways acknowledge him, and he will make your paths straight. [7] Don't be wise in your own eyes. Fear YHWH, and depart from evil. [8] It will be health to your body, and nourishment to your bones. [9] Honour YHWH with your substance, with the first fruits of all your increase; [10] so your barns will be filled with plenty, and your vats will overflow with new wine. [11] My son, don't despise YHWH's discipline, neither be weary of his correction; [12] for whom YHWH loves, he corrects, even as a father reproves the son in whom he delights. [13] Happy is the man who finds wisdom, the man who gets understanding. [14] For her good profit is better than getting silver, and her return is better than fine gold. [15] She is more precious than rubies. None of the things you can desire are to be compared to her. [16] Length of days is in her right hand. In her left hand are riches and honour. [17] Her ways are ways of pleasantness. All her paths are peace. [18] She is a tree of life to those who lay hold of her. Happy is everyone who retains her. [19] By wisdom YHWH founded the earth. By understanding, he established the heavens. [20] By his knowledge, the depths were broken up, and the skies drop down the dew. [21] My son, let them not depart from your eyes. Keep sound wisdom and discretion, [22] so they will be life to your soul, and grace for your neck. [23] Then you shall walk in your way securely. Your foot won't stumble. [24] When you lie down, you will not be afraid. Yes, you will lie down, and your sleep will be sweet. [25] Don't be afraid of sudden fear, neither of the desolation of the wicked, when it comes; [26] for YHWH will be your confidence, and will keep your foot from being taken. [27] Don't withhold good from those to whom it is due, when it is in the power of your hand to do it. [28] Don't say to your neighbour, "Go, and come again; tomorrow I will give it to you," when you have it by you. [29] Don't devise evil against your neighbour, since he dwells securely by you. [30] Don't strive with a man without cause, if he has done you no harm. [31] Don't envy the man of violence. Choose none of his ways. [32] For the perverse is an abomination to YHWH, but his friendship is with the upright. [33] YHWH's curse is in the house of the wicked, but he blesses the habitation of the righteous. [34] Surely he mocks the mockers, but he gives grace to the humble. [35] The wise will inherit glory, but shame will be the promotion of fools.

Chapter 4

[1] Listen, sons, to a father's instruction. Pay attention and know understanding; [2] for I give you sound learning. Don't forsake my law. [3] For I was a son to my father, tender and an only child in the sight of my mother. [4] He taught me, and said to me: "Let your heart retain my words. Keep my mitzvot, and live. [5] Get wisdom. Get understanding. Don't forget, and don't deviate from the words of my mouth. [6] Don't forsake her, and she will preserve you. Love her, and she will keep you. [7] Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding. [8] Esteem her, and she will exalt you. She will bring you to honour when you embrace her. [9] She will give to your head a garland of grace. She will deliver a crown of splendour to you." [10] Listen, my son, and receive my sayings. The years of your life will be many. [11] I have taught you in the way of wisdom. I have led you in straight paths. [12] When you go, your steps will not be hampered. When you run, you will not stumble. [13] Take firm hold of instruction. Don't let her go. Keep her, for she is your life. [14] Don't enter into the path of the wicked. Don't walk in the way of evil men. [15] Avoid it, and don't pass by it. Turn from it, and pass on. [16] For they don't sleep unless they do evil. Their sleep is taken away, unless they make someone fall. [17] For they eat the bread of wickedness and drink the wine of violence. [18] But the path of the righteous is like the dawning light that shines more and more until the perfect day. [19] The way of the wicked is like darkness. They don't know what they stumble over. [20] My son, attend to my words. Turn your ear to my sayings. [21] Let them not depart from your eyes. Keep them in the centre of your heart. [22] For they are life to those who find them, and health to their whole body. [23] Keep your heart with all diligence, for out of it is the wellspring of life. [24] Put away from yourself a perverse mouth. Put corrupt lips far from you. [25] Let your eyes look straight ahead. Fix your gaze

directly before you. [26] Make the path of your feet level. Let all of your ways be established. [27] Don't turn to the right hand nor to the left. Remove your foot from evil.

Chapter 5

[1] My son, pay attention to my wisdom. Turn your ear to my understanding, [2] that you may maintain discretion, that your lips may preserve knowledge. [3] For the lips of an adulteress drip honey. Her mouth is smoother than oil, [4] but in the end she is as bitter as wormwood, and as sharp as a two-edged sword. [5] Her feet go down to death. Her steps lead straight to Sheol. [6] She gives no thought to the way of life. Her ways are crooked, and she doesn't know it. [7] Now therefore, my sons, listen to me. Don't depart from the words of my mouth. [8] Remove your way far from her. Don't come near the door of her house, [9] lest you give your honour to others, and your years to the cruel one; [10] lest strangers feast on your wealth, and your labours enrich another man's house. [11] You will groan at your latter end, when your flesh and your body are consumed, [12] and say, "How I have hated instruction, and my heart despised reproof. [13] I haven't obeyed the voice of my teachers, nor turned my ear to those who instructed me! [14] I have come to the brink of utter ruin, amongst the gathered assembly." [15] Drink water out of your own cistern, running water out of your own well. [16] Should your springs overflow in the streets, streams of water in the public squares? [17] Let them be for yourself alone, not for strangers with you. [18] Let your spring be blessed. Rejoice in the wife of your youth. [19] A loving doe and a graceful deer— let her breasts satisfy you at all times. Be captivated always with her love. [20] For why should you, my son, be captivated with an adulteress? Why embrace the bosom of another? [21] For the ways of man are before YHWH's eyes. He examines all his paths. [22] The evil deeds of the wicked ensnare him. The cords of his sin hold him firmly. [23] He will die for lack of instruction. In the greatness of his folly, he will go astray.

Chapter 6

[1] My son, if you have become collateral for your neighbour, if you have struck your hands in pledge for a stranger, [2] you are trapped by the words of your mouth; you are ensnared with the words of your mouth. [3] Do this now, my son, and deliver yourself, since you have come into the hand of your neighbour. Go, humble yourself. Press your plea with your neighbour. [4] Give no sleep to your eyes, nor slumber to your eyelids. [5] Free yourself, like a gazelle from the hand of the hunter, like a bird from the snare of the fowler. [6] Go to the ant, you sluggard. Consider her ways, and be wise; [7] which having no chief, overseer, or ruler, [8] provides her bread in the summer, and gathers her food in the harvest. [9] How long will you sleep, sluggard? When will you arise out of your sleep? [10] A little sleep, a little slumber, a little folding of the hands to sleep— [11] so your poverty will come as a robber, and your scarcity as an armed man. [12] A worthless person, a man of iniquity, is he who walks with a perverse mouth, [13] who winks with his eyes, who signals with his feet, who motions with his fingers, [14] in whose heart is perverseness, who devises evil continually, who always sows discord. [15] Therefore his calamity will come suddenly. He will be broken suddenly, and that without remedy. [16] There are six things which YHWH hates; yes, seven which are an abomination to him: [17] arrogant eyes, a lying tongue, hands that shed innocent blood, [18] a heart that devises wicked schemes, feet that are swift in running to mischief, [19] a false witness who utters lies, and he who sows discord amongst brothers. [20] My son, keep your father's mitzvah, and don't forsake your mother's teaching. [21] Bind them continually on your heart. Tie them around your neck. [22] When you walk, it will lead you. When you sleep, it will watch over you. When you awake, it will talk with you. [23] For the mitzvah is a lamp, and the law is light. Reproofs of instruction are the way of life, [24] to keep you from the immoral woman, from the flattery of the wayward wife's tongue. [25] Don't lust after her beauty in your heart, neither let her captivate you with her eyelids. [26] For a prostitute reduces you to a piece of bread. The adulteress hunts for your precious life. [27] Can a man scoop fire into his lap, and his clothes not be burnt? [28] Or can one walk on hot coals, and his feet not be scorched? [29] So is he who goes in to his neighbour's wife. Whoever touches her will not be unpunished. [30] Men don't despise a thief if he steals to satisfy himself when he is hungry, [31] but if he is found, he shall restore seven times. He shall give all the wealth of his house. [32] He who commits adultery with a woman is

void of understanding. He who does it destroys his own soul. [33] He will get wounds and dishonour. His reproach will not be wiped away. [34] For jealousy arouses the fury of the husband. He won't spare in the day of vengeance. [35] He won't regard any ransom, neither will he rest content, though you give many gifts.

Chapter 7

[1] My son, keep my words. Lay up my mitzvot within you. [2] Keep my mitzvot and live! Guard my teaching as the apple of your eye. [3] Bind them on your fingers. Write them on the tablet of your heart. [4] Tell wisdom, "You are my sister." Call understanding your relative, [5] that they may keep you from the strange woman, from the foreigner who flatters with her words. [6] For at the window of my house, I looked out through my lattice. [7] I saw amongst the simple ones. I discerned amongst the youths a young man void of understanding, [8] passing through the street near her corner, he went the way to her house, [9] in the twilight, in the evening of the day, in the middle of the night and in the darkness. [10] Behold, there a woman met him with the attire of a prostitute, and with crafty intent. [11] She is loud and defiant. Her feet don't stay in her house. [12] Now she is in the streets, now in the squares, and lurking at every corner. [13] So she caught him, and kissed him. With an impudent face she said to him: [14] "Sacrifices of peace offerings are with me. Today I have paid my vows. [15] Therefore I came out to meet you, to diligently seek your face, and I have found you. [16] I have spread my couch with carpets of tapestry, with striped cloths of the yarn of Egypt. [17] I have perfumed my bed with myrrh, aloes, and cinnamon. [18] Come, let's take our fill of loving until the morning. Let's solace ourselves with loving. [19] For my husband isn't at home. He has gone on a long journey. [20] He has taken a bag of money with him. He will come home at the full moon." [21] With persuasive words, she led him astray. With the flattering of her lips, she seduced him. [22] He followed her immediately, as an ox goes to the slaughter, as a fool stepping into a noose. [23] Until an arrow strikes through his liver, as a bird hurries to the snare, and doesn't know that it will cost his life. [24] Now therefore, sons, listen to me. Pay attention to the words of my mouth. [25] Don't let your heart turn to her ways. Don't go astray in her paths, [26] for she has thrown down many wounded. Yes, all her slain are a mighty army. [27] Her house is the way to Sheol, going down to the rooms of death.

Chapter 8

[1] Doesn't wisdom cry out? Doesn't understanding raise her voice? [2] On the top of high places by the way, where the paths meet, she stands. [3] Beside the gates, at the entry of the city, at the entry doors, she cries aloud: [4] "I call to you men! I send my voice to the sons of mankind. [5] You simple, understand prudence! You fools, be of an understanding heart! [6] Hear, for I will speak excellent things. The opening of my lips is for right things. [7] For my mouth speaks truth. Wickedness is an abomination to my lips. [8] All the words of my mouth are in righteousness. There is nothing crooked or perverse in them. [9] They are all plain to him who understands, right to those who find knowledge. [10] Receive my instruction rather than silver, knowledge rather than choice gold. [11] For wisdom is better than rubies. All the things that may be desired can't be compared to it. [12] "I, wisdom, have made prudence my dwelling. Find out knowledge and discretion. [13] The fear of YHWH is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth. [14] Counsel and sound knowledge are mine. I have understanding and power. [15] By me kings reign, and princes decree justice. [16] By me princes rule, nobles, and all the righteous rulers of the earth. [17] I love those who love me. Those who seek me diligently will find me. [18] With me are riches, honour, enduring wealth, and prosperity. [19] My fruit is better than gold, yes, than fine gold, my yield than choice silver. [20] I walk in the way of righteousness, in the middle of the paths of justice, [21] that I may give wealth to those who love me. I fill their treasuries. [22] "YHWH possessed me in the beginning of his work, before his deeds of old. [23] I was set up from everlasting, from the beginning, before the earth existed. [24] When there were no depths, I was born, when there were no springs abounding with water. [25] Before the mountains were settled in place, before the hills, I was born; [26] while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. [27] When he established the heavens, I was there. When he set a circle on the surface of the deep, [28] when he established the clouds above, when the springs of the deep

became strong, [29] when he gave to the sea its boundary, that the waters should not violate his mitzvah, when he marked out the foundations of the earth, [30] then I was the craftsman by his side. I was a delight day by day, always rejoicing before him, [31] rejoicing in his whole world. My delight was with the sons of men. [32] “Now therefore, my sons, listen to me, for blessed are those who keep my ways. [33] Hear instruction, and be wise. Don’t refuse it. [34] Blessed is the man who hears me, watching daily at my gates, waiting at my door posts. [35] For whoever finds me finds life, and will obtain favour from YHWH. [36] But he who sins against me wrongs his own soul. All those who hate me love death.”

Chapter 9

[1] Wisdom has built her house. She has carved out her seven pillars. [2] She has prepared her meat. She has mixed her wine. She has also set her table. [3] She has sent out her maidens. She cries from the highest places of the city: [4] “Whoever is simple, let him turn in here!” As for him who is void of understanding, she says to him, [5] “Come, eat some of my bread, Drink some of the wine which I have mixed! [6] Leave your simple ways, and live. Walk in the way of understanding.” [7] One who corrects a mocker invites insult. One who reproves a wicked man invites abuse. [8] Don’t reprove a scoffer, lest he hate you. Reprove a wise person, and he will love you. [9] Instruct a wise person, and he will be still wiser. Teach a righteous person, and he will increase in learning. [10] The fear of YHWH is the beginning of wisdom. The knowledge of the Kodesh One is understanding. [11] For by me your days will be multiplied. The years of your life will be increased. [12] If you are wise, you are wise for yourself. If you mock, you alone will bear it. [13] The foolish woman is loud, undisciplined, and knows nothing. [14] She sits at the door of her house, on a seat in the high places of the city, [15] to call to those who pass by, who go straight on their ways, [16] “Whoever is simple, let him turn in here.” As for him who is void of understanding, she says to him, [17] “Stolen water is sweet. Food eaten in secret is pleasant.” [18] But he doesn’t know that the departed spirits are there, that her guests are in the depths of Sheol.

Chapter 10

[1] The proverbs of Solomon. A wise son makes a glad father; but a foolish son brings grief to his mother. [2] Treasures of wickedness profit nothing, but righteousness delivers from death. [3] YHWH will not allow the soul of the righteous to go hungry, but he thrusts away the desire of the wicked. [4] He becomes poor who works with a lazy hand, but the hand of the diligent brings wealth. [5] He who gathers in summer is a wise son, but he who sleeps during the harvest is a son who causes shame. [6] Blessings are on the head of the righteous, but violence covers the mouth of the wicked. [7] The memory of the righteous is blessed, but the name of the wicked will rot. [8] The wise in heart accept mitzvot, but a chattering fool will fall. [9] He who walks blamelessly walks surely, but he who perverts his ways will be found out. [10] One who winks with the eye causes sorrow, but a chattering fool will fall. [11] The mouth of the righteous is a spring of life, but violence covers the mouth of the wicked. [12] Hatred stirs up strife, but love covers all wrongs. [13] Wisdom is found on the lips of him who has discernment, but a rod is for the back of him who is void of understanding. [14] Wise men lay up knowledge, but the mouth of the foolish is near ruin. [15] The rich man’s wealth is his strong city. The destruction of the poor is their poverty. [16] The labour of the righteous leads to life. The increase of the wicked leads to sin. [17] He is in the way of life who heeds correction, but he who forsakes reproof leads others astray. [18] He who hides hatred has lying lips. He who utters a slander is a fool. [19] In the multitude of words there is no lack of disobedience, but he who restrains his lips does wisely. [20] The tongue of the righteous is like choice silver. The heart of the wicked is of little worth. [21] The lips of the righteous feed many, but the foolish die for lack of understanding. [22] YHWH’s blessing brings wealth, and he adds no trouble to it. [23] It is a fool’s pleasure to do wickedness, but wisdom is a man of understanding’s pleasure. [24] What the wicked fear will overtake them, but the desire of the righteous will be granted. [25] When the whirlwind passes, the wicked is no more; but the righteous stand firm forever. [26] As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to those who send him. [27] The fear of YHWH prolongs days, but the years of the wicked shall be shortened. [28] The prospect of the righteous is joy, but the

hope of the wicked will perish. [29] The way of YHWH is a stronghold to the upright, but it is a destruction to the workers of iniquity. [30] The righteous will never be removed, but the wicked will not dwell in the land. [31] The mouth of the righteous produces wisdom, but the perverse tongue will be cut off. [32] The lips of the righteous know what is acceptable, but the mouth of the wicked is perverse.

Chapter 11

[1] A false balance is an abomination to YHWH, but accurate weights are his delight. [2] When pride comes, then comes shame, but with humility comes wisdom. [3] The integrity of the upright shall guide them, but the perverseness of the treacherous shall destroy them. [4] Riches don't profit in the day of wrath, but righteousness delivers from death. [5] The righteousness of the blameless will direct his way, but the wicked shall fall by his own wickedness. [6] The righteousness of the upright shall deliver them, but the unfaithful will be trapped by evil desires. [7] When a wicked man dies, hope perishes, and expectation of power comes to nothing. [8] A righteous person is delivered out of trouble, and the wicked takes his place. [9] With his mouth the godless man destroys his neighbour, but the righteous will be delivered through knowledge. [10] When it goes well with the righteous, the city rejoices. When the wicked perish, there is shouting. [11] By the blessing of the upright, the city is exalted, but it is overthrown by the mouth of the wicked. [12] One who despises his neighbour is void of wisdom, but a man of understanding holds his peace. [13] One who brings gossip betrays a confidence, but one who is of a trustworthy spirit is one who keeps a secret. [14] Where there is no wise guidance, the nation falls, but in the multitude of counsellors there is victory. [15] He who is collateral for a stranger will suffer for it, but he who refuses pledges of collateral is secure. [16] A gracious woman obtains honour, but violent men obtain riches. [17] The merciful man does good to his own soul, but he who is cruel troubles his own flesh. [18] Wicked people earn deceitful wages, but one who sows righteousness reaps a sure reward. [19] He who is truly righteous gets life. He who pursues evil gets death. [20] Those who are perverse in heart are an abomination to YHWH, but those whose ways are blameless are his delight. [21] Most certainly, the evil man will not be unpunished, but the offspring of the righteous will be delivered. [22] Like a gold ring in a pig's snout, is a beautiful woman who lacks discretion. [23] The desire of the righteous is only good. The expectation of the wicked is wrath. [24] There is one who scatters, and increases yet more. There is one who withholds more than is appropriate, but gains poverty. [25] The liberal soul shall be made fat. He who waters shall be watered also himself. [26] People curse someone who withholds grain, but blessing will be on the head of him who sells it. [27] He who diligently seeks good seeks favour, but he who searches after evil, it shall come to him. [28] He who trusts in his riches will fall, but the righteous shall flourish as the green leaf. [29] He who troubles his own house shall inherit the wind. The foolish shall be servant to the wise of heart. [30] The fruit of the righteous is a tree of life. He who is wise wins souls. [31] Behold, the righteous shall be repaid in the earth, how much more the wicked and the sinner!

Chapter 12

[1] Whoever loves correction loves knowledge, but he who hates reproof is stupid. [2] A good man shall obtain favour from YHWH, but he will condemn a man of wicked plans. [3] A man shall not be established by wickedness, but the root of the righteous shall not be moved. [4] A worthy woman is the crown of her husband, but a disgraceful wife is as rottenness in his bones. [5] The thoughts of the righteous are just, but the advice of the wicked is deceitful. [6] The words of the wicked are about lying in wait for blood, but the speech of the upright rescues them. [7] The wicked are overthrown, and are no more, but the house of the righteous shall stand. [8] A man shall be commended according to his wisdom, but he who has a warped mind shall be despised. [9] Better is he who is little known, and has a servant, than he who honours himself and lacks bread. [10] A righteous man respects the life of his animal, but the tender mercies of the wicked are cruel. [11] He who tills his land shall have plenty of bread, but he who chases fantasies is void of understanding. [12] The wicked desires the plunder of evil men, but the root of the righteous flourishes. [13] An evil man is trapped by sinfulness of lips, but the righteous shall come out of trouble. [14] A man shall be satisfied with good by the fruit of his mouth. The work of a man's

hands shall be rewarded to him. [15] The way of a fool is right in his own eyes, but he who is wise listens to counsel. [16] A fool shows his annoyance the same day, but one who overlooks an insult is prudent. [17] He who is truthful testifies honestly, but a false witness lies. [18] There is one who speaks rashly like the piercing of a sword, but the tongue of the wise heals. [19] Truth's lips will be established forever, but a lying tongue is only momentary. [20] Deceit is in the heart of those who plot evil, but joy comes to the promoters of peace. [21] No mischief shall happen to the righteous, but the wicked shall be filled with evil. [22] Lying lips are an abomination to YHWH, but those who do the truth are his delight. [23] A prudent man keeps his knowledge, but the hearts of fools proclaim foolishness. [24] The hands of the diligent ones shall rule, but laziness ends in slave labour. [25] Anxiety in a man's heart weighs it down, but a kind word makes it glad. [26] A righteous person is cautious in friendship, but the way of the wicked leads them astray. [27] The slothful man doesn't roast his game, but the possessions of diligent men are prized. [28] In the way of righteousness is life; in its path there is no death.

Chapter 13

[1] A wise son listens to his father's instruction, but a scoffer doesn't listen to rebuke. [2] By the fruit of his lips, a man enjoys good things, but the unfaithful crave violence. [3] He who guards his mouth guards his soul. One who opens wide his lips comes to ruin. [4] The soul of the sluggard desires, and has nothing, but the desire of the diligent shall be fully satisfied. [5] A righteous man hates lies, but a wicked man brings shame and disgrace. [6] Righteousness guards the way of integrity, but wickedness overthrows the sinner. [7] There are some who pretend to be rich, yet have nothing. There are some who pretend to be poor, yet have great wealth. [8] The ransom of a man's life is his riches, but the poor hear no threats. [9] The light of the righteous shines brightly, but the lamp of the wicked is snuffed out. [10] Pride only breeds quarrels, but wisdom is with people who take advice. [11] Wealth gained dishonestly dwindles away, but he who gathers by hand makes it grow. [12] Hope deferred makes the heart sick, but when longing is fulfilled, it is a tree of life. [13] Whoever despises instruction will pay for it, but he who respects a command will be rewarded. [14] The teaching of the wise is a spring of life, to turn from the snares of death. [15] Good understanding wins favour, but the way of the unfaithful is hard. [16] Every prudent man acts from knowledge, but a fool exposes folly. [17] A wicked messenger falls into trouble, but a trustworthy envoy gains healing. [18] Poverty and shame come to him who refuses discipline, but he who heeds correction shall be honoured. [19] Longing fulfilled is sweet to the soul, but fools detest turning from evil. [20] One who walks with wise men grows wise, but a companion of fools suffers harm. [21] Misfortune pursues sinners, but prosperity rewards the righteous. [22] A good man leaves an inheritance to his children's children, but the wealth of the sinner is stored for the righteous. [23] An abundance of food is in poor people's fields, but injustice sweeps it away. [24] One who spares the rod hates his son, but one who loves him is careful to discipline him. [25] The righteous one eats to the satisfying of his soul, but the belly of the wicked goes hungry.

Chapter 14

[1] Every wise woman builds her house, but the foolish one tears it down with her own hands. [2] He who walks in his uprightness fears YHWH, but he who is perverse in his ways despises him. [3] The fool's talk brings a rod to his back, but the lips of the wise protect them. [4] Where no oxen are, the crib is clean, but much increase is by the strength of the ox. [5] A truthful witness will not lie, but a false witness pours out lies. [6] A scoffer seeks wisdom, and doesn't find it, but knowledge comes easily to a discerning person. [7] Stay away from a foolish man, for you won't find knowledge on his lips. [8] The wisdom of the prudent is to think about his way, but the folly of fools is deceit. [9] Fools mock at making atonement for sins, but amongst the upright there is good will. [10] The heart knows its own bitterness and joy; he will not share these with a stranger. [11] The house of the wicked will be overthrown, but the tent of the upright will flourish. [12] There is a way which seems right to a man, but in the end it leads to death. [13] Even in laughter the heart may be sorrowful, and mirth may end in heaviness. [14] The unfaithful will be repaid for his own ways; likewise a good man will be rewarded for his ways. [15] A simple man believes everything, but the prudent man carefully considers his ways. [16] A wise man fears and shuns evil, but

the fool is hot headed and reckless. [17] He who is quick to become angry will commit folly, and a crafty man is hated. [18] The simple inherit folly, but the prudent are crowned with knowledge. [19] The evil bow down before the good, and the wicked at the gates of the righteous. [20] The poor person is shunned even by his own neighbour, but the rich person has many friends. [21] He who despises his neighbour sins, but he who has pity on the poor is blessed. [22] Don't they go astray who plot evil? But love and faithfulness belong to those who plan good. [23] In all hard work there is profit, but the talk of the lips leads only to poverty. [24] The crown of the wise is their riches, but the folly of fools crowns them with folly. [25] A truthful witness saves souls, but a false witness is deceitful. [26] In the fear of YHWH is a secure fortress, and he will be a refuge for his children. [27] The fear of YHWH is a fountain of life, turning people from the snares of death. [28] In the multitude of people is the king's glory, but in the lack of people is the destruction of the prince. [29] He who is slow to anger has great understanding, but he who has a quick temper displays folly. [30] The life of the body is a heart at peace, but envy rots the bones. [31] He who oppresses the poor shows contempt for his Maker, but he who is kind to the needy honours him. [32] The wicked is brought down in his calamity, but in death, the righteous has a refuge. [33] Wisdom rests in the heart of one who has understanding, and is even made known in the inward part of fools. [34] Righteousness exalts a nation, but sin is a disgrace to any people. [35] The king's favour is towards a servant who deals wisely, but his wrath is towards one who causes shame.

Chapter 15

[1] A gentle answer turns away wrath, but a harsh word stirs up anger. [2] The tongue of the wise commends knowledge, but the mouths of fools gush out folly. [3] YHWH's eyes are everywhere, keeping watch on the evil and the good. [4] A gentle tongue is a tree of life, but deceit in it crushes the spirit. [5] A fool despises his father's correction, but he who heeds reproof shows prudence. [6] In the house of the righteous is much treasure, but the income of the wicked brings trouble. [7] The lips of the wise spread knowledge; not so with the heart of fools. [8] The sacrifice made by the wicked is an abomination to YHWH, but the prayer of the upright is his delight. [9] The way of the wicked is an abomination to YHWH, but he loves him who follows after righteousness. [10] There is stern discipline for one who forsakes the way. Whoever hates reproof shall die. [11] Sheol and Abaddon are before YHWH— how much more then the hearts of the children of men! [12] A scoffer doesn't love to be reproved; he will not go to the wise. [13] A glad heart makes a cheerful face, but an aching heart breaks the spirit. [14] The heart of one who has understanding seeks knowledge, but the mouths of fools feed on folly. [15] All the days of the afflicted are wretched, but one who has a cheerful heart enjoys a continual feast. [16] Better is little, with the fear of YHWH, than great treasure with trouble. [17] Better is a dinner of herbs, where love is, than a fattened calf with hatred. [18] A wrathful man stirs up contention, but one who is slow to anger appeases strife. [19] The way of the sluggard is like a thorn patch, but the path of the upright is a highway. [20] A wise son makes a father glad, but a foolish man despises his mother. [21] Folly is joy to one who is void of wisdom, but a man of understanding keeps his way straight. [22] Where there is no counsel, plans fail; but in a multitude of counsellors they are established. [23] Joy comes to a man with the reply of his mouth. How good is a word at the right time! [24] The path of life leads upward for the wise, to keep him from going downward to Sheol. [25] YHWH will uproot the house of the proud, but he will keep the widow's borders intact. [26] YHWH detests the thoughts of the wicked, but the thoughts of the pure are pleasing. [27] He who is greedy for gain troubles his own house, but he who hates bribes will live. [28] The heart of the righteous weighs answers, but the mouth of the wicked gushes out evil. [29] YHWH is far from the wicked, but he hears the prayer of the righteous. [30] The light of the eyes rejoices the heart. Good news gives health to the bones. [31] The ear that listens to reproof lives, and will be at home amongst the wise. [32] He who refuses correction despises his own soul, but he who listens to reproof gets understanding. [33] The fear of YHWH teaches wisdom. Before honour is humility.

Chapter 16

[1] The plans of the heart belong to man, but the answer of the tongue is from YHWH. [2] All the ways of a man are clean in his own eyes, but YHWH weighs the motives. [3] Commit your deeds to YHWH, and your plans shall succeed. [4] YHWH has made everything for its own end— yes, even the wicked for the day of evil. [5] Everyone who is proud in heart is an abomination to YHWH; they shall certainly not be unpunished. [6] By chesed and truth iniquity is atoned for. By the fear of YHWH men depart from evil. [7] When a man's ways please YHWH, he makes even his enemies to be at peace with him. [8] Better is a little with righteousness, than great revenues with injustice. [9] A man's heart plans his course, but YHWH directs his steps. [10] Inspired judgements are on the lips of the king. He shall not betray his mouth. [11] Honest balances and scales are YHWH's; all the weights in the bag are his work. [12] It is an abomination for kings to do wrong, for the throne is established by righteousness. [13] Righteous lips are the delight of kings. They value one who speaks the truth. [14] The king's wrath is a messenger of death, but a wise man will pacify it. [15] In the light of the king's face is life. His favour is like a cloud of the spring rain. [16] How much better it is to get wisdom than gold! Yes, to get understanding is to be chosen rather than silver. [17] The highway of the upright is to depart from evil. He who keeps his way preserves his soul. [18] Pride goes before destruction, and an arrogant spirit before a fall. [19] It is better to be of a lowly spirit with the poor, than to divide the plunder with the proud. [20] He who heeds the Word finds prosperity. Whoever trusts in YHWH is blessed. [21] The wise in heart shall be called prudent. Pleasantness of the lips promotes instruction. [22] Understanding is a fountain of life to one who has it, but the punishment of fools is their folly. [23] The heart of the wise instructs his mouth, and adds learning to his lips. [24] Pleasant words are a honeycomb, sweet to the soul, and health to the bones. [25] There is a way which seems right to a man, but in the end it leads to death. [26] The appetite of the labouring man labours for him, for his mouth urges him on. [27] A worthless man devises mischief. His speech is like a scorching fire. [28] A perverse man stirs up strife. A whisperer separates close friends. [29] A man of violence entices his neighbour, and leads him in a way that is not good. [30] One who winks his eyes to plot perversities, one who compresses his lips, is bent on evil. [31] Grey hair is a crown of glory. It is attained by a life of righteousness. [32] One who is slow to anger is better than the mighty; one who rules his spirit, than he who takes a city. [33] The lot is cast into the lap, but its every decision is from YHWH.

Chapter 17

[1] Better is a dry morsel with quietness, than a house full of feasting with strife. [2] A servant who deals wisely will rule over a son who causes shame, and shall have a part in the inheritance amongst the brothers. [3] The refining pot is for silver, and the furnace for gold, but YHWH tests the hearts. [4] An evildoer heeds wicked lips. A liar gives ear to a mischievous tongue. [5] Whoever mocks the poor reproaches his Maker. He who is glad at calamity shall not be unpunished. [6] Children's children are the crown of old men; the glory of children is their parents. [7] Excellent speech isn't fitting for a fool, much less do lying lips fit a prince. [8] A bribe is a precious stone in the eyes of him who gives it; wherever he turns, he prospers. [9] He who covers an offence promotes love; but he who repeats a matter separates best friends. [10] A rebuke enters deeper into one who has understanding than a hundred lashes into a fool. [11] An evil man seeks only rebellion; therefore a cruel messenger shall be sent against him. [12] Let a bear robbed of her cubs meet a man, rather than a fool in his folly. [13] Whoever rewards evil for good, evil shall not depart from his house. [14] The beginning of strife is like breaching a dam, therefore stop contention before quarrelling breaks out. [15] He who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to YHWH. [16] Why is there money in the hand of a fool to buy wisdom, since he has no understanding? [17] A friend loves at all times; and a brother is born for adversity. [18] A man void of understanding strikes hands, and becomes collateral in the presence of his neighbour. [19] He who loves disobedience loves strife. One who builds a high gate seeks destruction. [20] One who has a perverse heart doesn't find prosperity, and one who has a deceitful tongue falls into trouble. [21] He who becomes the father of a fool grieves. The father of a fool has no joy. [22] A cheerful heart makes good medicine, but a crushed spirit dries up the bones. [23] A wicked man receives a bribe in secret, to pervert the ways of justice. [24] Wisdom is before the face of one who has understanding, but the eyes of a fool wander to the ends of the earth. [25] A foolish son

brings grief to his father, and bitterness to her who bore him. [26] Also to punish the righteous is not good, nor to flog officials for their integrity. [27] He who spares his words has knowledge. He who is even tempered is a man of understanding. [28] Even a fool, when he keeps silent, is counted wise. When he shuts his lips, he is thought to be discerning.

Chapter 18

[1] A man who isolates himself pursues selfishness, and defies all sound judgement. [2] A fool has no delight in understanding, but only in revealing his own opinion. [3] When wickedness comes, contempt also comes, and with shame comes disgrace. [4] The words of a man's mouth are like deep waters. The fountain of wisdom is like a flowing brook. [5] To be partial to the faces of the wicked is not good, nor to deprive the innocent of justice. [6] A fool's lips come into strife, and his mouth invites beatings. [7] A fool's mouth is his destruction, and his lips are a snare to his soul. [8] The words of a gossip are like dainty morsels: they go down into a person's innermost parts. [9] One who is slack in his work is brother to him who is a master of destruction. [10] YHWH's name is a strong tower: the righteous run to him, and are safe. [11] The rich man's wealth is his strong city, like an unscalable wall in his own imagination. [12] Before destruction the heart of man is proud, but before honour is humility. [13] He who answers before he hears, that is folly and shame to him. [14] A man's spirit will sustain him in sickness, but a crushed spirit, who can bear? [15] The heart of the discerning gets knowledge. The ear of the wise seeks knowledge. [16] A man's gift makes room for him, and brings him before great men. [17] He who pleads his cause first seems right— until another comes and questions him. [18] The lot settles disputes, and keeps strong ones apart. [19] A brother offended is more difficult than a fortified city. Disputes are like the bars of a fortress. [20] A man's stomach is filled with the fruit of his mouth. With the harvest of his lips he is satisfied. [21] Death and life are in the power of the tongue; those who love it will eat its fruit. [22] Whoever finds a wife finds a good thing, and obtains favour of YHWH. [23] The poor plead for mercy, but the rich answer harshly. [24] A man of many companions may be ruined, but there is a friend who sticks closer than a brother.

Chapter 19

[1] Better is the poor who walks in his integrity than he who is perverse in his lips and is a fool. [2] It isn't good to have zeal without knowledge, nor to be hasty with one's feet and miss the way. [3] The foolishness of man subverts his way; his heart rages against YHWH. [4] Wealth adds many friends, but the poor is separated from his friend. [5] A false witness shall not be unpunished. He who pours out lies shall not go free. [6] Many will entreat the favour of a ruler, and everyone is a friend to a man who gives gifts. [7] All the relatives of the poor shun him; how much more do his friends avoid him! He pursues them with pleas, but they are gone. [8] He who gets wisdom loves his own soul. He who keeps understanding shall find good. [9] A false witness shall not be unpunished. He who utters lies shall perish. [10] Delicate living is not appropriate for a fool, much less for a servant to have rule over princes. [11] The discretion of a man makes him slow to anger. It is his glory to overlook an offence. [12] The king's wrath is like the roaring of a lion, but his favour is like dew on the grass. [13] A foolish son is the calamity of his father. A wife's quarrels are a continual dripping. [14] House and riches are an inheritance from fathers, but a prudent wife is from YHWH. [15] Slothfulness casts into a deep sleep. The idle soul shall suffer hunger. [16] He who keeps the mitzvah keeps his soul, but he who is contemptuous in his ways shall die. [17] He who has pity on the poor lends to YHWH; he will reward him. [18] Discipline your son, for there is hope; don't be a willing party to his death. [19] A hot-tempered man must pay the penalty, for if you rescue him, you must do it again. [20] Listen to counsel and receive instruction, that you may be wise in your latter end. [21] There are many plans in a man's heart, but YHWH's counsel will prevail. [22] That which makes a man to be desired is his kindness. A poor man is better than a liar. [23] The fear of YHWH leads to life, then contentment; he rests and will not be touched by trouble. [24] The sluggard buries his hand in the dish; he will not so much as bring it to his mouth again. [25] Flog a scoffer, and the simple will learn prudence; rebuke one who has understanding, and he will gain knowledge. [26] He who robs his father and drives away his mother is a son who causes shame and

brings reproach. [27] If you stop listening to instruction, my son, you will stray from the words of knowledge. [28] A corrupt witness mocks justice, and the mouth of the wicked gulps down iniquity. [29] Penalties are prepared for scoffers, and beatings for the backs of fools.

Chapter 20

[1] Wine is a mocker and beer is a brawler. Whoever is led astray by them is not wise. [2] The terror of a king is like the roaring of a lion. He who provokes him to anger forfeits his own life. [3] It is an honour for a man to keep aloof from strife, but every fool will be quarrelling. [4] The sluggard will not plough by reason of the winter; therefore he shall beg in harvest, and have nothing. [5] Counsel in the heart of man is like deep water, but a man of understanding will draw it out. [6] Many men claim to be men of unfailing love, but who can find a faithful man? [7] A righteous man walks in integrity. Blessed are his children after him. [8] A king who sits on the throne of judgement scatters away all evil with his eyes. [9] Who can say, “I have made my heart pure. I am clean and without sin”? [10] Differing weights and differing measures, both of them alike are an abomination to YHWH. [11] Even a child makes himself known by his doings, whether his work is pure, and whether it is right. [12] The hearing ear, and the seeing eye, YHWH has made even both of them. [13] Don’t love sleep, lest you come to poverty. Open your eyes, and you shall be satisfied with bread. [14] “It’s no good, it’s no good,” says the buyer; but when he is gone his way, then he boasts. [15] There is gold and abundance of rubies, but the lips of knowledge are a rare jewel. [16] Take the garment of one who puts up collateral for a stranger; and hold him in pledge for a wayward woman. [17] Fraudulent food is sweet to a man, but afterwards his mouth is filled with gravel. [18] Plans are established by advice; by wise guidance you wage war! [19] He who goes about as a tale-bearer reveals secrets; therefore don’t keep company with him who opens wide his lips. [20] Whoever curses his father or his mother, his lamp shall be put out in blackness of darkness. [21] An inheritance quickly gained at the beginning won’t be blessed in the end. [22] Don’t say, “I will pay back evil.” Wait for YHWH, and he will save you. [23] YHWH detests differing weights, and dishonest scales are not pleasing. [24] A man’s steps are from YHWH; how then can man understand his way? [25] It is a snare to a man to make a rash dedication, then later to consider his vows. [26] A wise king winnows out the wicked, and drives the threshing wheel over them. [27] The spirit of man is YHWH’s lamp, searching all his innermost parts. [28] Love and faithfulness keep the king safe. His throne is sustained by love. [29] The glory of young men is their strength. The splendour of old men is their grey hair. [30] Wounding blows cleanse away evil, and beatings purge the innermost parts.

Chapter 21

[1] The king’s heart is in YHWH’s hand like the watercourses. He turns it wherever he desires. [2] Every way of a man is right in his own eyes, but YHWH weighs the hearts. [3] To do righteousness and justice is more acceptable to YHWH than sacrifice. [4] A high look and a proud heart, the lamp of the wicked, is sin. [5] The plans of the diligent surely lead to profit; and everyone who is hasty surely rushes to poverty. [6] Getting treasures by a lying tongue is a fleeting vapour for those who seek death. [7] The violence of the wicked will drive them away, because they refuse to do what is right. [8] The way of the guilty is devious, but the conduct of the innocent is upright. [9] It is better to dwell in the corner of the housetop than to share a house with a contentious woman. [10] The soul of the wicked desires evil; his neighbour finds no mercy in his eyes. [11] When the mocker is punished, the simple gains wisdom. When the wise is instructed, he receives knowledge. [12] The Righteous One considers the house of the wicked, and brings the wicked to ruin. [13] Whoever stops his ears at the cry of the poor, he will also cry out, but shall not be heard. [14] A gift in secret pacifies anger, and a bribe in the cloak, strong wrath. [15] It is joy to the righteous to do justice; but it is a destruction to the workers of iniquity. [16] The man who wanders out of the way of understanding shall rest in the assembly of the departed spirits. [17] He who loves pleasure will be a poor man. He who loves wine and oil won’t be rich. [18] The wicked is a ransom for the righteous, the treacherous for the upright. [19] It is better to dwell in a desert land, than with a contentious and fretful woman. [20] There is precious treasure and oil in the dwelling of the wise, but a foolish man swallows it up. [21] He who follows after

righteousness and kindness finds life, righteousness, and honour. [22] A wise man scales the city of the mighty, and brings down the strength of its confidence. [23] Whoever guards his mouth and his tongue keeps his soul from troubles. [24] The proud and arrogant man—“Scoffer” is his name— he works in the arrogance of pride. [25] The desire of the sluggard kills him, for his hands refuse to labour. [26] There are those who covet greedily all day long; but the righteous give and don’t withhold. [27] The sacrifice of the wicked is an abomination— how much more, when he brings it with a wicked mind! [28] A false witness will perish. A man who listens speaks to eternity. [29] A wicked man hardens his face; but as for the upright, he establishes his ways. [30] There is no wisdom nor understanding nor counsel against YHWH. [31] The horse is prepared for the day of battle; but victory is with YHWH.

Chapter 22

[1] A good name is more desirable than great riches, and loving favour is better than silver and gold. [2] The rich and the poor have this in common: YHWH is the maker of them all. [3] A prudent man sees danger and hides himself; but the simple pass on, and suffer for it. [4] The result of humility and the fear of YHWH is wealth, honour, and life. [5] Thorns and snares are in the path of the wicked; whoever guards his soul stays far from them. [6] Train up a child in the way he should go, and when he is old he will not depart from it. [7] The rich rule over the poor. The borrower is servant to the lender. [8] He who sows wickedness reaps trouble, and the rod of his fury will be destroyed. [9] He who has a generous eye will be blessed, for he shares his food with the poor. [10] Drive out the mocker, and strife will go out; yes, quarrels and insults will stop. [11] He who loves purity of heart and speaks gracefully is the king’s friend. [12] YHWH’s eyes watch over knowledge, but he frustrates the words of the unfaithful. [13] The sluggard says, “There is a lion outside! I will be killed in the streets!” [14] The mouth of an adulteress is a deep pit. He who is under YHWH’s wrath will fall into it. [15] Folly is bound up in the heart of a child; the rod of discipline drives it far from him. [16] Whoever oppresses the poor for his own increase and whoever gives to the rich, both come to poverty. [17] Turn your ear, and listen to the words of the wise. Apply your heart to my teaching. [18] For it is a pleasant thing if you keep them within you, if all of them are ready on your lips. [19] I teach you today, even you, so that your trust may be in YHWH. [20] Haven’t I written to you thirty excellent things of counsel and knowledge, [21] To teach you truth, reliable words, to give sound answers to the ones who sent you? [22] Don’t exploit the poor because he is poor; and don’t crush the needy in court; [23] for YHWH will plead their case, and plunder the life of those who plunder them. [24] Don’t befriend a hot-tempered man. Don’t associate with one who harbours anger, [25] lest you learn his ways and ensnare your soul. [26] Don’t you be one of those who strike hands, of those who are collateral for debts. [27] If you don’t have means to pay, why should he take away your bed from under you? [28] Don’t move the ancient boundary stone which your fathers have set up. [29] Do you see a man skilled in his work? He will serve kings. He won’t serve obscure men.

Chapter 23

[1] When you sit to eat with a ruler, consider diligently what is before you; [2] put a knife to your throat if you are a man given to appetite. [3] Don’t be desirous of his dainties, since they are deceitful food. [4] Don’t weary yourself to be rich. In your wisdom, show restraint. [5] Why do you set your eyes on that which is not? For it certainly sprouts wings like an eagle and flies in the sky. [6] Don’t eat the food of him who has a stingy eye, and don’t crave his delicacies, [7] for as he thinks about the cost, so he is. “Eat and drink!” he says to you, but his heart is not with you. [8] You will vomit up the morsel which you have eaten and waste your pleasant words. [9] Don’t speak in the ears of a fool, for he will despise the wisdom of your words. [10] Don’t move the ancient boundary stone. Don’t encroach on the fields of the fatherless, [11] for their Defender is strong. He will plead their case against you. [12] Apply your heart to instruction, and your ears to the words of knowledge. [13] Don’t withhold correction from a child. If you punish him with the rod, he will not die. [14] Punish him with the rod, and save his soul from Sheol. [15] My son, if your heart is wise, then my heart will be glad, even mine. [16] Yes, my heart will rejoice when your lips speak what is right. [17] Don’t let your heart envy sinners, but rather fear YHWH all day long. [18] Indeed surely

there is a future hope, and your hope will not be cut off. [19] Listen, my son, and be wise, and keep your heart on the right path! [20] Don't be amongst ones drinking too much wine, or those who gorge themselves on meat; [21] for the drunkard and the glutton shall become poor; and drowsiness clothes them in rags. [22] Listen to your father who gave you life, and don't despise your mother when she is old. [23] Buy the truth, and don't sell it. Get wisdom, discipline, and understanding. [24] The father of the righteous has great joy. Whoever fathers a wise child delights in him. [25] Let your father and your mother be glad! Let her who bore you rejoice! [26] My son, give me your heart; and let your eyes keep in my ways. [27] For a prostitute is a deep pit; and a wayward wife is a narrow well. [28] Yes, she lies in wait like a robber, and increases the unfaithful amongst men. [29] Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes? [30] Those who stay long at the wine; those who go to seek out mixed wine. [31] Don't look at the wine when it is red, when it sparkles in the cup, when it goes down smoothly. [32] In the end, it bites like a snake, and poisons like a viper. [33] Your eyes will see strange things, and your mind will imagine confusing things. [34] Yes, you will be as he who lies down in the middle of the sea, or as he who lies on top of the rigging: [35] "They hit me, and I was not hurt! They beat me, and I don't feel it! When will I wake up? I can do it again. I will look for more."

Chapter 24

[1] Don't be envious of evil men, neither desire to be with them; [2] for their hearts plot violence and their lips talk about mischief. [3] Through wisdom a house is built; by understanding it is established; [4] by knowledge the rooms are filled with all rare and beautiful treasure. [5] A wise man has great power. A knowledgeable man increases strength, [6] for by wise guidance you wage your war, and victory is in many advisors. [7] Wisdom is too high for a fool. He doesn't open his mouth in the gate. [8] One who plots to do evil will be called a schemer. [9] The schemes of folly are sin. The mocker is detested by men. [10] If you falter in the time of trouble, your strength is small. [11] Rescue those who are being led away to death! Indeed, hold back those who are staggering to the slaughter! [12] If you say, "Behold, we didn't know this," doesn't he who weighs the hearts consider it? He who keeps your soul, doesn't he know it? Shall he not give to every man according to his work? [13] My son, eat honey, for it is good, the droppings of the honeycomb, which are sweet to your taste; [14] so you shall know wisdom to be to your soul. If you have found it, then there will be a reward: Your hope will not be cut off. [15] Don't lay in wait, wicked man, against the habitation of the righteous. Don't destroy his resting place; [16] for a righteous man falls seven times and rises up again, but the wicked are overthrown by calamity. [17] Don't rejoice when your enemy falls. Don't let your heart be glad when he is overthrown, [18] lest YHWH see it, and it displease him, and he turn away his wrath from him. [19] Don't fret yourself because of evildoers, neither be envious of the wicked; [20] for there will be no reward to the evil man. The lamp of the wicked will be snuffed out. [21] My son, fear YHWH and the king. Don't join those who are rebellious, [22] for their calamity will rise suddenly. Who knows what destruction may come from them both? [23] These also are sayings of the wise: To show partiality in judgement is not good. [24] He who says to the wicked, "You are righteous," peoples will curse him, and nations will abhor him— [25] but it will go well with those who convict the guilty, and a rich blessing will come on them. [26] An honest answer is like a kiss on the lips. [27] Prepare your work outside, and get your fields ready. Afterwards, build your house. [28] Don't be a witness against your neighbour without cause. Don't deceive with your lips. [29] Don't say, "I will do to him as he has done to me; I will repay the man according to his work." [30] I went by the field of the sluggard, by the vineyard of the man void of understanding. [31] Behold, it was all grown over with thorns. Its surface was covered with nettles, and its stone wall was broken down. [32] Then I saw, and considered well. I saw, and received instruction: [33] a little sleep, a little slumber, a little folding of the hands to sleep, [34] so your poverty will come as a robber and your want as an armed man.

Chapter 25

[1] These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out. [2] It is the glory of Elohim to conceal a thing, but the glory of kings is to search out a matter. [3] As the heavens for height, and the

earth for depth, so the hearts of kings are unsearchable. [4] Take away the dross from the silver, and material comes out for the refiner. [5] Take away the wicked from the king's presence, and his throne will be established in righteousness. [6] Don't exalt yourself in the presence of the king, or claim a place amongst great men; [7] for it is better that it be said to you, "Come up here," than that you should be put lower in the presence of the prince, whom your eyes have seen. [8] Don't be hasty in bringing charges to court. What will you do in the end when your neighbour shames you? [9] Debate your case with your neighbour, and don't betray the confidence of another, [10] lest one who hears it put you to shame, and your bad reputation never depart. [11] A word fitly spoken is like apples of gold in settings of silver. [12] As an earring of gold, and an ornament of fine gold, so is a wise reprover to an obedient ear. [13] As the cold of snow in the time of harvest, so is a faithful messenger to those who send him; for he refreshes the soul of his masters. [14] As clouds and wind without rain, so is he who boasts of gifts deceptively. [15] By patience a ruler is persuaded. A soft tongue breaks the bone. [16] Have you found honey? Eat as much as is sufficient for you, lest you eat too much, and vomit it. [17] Let your foot be seldom in your neighbour's house, lest he be weary of you, and hate you. [18] A man who gives false testimony against his neighbour is like a club, a sword, or a sharp arrow. [19] Confidence in someone unfaithful in time of trouble is like a bad tooth or a lame foot. [20] As one who takes away a garment in cold weather, or vinegar on soda, so is one who sings songs to a heavy heart. [21] If your enemy is hungry, give him food to eat. If he is thirsty, give him water to drink; [22] for you will heap coals of fire on his head, and YHWH will reward you. [23] The north wind produces rain; so a backbiting tongue brings an angry face. [24] It is better to dwell in the corner of the housetop than to share a house with a contentious woman. [25] Like cold water to a thirsty soul, so is good news from a far country. [26] Like a muddied spring and a polluted well, so is a righteous man who gives way before the wicked. [27] It is not good to eat much honey, nor is it honourable to seek one's own honour. [28] Like a city that is broken down and without walls is a man whose spirit is without restraint.

Chapter 26

[1] Like snow in summer, and as rain in harvest, so honour is not fitting for a fool. [2] Like a fluttering sparrow, like a darting swallow, so the undeserved curse doesn't come to rest. [3] A whip is for the horse, a bridle for the donkey, and a rod for the back of fools! [4] Don't answer a fool according to his folly, lest you also be like him. [5] Answer a fool according to his folly, lest he be wise in his own eyes. [6] One who sends a message by the hand of a fool is cutting off feet and drinking violence. [7] Like the legs of the lame that hang loose, so is a parable in the mouth of fools. [8] As one who binds a stone in a sling, so is he who gives honour to a fool. [9] Like a thorn bush that goes into the hand of a drunkard, so is a parable in the mouth of fools. [10] As an archer who wounds all, so is he who hires a fool or he who hires those who pass by. [11] As a dog that returns to his vomit, so is a fool who repeats his folly. [12] Do you see a man wise in his own eyes? There is more hope for a fool than for him. [13] The sluggard says, "There is a lion in the road! A fierce lion roams the streets!" [14] As the door turns on its hinges, so does the sluggard on his bed. [15] The sluggard buries his hand in the dish. He is too lazy to bring it back to his mouth. [16] The sluggard is wiser in his own eyes than seven men who answer with discretion. [17] Like one who grabs a dog's ears is one who passes by and meddles in a quarrel not his own. [18] Like a madman who shoots torches, arrows, and death, [19] is the man who deceives his neighbour and says, "Am I not joking?" [20] For lack of wood a fire goes out. Without gossip, a quarrel dies down. [21] As coals are to hot embers, and wood to fire, so is a contentious man to kindling strife. [22] The words of a whisperer are as dainty morsels, they go down into the innermost parts. [23] Like silver dross on an earthen vessel are the lips of a fervent one with an evil heart. [24] A malicious man disguises himself with his lips, but he harbours evil in his heart. [25] When his speech is charming, don't believe him, for there are seven abominations in his heart. [26] His malice may be concealed by deception, but his wickedness will be exposed in the assembly. [27] Whoever digs a pit shall fall into it. Whoever rolls a stone, it will come back on him. [28] A lying tongue hates those it hurts; and a flattering mouth works ruin.

Chapter 27

[1] Don’t boast about tomorrow; for you don’t know what a day may bring. [2] Let another man praise you, and not your own mouth; a stranger, and not your own lips. [3] A stone is heavy, and sand is a burden; but a fool’s provocation is heavier than both. [4] Wrath is cruel, and anger is overwhelming; but who is able to stand before jealousy? [5] Better is open rebuke than hidden love. [6] The wounds of a friend are faithful, although the kisses of an enemy are profuse. [7] A full soul loathes a honeycomb; but to a hungry soul, every bitter thing is sweet. [8] As a bird that wanders from her nest, so is a man who wanders from his home. [9] Perfume and incense bring joy to the heart; so does earnest counsel from a man’s friend. [10] Don’t forsake your friend and your father’s friend. Don’t go to your brother’s house in the day of your disaster. A neighbour who is near is better than a distant brother. [11] Be wise, my son, and bring joy to my heart, then I can answer my tormentor. [12] A prudent man sees danger and takes refuge; but the simple pass on, and suffer for it. [13] Take his garment when he puts up collateral for a stranger. Hold it for a wayward woman! [14] He who blesses his neighbour with a loud voice early in the morning, it will be taken as a curse by him. [15] A continual dropping on a rainy day and a contentious wife are alike: [16] restraining her is like restraining the wind, or like grasping oil in his right hand. [17] Iron sharpens iron; so a man sharpens his friend’s countenance. [18] Whoever tends the fig tree shall eat its fruit. He who looks after his master shall be honoured. [19] Like water reflects a face, so a man’s heart reflects the man. [20] Sheol and Abaddon are never satisfied; and a man’s eyes are never satisfied. [21] The crucible is for silver, and the furnace for gold; but man is refined by his praise. [22] Though you grind a fool in a mortar with a pestle along with grain, yet his foolishness will not be removed from him. [23] Know well the state of your flocks, and pay attention to your herds, [24] for riches are not forever, nor does the crown endure to all generations. [25] The hay is removed, and the new growth appears, the grasses of the hills are gathered in. [26] The lambs are for your clothing, and the goats are the price of a field. [27] There will be plenty of goats’ milk for your food, for your family’s food, and for the nourishment of your servant girls.

Chapter 28

[1] The wicked flee when no one pursues; but the righteous are as bold as a lion. [2] In rebellion, a land has many rulers, but order is maintained by a man of understanding and knowledge. [3] A needy man who oppresses the poor is like a driving rain which leaves no crops. [4] Those who forsake the law praise the wicked; but those who keep the law contend with them. [5] Evil men don’t understand justice; but those who seek YHWH understand it fully. [6] Better is the poor who walks in his integrity than he who is perverse in his ways, and he is rich. [7] Whoever keeps the law is a wise son; but he who is a companion of gluttons shames his father. [8] He who increases his wealth by excessive interest gathers it for one who has pity on the poor. [9] He who turns away his ear from hearing the law, even his prayer is an abomination. [10] Whoever causes the upright to go astray in an evil way, he will fall into his own trap; but the blameless will inherit good. [11] The rich man is wise in his own eyes; but the poor who has understanding sees through him. [12] When the righteous triumph, there is great glory; but when the wicked rise, men hide themselves. [13] He who conceals his sins doesn’t prosper, but whoever confesses and renounces them finds mercy. [14] Blessed is the man who always fears; but one who hardens his heart falls into trouble. [15] As a roaring lion or a charging bear, so is a wicked ruler over helpless people. [16] A tyrannical ruler lacks judgement. One who hates ill-gotten gain will have long days. [17] A man who is tormented by blood guilt will be a fugitive until death. No one will support him. [18] Whoever walks blamelessly is kept safe; but one with perverse ways will fall suddenly. [19] One who works his land will have an abundance of food; but one who chases fantasies will have his fill of poverty. [20] A faithful man is rich with blessings; but one who is eager to be rich will not go unpunished. [21] To show partiality is not good, yet a man will do wrong for a piece of bread. [22] A stingy man hurries after riches, and doesn’t know that poverty waits for him. [23] One who rebukes a man will afterward find more favour than one who flatters with the tongue. [24] Whoever robs his father or his mother and says, “It’s not wrong,” is a partner with a destroyer. [25] One who is greedy stirs up strife; but one who trusts in YHWH will prosper. [26] One who trusts in himself is a fool; but one who walks in wisdom is kept safe. [27] One who gives to the poor has no lack; but one who closes his eyes will have many curses. [28] When the wicked rise, men

hide themselves; but when they perish, the righteous thrive.

Chapter 29

[1] He who is often rebuked and stiffens his neck will be destroyed suddenly, with no remedy. [2] When the righteous thrive, the people rejoice; but when the wicked rule, the people groan. [3] Whoever loves wisdom brings joy to his father; but a companion of prostitutes squanders his wealth. [4] The king by justice makes the land stable, but he who takes bribes tears it down. [5] A man who flatters his neighbour spreads a net for his feet. [6] An evil man is snared by his sin, but the righteous can sing and be glad. [7] The righteous care about justice for the poor. The wicked aren't concerned about knowledge. [8] Mockers stir up a city, but wise men turn away anger. [9] If a wise man goes to court with a foolish man, the fool rages or scoffs, and there is no peace. [10] The bloodthirsty hate a man of integrity; and they seek the life of the upright. [11] A fool vents all of his anger, but a wise man brings himself under control. [12] If a ruler listens to lies, all of his officials are wicked. [13] The poor man and the oppressor have this in common: YHWH gives sight to the eyes of both. [14] The king who fairly judges the poor, his throne shall be established forever. [15] The rod of correction gives wisdom, but a child left to himself causes shame to his mother. [16] When the wicked increase, sin increases; but the righteous will see their downfall. [17] Correct your son, and he will give you peace; yes, he will bring delight to your soul. [18] Where there is no revelation, the people cast off restraint; but one who keeps the law is blessed. [19] A servant can't be corrected by words. Though he understands, yet he will not respond. [20] Do you see a man who is hasty in his words? There is more hope for a fool than for him. [21] He who pampers his servant from youth will have him become a son in the end. [22] An angry man stirs up strife, and a wrathful man abounds in sin. [23] A man's pride brings him low, but one of lowly spirit gains honour. [24] Whoever is an accomplice of a thief is an enemy of his own soul. He takes an oath, but dares not testify. [25] The fear of man proves to be a snare, but whoever puts his trust in YHWH is kept safe. [26] Many seek the ruler's favour, but a man's justice comes from YHWH. [27] A dishonest man detests the righteous, and the upright in their ways detest the wicked.

Chapter 30

[1] The words of Agur the son of Jakeh, the revelation: the man says to Ithiel, to Ithiel and Ucal: [2] "Surely I am the most ignorant man, and don't have a man's understanding. [3] I have not learnt wisdom, neither do I have the knowledge of the Kodesh One. [4] Who has ascended up into heaven, and descended? Who has gathered the wind in his fists? Who has bound the waters in his garment? Who has established all the ends of the earth? What is his name, and what is his son's name, if you know? [5] "Every word of Elohim is flawless. He is a shield to those who take refuge in him. [6] Don't you add to his words, lest he reprove you, and you be found a liar. [7] "Two things I have asked of you. Don't deny me before I die. [8] Remove far from me falsehood and lies. Give me neither poverty nor riches. Feed me with the food that is needful for me, [9] lest I be full, deny you, and say, 'Who is YHWH?' or lest I be poor, and steal, and so dishonour the name of my Elohim. [10] "Don't slander a servant to his master, lest he curse you, and you be held guilty. [11] There is a generation that curses their father, and doesn't bless their mother. [12] There is a generation that is pure in their own eyes, yet are not washed from their filthiness. [13] There is a generation, oh how lofty are their eyes! Their eyelids are lifted up. [14] There is a generation whose teeth are like swords, and their jaws like knives, to devour the poor from the earth, and the needy from amongst men. [15] "The leech has two daughters: 'Give, give.' "There are three things that are never satisfied; four that don't say, 'Enough!': [16] Sheol, the barren womb, the earth that is not satisfied with water, and the fire that doesn't say, 'Enough!' [17] "The eye that mocks at his father, and scorns obedience to his mother, the ravens of the valley shall pick it out, the young eagles shall eat it. [18] "There are three things which are too amazing for me, four which I don't understand: [19] The way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the middle of the sea, and the way of a man with a maiden. [20] "So is the way of an adulterous woman: She eats and wipes her mouth, and says, 'I have done nothing wrong.' [21] "For three things the earth trembles, and under four, it can't bear up: [22] For a servant when he is king, a fool when he is filled with

food, [23] for an unloved woman when she is married, and a servant who is heir to her mistress. [24] “There are four things which are little on the earth, but they are exceedingly wise: [25] The ants are not a strong people, yet they provide their food in the summer. [26] The hyraxes are but a feeble folk, yet make they their houses in the rocks. [27] The locusts have no king, yet they advance in ranks. [28] You can catch a lizard with your hands, yet it is in kings’ palaces. [29] “There are three things which are stately in their march, four which are stately in going: [30] The lion, which is mightiest amongst animals, and doesn’t turn away for any; [31] the greyhound; the male goat; and the king against whom there is no rising up. [32] “If you have done foolishly in lifting up yourself, or if you have thought evil, put your hand over your mouth. [33] For as the churning of milk produces butter, and the wringing of the nose produces blood, so the forcing of wrath produces strife.”

Chapter 31

[1] The words of King Lemuel—the revelation which his mother taught him: [2] “Oh, my son! Oh, son of my womb! Oh, son of my vows! [3] Don’t give your strength to women, nor your ways to that which destroys kings. [4] It is not for kings, Lemuel, it is not for kings to drink wine, nor for princes to say, ‘Where is strong drink?’ [5] lest they drink, and forget the law, and pervert the justice due to anyone who is afflicted. [6] Give strong drink to him who is ready to perish, and wine to the bitter in soul. [7] Let him drink, and forget his poverty, and remember his misery no more. [8] Open your mouth for the mute, in the cause of all who are left desolate. [9] Open your mouth, judge righteously, and serve justice to the poor and needy.” [10] Who can find a worthy woman? For her value is far above rubies. [11] The heart of her husband trusts in her. He shall have no lack of gain. [12] She does him good, and not harm, all the days of her life. [13] She seeks wool and flax, and works eagerly with her hands. [14] She is like the merchant ships. She brings her bread from afar. [15] She rises also while it is yet night, gives food to her household, and portions for her servant girls. [16] She considers a field, and buys it. With the fruit of her hands, she plants a vineyard. [17] She arms her waist with strength, and makes her arms strong. [18] She perceives that her merchandise is profitable. Her lamp doesn’t go out by night. [19] She lays her hands to the distaff, and her hands hold the spindle. [20] She opens her arms to the poor; yes, she extends her hands to the needy. [21] She is not afraid of the snow for her household, for all her household are clothed with scarlet. [22] She makes for herself carpets of tapestry. Her clothing is fine linen and purple. [23] Her husband is respected in the gates, when he sits amongst the elders of the land. [24] She makes linen garments and sells them, and delivers sashes to the merchant. [25] Strength and dignity are her clothing. She laughs at the time to come. [26] She opens her mouth with wisdom. Kind instruction is on her tongue. [27] She looks well to the ways of her household, and doesn’t eat the bread of idleness. [28] Her children rise up and call her blessed. Her husband also praises her: [29] “Many women do noble things, but you excel them all.” [30] Charm is deceitful, and beauty is vain; but a woman who fears YHWH, she shall be praised. [31] Give her of the fruit of her hands! Let her works praise her in the gates!

Kohelet

Chapter 1

1 The words of the Preacher, the son of David, king in Jerusalem: 2 “Vanity of vanities,” says the Preacher;
“Vanity of vanities, all is vanity.” 3 What does man gain from all his labour in which he labours under the sun? 4
One generation goes, and another generation comes; but the earth remains forever. 5 The sun also rises, and
the sun goes down, and hurries to its place where it rises. 6 The wind goes towards the south, and turns around
to the north. It turns around continually as it goes, and the wind returns again to its courses. 7 All the rivers run
into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again. 8 All things are full
of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing. 9 That which
has been is that which shall be, and that which has been done is that which shall be done; and there is no new
thing under the sun. 10 Is there a thing of which it may be said, “Behold, this is new”? It has been long ago, in the
ages which were before us. 11 There is no memory of the former; neither shall there be any memory of the latter
that are to come, amongst those that shall come after. 12 I, the Preacher, was king over Israel in Jerusalem. 13 I
applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy
burden that Elohim has given to the sons of men to be afflicted with. 14 I have seen all the works that are done
under the sun; and behold, all is vanity and a chasing after wind. 15 That which is crooked can’t be made
straight; and that which is lacking can’t be counted. 16 I said to myself, “Behold, I have obtained for myself great
wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and
knowledge.” 17 I applied my heart to know wisdom, and to know madness and folly. I perceived that this also
was a chasing after wind. 18 For in much wisdom is much grief; and he who increases knowledge increases
sorrow.

Chapter 2

1 I said in my heart, “Come now, I will test you with mirth; therefore enjoy pleasure;” and behold, this also was
vanity. 2 I said of laughter, “It is foolishness;” and of mirth, “What does it accomplish?” 3 I searched in my heart
how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might
see what it was good for the sons of men that they should do under heaven all the days of their lives. 4 I made
myself great works. I built myself houses. I planted myself vineyards. 5 I made myself gardens and parks, and I
planted trees in them of all kinds of fruit. 6 I made myself pools of water, to water the forest where trees were
grown. 7 I bought male servants and female servants, and had servants born in my house. I also had great
possessions of herds and flocks, above all who were before me in Jerusalem. 8 I also gathered silver and gold
for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the
delights of the sons of men: musical instruments of all sorts. 9 So I was great, and increased more than all who
were before me in Jerusalem. My wisdom also remained with me. 10 Whatever my eyes desired, I didn’t keep
from them. I didn’t withhold my heart from any joy, for my heart rejoiced because of all my labour, and this was
my portion from all my labour. 11 Then I looked at all the works that my hands had worked, and at the labour that
I had laboured to do; and behold, all was vanity and a chasing after wind, and there was no profit under the sun.
12 I turned myself to consider wisdom, madness, and folly; for what can the king’s successor do? Just that which
has been done long ago. 13 Then I saw that wisdom excels folly, as far as light excels darkness. 14 The wise
man’s eyes are in his head, and the fool walks in darkness—and yet I perceived that one event happens to
them all. 15 Then I said in my heart, “As it happens to the fool, so will it happen even to me; and why was I then
more wise?” Then I said in my heart that this also is vanity. 16 For of the wise man, even as of the fool, there is
no memory forever, since in the days to come all will have been long forgotten. Indeed, the wise man must die
just like the fool! 17 So I hated life, because the work that is worked under the sun was grievous to me; for all is
vanity and a chasing after wind. 18 I hated all my labour in which I laboured under the sun, because I must leave
it to the man who comes after me. 19 Who knows whether he will be a wise man or a fool? Yet he will have rule

over all of my labour in which I have laboured, and in which I have shown myself wise under the sun. This also is vanity. [20] Therefore I began to cause my heart to despair concerning all the labour in which I had laboured under the sun. [21] For there is a man whose labour is with wisdom, with knowledge, and with skilfulness; yet he shall leave it for his portion to a man who has not laboured for it. This also is vanity and a great evil. [22] For what does a man have of all his labour and of the striving of his heart, in which he labours under the sun? [23] For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity. [24] There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labour. This also I saw, that it is from the hand of Elohim. [25] For who can eat, or who can have enjoyment, more than I? [26] For to the man who pleases him, Elohim gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases Elohim. This also is vanity and a chasing after wind.

Chapter 3

[1] For everything there is a season, and a time for every purpose under heaven: [2] a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; [3] a time to kill, and a time to heal; a time to break down, and a time to build up; [4] a time to weep, and a time to laugh; a time to mourn, and a time to dance; [5] a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; [6] a time to seek, and a time to lose; a time to keep, and a time to cast away; [7] a time to tear, and a time to sew; a time to keep silence, and a time to speak; [8] a time to love, and a time to hate; a time for war, and a time for peace. [9] What profit has he who works in that in which he labours? [10] I have seen the burden which Elohim has given to the sons of men to be afflicted with. [11] He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that Elohim has done from the beginning even to the end. [12] I know that there is nothing better for them than to rejoice, and to do good as long as they live. [13] Also that every man should eat and drink, and enjoy good in all his labour, is the gift of Elohim. [14] I know that whatever Elohim does, it shall be forever. Nothing can be added to it, nor anything taken from it; and Elohim has done it, that men should fear before him. [15] That which is has been long ago, and that which is to be has been long ago. Elohim seeks again that which is passed away. [16] Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. [17] I said in my heart, "Elohim will judge the righteous and the wicked; for there is a time there for every purpose and for every work." [18] I said in my heart, "As for the sons of men, Elohim tests them, so that they may see that they themselves are like animals. [19] For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals, for all is vanity. [20] All go to one place. All are from the dust, and all turn to dust again. [21] Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?" [22] Therefore I saw that there is nothing better than that a man should rejoice in his works, for that is his portion; for who can bring him to see what will be after him?

Chapter 4

[1] Then I returned and saw all the oppressions that are done under the sun: and behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. [2] Therefore I praised the dead who have been long dead more than the living who are yet alive. [3] Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun. [4] Then I saw all the labour and achievement that is the envy of a man's neighbour. This also is vanity and a striving after wind. [5] The fool folds his hands together and ruins himself. [6] Better is a handful, with quietness, than two handfuls with labour and chasing after wind. [7] Then I returned and saw vanity under the sun. [8] There is one who is alone, and he has neither son nor brother. There is no end to all of his labour, neither are his eyes satisfied with wealth. "For whom then do I labour and deprive my soul of enjoyment?" This also is vanity. Yes, it

is a miserable business. [9] Two are better than one, because they have a good reward for their labour. [10] For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up. [11] Again, if two lie together, then they have warmth; but how can one keep warm alone? [12] If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken. [13] Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more. [14] For out of prison he came out to be king; yes, even in his kingdom he was born poor. [15] I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him. [16] There was no end of all the people, even of all them over whom he was—yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.

Chapter 5

[1] Guard your steps when you go to Elohim's house; for to draw near to listen is better than to give the sacrifice of fools, for they don't know that they do evil. [2] Don't be rash with your mouth, and don't let your heart be hasty to utter anything before Elohim; for Elohim is in heaven, and you on earth. Therefore let your words be few. [3] For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words. [4] When you vow a vow to Elohim, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow. [5] It is better that you should not vow, than that you should vow and not pay. [6] Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should Elohim be angry at your voice, and destroy the work of your hands? [7] For in the multitude of dreams there are vanities, as well as in many words; but you must fear Elohim. [8] If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter, for one official is eyed by a higher one, and there are officials over them. [9] Moreover the profit of the earth is for all. The king profits from the field. [10] He who loves silver shall not be satisfied with silver, nor he who loves abundance, with increase. This also is vanity. [11] When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes? [12] The sleep of a labouring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep. [13] There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm. [14] Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. [15] As he came out of his mother's womb, naked shall he go again as he came, and shall take nothing for his labour, which he may carry away in his hand. [16] This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labours for the wind? [17] All his days he also eats in darkness, he is frustrated, and has sickness and wrath. [18] Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labour, in which he labours under the sun, all the days of his life which Elohim has given him; for this is his portion. [19] Every man also to whom Elohim has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labour—this is the gift of Elohim. [20] For he shall not often reflect on the days of his life, because Elohim occupies him with the joy of his heart.

Chapter 6

[1] There is an evil which I have seen under the sun, and it is heavy on men: [2] a man to whom Elohim gives riches, wealth, and honour, so that he lacks nothing for his soul of all that he desires, yet Elohim gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease. [3] If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial, I say that a stillborn child is better than he; [4] for it comes in vanity, and departs in darkness, and its name is covered with darkness. [5] Moreover it has not seen the sun nor known it. This has rest rather than the other. [6] Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place? [7] All the labour of man is for his mouth, and yet the appetite is not filled. [8] For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living? [9] Better is the

sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind. [10] Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he. [11] For there are many words that create vanity. What does that profit man? [12] For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?

Chapter 7

[1] A good name is better than fine perfume; and the day of death better than the day of one's birth. [2] It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living should take this to heart. [3] Sorrow is better than laughter; for by the sadness of the face the heart is made good. [4] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. [5] It is better to hear the rebuke of the wise than for a man to hear the song of fools. [6] For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity. [7] Surely extortion makes the wise man foolish; and a bribe destroys the understanding. [8] Better is the end of a thing than its beginning. The patient in spirit is better than the proud in spirit. [9] Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools. [10] Don't say, "Why were the former days better than these?" For you do not ask wisely about this. [11] Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. [12] For wisdom is a defence, even as money is a defence; but the excellency of knowledge is that wisdom preserves the life of him who has it. [13] Consider the work of Elohim, for who can make that straight which he has made crooked? [14] In the day of prosperity be joyful, and in the day of adversity consider; yes, Elohim has made the one side by side with the other, to the end that man should not find out anything after him. [15] All this I have seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evildoing. [16] Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself? [17] Don't be too wicked, neither be foolish. Why should you die before your time? [18] It is good that you should take hold of this. Yes, also don't withdraw your hand from that; for he who fears Elohim will come out of them all. [19] Wisdom is a strength to the wise man more than ten rulers who are in a city. [20] Surely there is not a righteous man on earth who does good and doesn't sin. [21] Also don't take heed to all words that are spoken, lest you hear your servant curse you; [22] for often your own heart knows that you yourself have likewise cursed others. [23] All this I have proved in wisdom. I said, "I will be wise;" but it was far from me. [24] That which is, is far off and exceedingly deep. Who can find it out? [25] I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness. [26] I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases Elohim shall escape from her; but the sinner will be ensnared by her. [27] "Behold, I have found this," says the Preacher, "to one another, to find an explanation [28] which my soul still seeks, but I have not found. I have found one man amongst a thousand, but I have not found a woman amongst all those. [29] Behold, I have only found this: that Elohim made mankind upright; but they search for many inventions."

Chapter 8

[1] Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed. [2] I say, "Keep the king's command!" because of the oath to Elohim. [3] Don't be hasty to go out of his presence. Don't persist in an evil thing, for he does whatever pleases him, [4] for the king's word is supreme. Who can say to him, "What are you doing?" [5] Whoever keeps the mitzvah shall not come to harm, and his wise heart will know the time and procedure. [6] For there is a time and procedure for every purpose, although the misery of man is heavy on him. [7] For he doesn't know that which will be; for who can tell him how it will be? [8] There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practise it. [9] All this I have seen, and applied my mind to every work that is done under the sun. There is a time

in which one man has power over another to his hurt. [10] So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity. [11] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. [12] Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear Elohim, who are reverent before him. [13] But it shall not be well with the wicked, neither shall he lengthen days like a shadow, because he doesn't fear Elohim. [14] There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity. [15] Then I commended mirth, because a man has no better thing under the sun than to eat, to drink, and to be joyful: for that will accompany him in his labour all the days of his life which Elohim has given him under the sun. [16] When I applied my heart to know wisdom, and to see the business that is done on the earth (even though eyes see no sleep day or night), [17] then I saw all the work of Elohim, that man can't find out the work that is done under the sun, because however much a man labours to seek it out, yet he won't find it. Yes even though a wise man thinks he can comprehend it, he won't be able to find it.

Chapter 9

[1] For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of Elohim; whether it is love or hatred, man doesn't know it; all is before them. [2] All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. [3] This is an evil in all that is done under the sun, that there is one event to all. Yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. [4] For to him who is joined with all the living there is hope; for a living dog is better than a dead lion. [5] For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for their memory is forgotten. [6] Also their love, their hatred, and their envy has perished long ago; neither do they any longer have a portion forever in anything that is done under the sun. [7] Go your way—eat your bread with joy, and drink your wine with a merry heart; for Elohim has already accepted your works. [8] Let your garments be always white, and don't let your head lack oil. [9] Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity, for that is your portion in life, and in your labour in which you labour under the sun. [10] Whatever your hand finds to do, do it with your might; for there is no work, nor plan, nor knowledge, nor wisdom, in Sheol, where you are going. [11] I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happen to them all. [12] For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them. [13] I have also seen wisdom under the sun in this way, and it seemed great to me. [14] There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it. [15] Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man. [16] Then I said, "Wisdom is better than strength." Nevertheless the poor man's wisdom is despised, and his words are not heard. [17] The words of the wise heard in quiet are better than the cry of him who rules amongst fools. [18] Wisdom is better than weapons of war; but one sinner destroys much good.

Chapter 10

[1] Dead flies cause the oil of the perfumer to produce an evil odour; so does a little folly outweigh wisdom and honour. [2] A wise man's heart is at his right hand, but a fool's heart at his left. [3] Yes also when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool. [4] If the spirit of the ruler rises up against you, don't leave your place; for gentleness lays great offences to rest. [5] There is an evil which I have

seen under the sun, the sort of error which proceeds from the ruler. [6] Folly is set in great dignity, and the rich sit in a low place. [7] I have seen servants on horses, and princes walking like servants on the earth. [8] He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a snake. [9] Whoever carves out stones may be injured by them. Whoever splits wood may be endangered by it. [10] If the axe is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success. [11] If the snake bites before it is charmed, then is there no profit for the charmer's tongue. [12] The words of a wise man's mouth are gracious; but a fool is swallowed by his own lips. [13] The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. [14] A fool also multiplies words. Man doesn't know what will be; and that which will be after him, who can tell him? [15] The labour of fools wearies every one of them; for he doesn't know how to go to the city. [16] Woe to you, land, when your king is a child, and your princes eat in the morning! [17] Happy are you, land, when your king is the son of nobles, and your princes eat in due season, for strength, and not for drunkenness! [18] By slothfulness the roof sinks in; and through idleness of the hands the house leaks. [19] A feast is made for laughter, and wine makes the life glad; and money is the answer for all things. [20] Don't curse the king, no, not in your thoughts; and don't curse the rich in your bedroom, for a bird of the sky may carry your voice, and that which has wings may tell the matter.

Chapter 11

[1] Cast your bread on the waters; for you shall find it after many days. [2] Give a portion to seven, yes, even to eight; for you don't know what evil will be on the earth. [3] If the clouds are full of rain, they empty themselves on the earth; and if a tree falls towards the south, or towards the north, in the place where the tree falls, there shall it be. [4] He who observes the wind won't sow; and he who regards the clouds won't reap. [5] As you don't know what is the way of the wind, nor how the bones grow in the womb of her who is with child; even so you don't know the work of Elohim who does all. [6] In the morning sow your seed, and in the evening don't withhold your hand; for you don't know which will prosper, whether this or that, or whether they both will be equally good. [7] Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun. [8] Yes, if a man lives many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that comes is vanity. [9] Rejoice, young man, in your youth, and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things Elohim will bring you into judgement. [10] Therefore remove sorrow from your heart, and put away evil from your flesh; for youth and the dawn of life are vanity.

Chapter 12

[1] Remember also your Creator in the days of your youth, before the evil days come, and the years draw near, when you will say, "I have no pleasure in them;" [2] Before the sun, the light, the moon, and the stars are darkened, and the clouds return after the rain; [3] in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened, [4] and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; [5] yes, they shall be afraid of heights, and terrors will be on the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goes to his everlasting home, and the mourners go about the streets; [6] before the silver cord is severed, or the golden bowl is broken, or the pitcher is broken at the spring, or the wheel broken at the cistern, [7] and the dust returns to the earth as it was, and the spirit returns to Elohim who gave it. [8] "Vanity of vanities," says the Preacher. "All is vanity!" [9] Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. [10] The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth. [11] The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. [12] Furthermore, my son, be admonished: of making many books there is no end;

and much study is a weariness of the flesh. [13] This is the end of the matter. All has been heard. Fear Elohim and keep his mitzvot; for this is the whole duty of man. [14] For Elohim will bring every work into judgement, with every hidden thing, whether it is good, or whether it is evil.

Shir HaShirim

Chapter 1

[1] The Song of songs, which is Solomon's. [2] Let him kiss me with the kisses of his mouth; for your love is better than wine. [3] Your oils have a pleasing fragrance. Your name is oil poured out, therefore the virgins love you. [4] Take me away with you. Let's hurry. The king has brought me into his rooms. We will be glad and rejoice in you. We will praise your love more than wine! They are right to love you. [5] I am dark, but lovely, you daughters of Jerusalem, like Kedar's tents, like Solomon's curtains. [6] Don't stare at me because I am dark, because the sun has scorched me. My mother's sons were angry with me. They made me keeper of the vineyards. I haven't kept my own vineyard. [7] Tell me, you whom my soul loves, where you graze your flock, where you rest them at noon; for why should I be as one who is veiled beside the flocks of your companions? [8] If you don't know, most beautiful amongst women, follow the tracks of the sheep. Graze your young goats beside the shepherds' tents. [9] I have compared you, my love, to a steed in Pharaoh's chariots. [10] Your cheeks are beautiful with earrings, your neck with strings of jewels. [11] We will make you earrings of gold, with studs of silver. [12] While the king sat at his table, my perfume spread its fragrance. [13] My beloved is to me a sachet of myrrh, that lies between my breasts. [14] My beloved is to me a cluster of henna blossoms from the vineyards of En Gedi. [15] Behold, you are beautiful, my love. Behold, you are beautiful. Your eyes are like doves. [16] Behold, you are beautiful, my beloved, yes, pleasant; and our couch is verdant. [17] The beams of our house are cedars. Our rafters are firs.

Chapter 2

[1] I am a rose of Sharon, a lily of the valleys. [2] As a lily amongst thorns, so is my love amongst the daughters. [3] As the apple tree amongst the trees of the wood, so is my beloved amongst the sons. I sat down under his shadow with great delight, his fruit was sweet to my taste. [4] He brought me to the banquet hall. His banner over me is love. [5] Strengthen me with raisins, refresh me with apples; for I am faint with love. [6] His left hand is under my head. His right hand embraces me. [7] I adjure you, daughters of Jerusalem, by the roes, or by the hinds of the field, that you not stir up, nor awaken love, until it so desires. [8] The voice of my beloved! Behold, he comes, leaping on the mountains, skipping on the hills. [9] My beloved is like a roe or a young deer. Behold, he stands behind our wall! He looks in at the windows. He glances through the lattice. [10] My beloved spoke, and said to me, "Rise up, my love, my beautiful one, and come away. [11] For behold, the winter is past. The rain is over and gone. [12] The flowers appear on the earth. The time of the singing has come, and the voice of the turtledove is heard in our land. [13] The fig tree ripens her green figs. The vines are in blossom. They give out their fragrance. Arise, my love, my beautiful one, and come away." [14] My dove in the clefts of the rock, in the hiding places of the mountainside, let me see your face. Let me hear your voice; for your voice is sweet and your face is lovely. [15] Catch for us the foxes, the little foxes that plunder the vineyards; for our vineyards are in blossom. [16] My beloved is mine, and I am his. He browses amongst the lilies. [17] Until the day is cool, and the shadows flee away, turn, my beloved, and be like a roe or a young deer on the mountains of Bether.

Chapter 3

[1] By night on my bed, I sought him whom my soul loves. I sought him, but I didn't find him. [2] I will get up now, and go about the city; in the streets and in the squares I will seek him whom my soul loves. I sought him, but I didn't find him. [3] The watchmen who go about the city found me; "Have you seen him whom my soul loves?" [4] I had scarcely passed from them, when I found him whom my soul loves. I held him, and would not let him go, until I had brought him into my mother's house, into the room of her who conceived me. [5] I adjure you, daughters of Jerusalem, by the roes, or by the hinds of the field, that you not stir up nor awaken love, until it so desires. [6] Who is this who comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all spices of the merchant? [7] Behold, it is Solomon's carriage! Sixty mighty men are around it,

of the mighty men of Israel. [8] They all handle the sword, and are expert in war. Every man has his sword on his thigh, because of fear in the night. [9] King Solomon made himself a carriage of the wood of Lebanon. [10] He made its pillars of silver, its bottom of gold, its seat of purple, the middle of it being paved with love, from the daughters of Jerusalem. [11] Go out, you daughters of Zion, and see King Solomon, with the crown with which his mother has crowned him, in the day of his weddings, in the day of the gladness of his heart.

Chapter 4

[1] Behold, you are beautiful, my love. Behold, you are beautiful. Your eyes are like doves behind your veil. Your hair is as a flock of goats, that descend from Mount Gilead. [2] Your teeth are like a newly shorn flock, which have come up from the washing, where every one of them has twins. None is bereaved amongst them. [3] Your lips are like scarlet thread. Your mouth is lovely. Your temples are like a piece of a pomegranate behind your veil. [4] Your neck is like David's tower built for an armoury, on which a thousand shields hang, all the shields of the mighty men. [5] Your two breasts are like two fawns that are twins of a roe, which feed amongst the lilies. [6] Until the day is cool, and the shadows flee away, I will go to the mountain of myrrh, to the hill of frankincense. [7] You are all beautiful, my love. There is no spot in you. [8] Come with me from Lebanon, my bride, with me from Lebanon. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the mountains of the leopards. [9] You have ravished my heart, my sister, my bride. You have ravished my heart with one of your eyes, with one chain of your neck. [10] How beautiful is your love, my sister, my bride! How much better is your love than wine, the fragrance of your perfumes than all kinds of spices! [11] Your lips, my bride, drip like the honeycomb. Honey and milk are under your tongue. The smell of your garments is like the smell of Lebanon. [12] My sister, my bride, is a locked up garden; a locked up spring, a sealed fountain. [13] Your shoots are an orchard of pomegranates, with precious fruits, henna with spikenard plants, [14] spikenard and saffron, calamus and cinnamon, with every kind of incense tree; myrrh and aloes, with all the best spices, [15] a fountain of gardens, a well of living waters, flowing streams from Lebanon. [16] Awake, north wind, and come, you south! Blow on my garden, that its spices may flow out. Let my beloved come into his garden, and taste his precious fruits.

Chapter 5

[1] I have come into my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, friends! Drink, yes, drink abundantly, beloved. [2] I was asleep, but my heart was awake. It is the voice of my beloved who knocks: "Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my hair with the dampness of the night." [3] I have taken off my robe. Indeed, must I put it on? I have washed my feet. Indeed, must I soil them? [4] My beloved thrust his hand in through the latch opening. My heart pounded for him. [5] I rose up to open for my beloved. My hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the lock. [6] I opened to my beloved; but my beloved left, and had gone away. My heart went out when he spoke. I looked for him, but I didn't find him. I called him, but he didn't answer. [7] The watchmen who go about the city found me. They beat me. They bruised me. The keepers of the walls took my cloak away from me. [8] I adjure you, daughters of Jerusalem, If you find my beloved, that you tell him that I am faint with love. [9] How is your beloved better than another beloved, you fairest amongst women? How is your beloved better than another beloved, that you do so adjure us? [10] My beloved is white and ruddy. The best amongst ten thousand. [11] His head is like the purest gold. His hair is bushy, black as a raven. [12] His eyes are like doves beside the water brooks, washed with milk, mounted like jewels. [13] His cheeks are like a bed of spices with towers of perfumes. His lips are like lilies, dropping liquid myrrh. [14] His hands are like rings of gold set with beryl. His body is like ivory work overlaid with sapphires. [15] His legs are like pillars of marble set on sockets of fine gold. His appearance is like Lebanon, excellent as the cedars. [16] His mouth is sweetness; yes, he is altogether lovely. This is my beloved, and this is my friend, daughters of Jerusalem.

Chapter 6

[1] Where has your beloved gone, you fairest amongst women? Where has your beloved turned, that we may seek him with you? [2] My beloved has gone down to his garden, to the beds of spices, to pasture his flock in the gardens, and to gather lilies. [3] I am my beloved's, and my beloved is mine. He browses amongst the lilies. [4] You are beautiful, my love, as Tirzah, lovely as Jerusalem, awesome as an army with banners. [5] Turn away your eyes from me, for they have overcome me. Your hair is like a flock of goats, that lie along the side of Gilead. [6] Your teeth are like a flock of ewes, which have come up from the washing, of which every one has twins; not one is bereaved amongst them. [7] Your temples are like a piece of a pomegranate behind your veil. [8] There are sixty queens, eighty concubines, and virgins without number. [9] My dove, my perfect one, is unique. She is her mother's only daughter. She is the favourite one of her who bore her. The daughters saw her, and called her blessed. The queens and the concubines saw her, and they praised her. [10] Who is she who looks out as the morning, beautiful as the moon, clear as the sun, and awesome as an army with banners? [11] I went down into the nut tree grove, to see the green plants of the valley, to see whether the vine budded, and the pomegranates were in flower. [12] Without realising it, my desire set me with my royal people's chariots. [13] Return, return, Shulammite! Return, return, that we may gaze at you. Why do you desire to gaze at the Shulammite, as at the dance of Mahanaim?

Chapter 7

[1] How beautiful are your feet in sandals, prince's daughter! Your rounded thighs are like jewels, the work of the hands of a skilful workman. [2] Your body is like a round goblet, no mixed wine is wanting. Your waist is like a heap of wheat, set about with lilies. [3] Your two breasts are like two fawns, that are twins of a roe. [4] Your neck is like an ivory tower. Your eyes are like the pools in Heshbon by the gate of Bathrabbim. Your nose is like the tower of Lebanon which looks towards Damascus. [5] Your head on you is like Carmel. The hair of your head like purple. The king is held captive in its tresses. [6] How beautiful and how pleasant you are, love, for delights! [7] This, your stature, is like a palm tree, your breasts like its fruit. [8] I said, "I will climb up into the palm tree. I will take hold of its fruit." Let your breasts be like clusters of the vine, the smell of your breath like apples. [9] Your mouth is like the best wine, that goes down smoothly for my beloved, gliding through the lips of those who are asleep. [10] I am my beloved's. His desire is towards me. [11] Come, my beloved! Let's go out into the field. Let's lodge in the villages. [12] Let's go early up to the vineyards. Let's see whether the vine has budded, its blossom is open, and the pomegranates are in flower. There I will give you my love. [13] The mandrakes produce fragrance. At our doors are all kinds of precious fruits, new and old, which I have stored up for you, my beloved.

Chapter 8

[1] Oh that you were like my brother, who nursed from the breasts of my mother! If I found you outside, I would kiss you; yes, and no one would despise me. [2] I would lead you, bringing you into the house of my mother, who would instruct me. I would have you drink spiced wine, of the juice of my pomegranate. [3] His left hand would be under my head. His right hand would embrace me. [4] I adjure you, daughters of Jerusalem, that you not stir up, nor awaken love, until it so desires. [5] Who is this who comes up from the wilderness, leaning on her beloved? Under the apple tree I awakened you. There your mother conceived you. There she was in labour and bore you. [6] Set me as a seal on your heart, as a seal on your arm; for love is strong as death. Jealousy is as cruel as Sheol. Its flashes are flashes of fire, a very flame of YHWH. [7] Many waters can't quench love, neither can floods drown it. If a man would give all the wealth of his house for love, he would be utterly scorned. [8] We have a little sister. She has no breasts. What shall we do for our sister in the day when she is to be spoken for? [9] If she is a wall, we will build on her a turret of silver. If she is a door, we will enclose her with boards of cedar. [10] I am a wall, and my breasts like towers, then I was in his eyes like one who found peace. [11] Solomon had a vineyard at Baal Hamon. He leased out the vineyard to keepers. Each was to bring a thousand shekels of silver for its fruit. [12] My own vineyard is before me. The thousand are for you, Solomon, two hundred for those who tend its fruit. [13]

You who dwell in the gardens, with friends in attendance, let me hear your voice! [14] Come away, my beloved!
Be like a gazelle or a young stag on the mountains of spices!

Yeshayahu

Chapter 1

[1] The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. [2] Hear, heavens, and listen, earth; for YHWH has spoken: “I have nourished and brought up children and they have rebelled against me. [3] The ox knows his owner, and the donkey his master’s crib; but Israel doesn’t know. My people don’t consider.” [4] Ah sinful nation, a people loaded with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken YHWH. They have despised the Kodesh One of Israel. They are estranged and backward. [5] Why should you be beaten more, that you revolt more and more? The whole head is sick, and the whole heart faint. [6] From the sole of the foot even to the head there is no soundness in it, but wounds, welts, and open sores. They haven’t been closed, bandaged, or soothed with oil. [7] Your country is desolate. Your cities are burnt with fire. Strangers devour your land in your presence and it is desolate, as overthrown by strangers. [8] The daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a besieged city. [9] Unless YHWH Tzeva'ot had left to us a very small remnant, we would have been as Sodom. We would have been like Gomorrah. [10] Hear YHWH’s word, you rulers of Sodom! Listen to the law of our Elohim, you people of Gomorrah! [11] “What are the multitude of your sacrifices to me?”, says YHWH. “I have had enough of the burnt offerings of rams and the fat of fed animals. I don’t delight in the blood of bulls, or of lambs, or of male goats. [12] When you come to appear before me, who has required this at your hand, to trample my courts? [13] Bring no more vain offerings. Incense is an abomination to me. New moons, Shabbats, and convocations— I can’t stand evil assemblies. [14] My soul hates your New Moons and your appointed feasts. They are a burden to me. I am weary of bearing them. [15] When you spread out your hands, I will hide my eyes from you. Yes, when you make many prayers, I will not hear. Your hands are full of blood. [16] Wash yourselves. Make yourself clean. Put away the evil of your doings from before my eyes. Cease to do evil. [17] Learn to do well. Seek justice. Relieve the oppressed. Defend the fatherless. Plead for the widow.” [18] “Come now, and let’s reason together,” says YHWH: “Though your sins are as scarlet, they shall be as white as snow. Though they are red like crimson, they shall be as wool. [19] If you are willing and obedient, you will eat the good of the land; [20] but if you refuse and rebel, you will be devoured with the sword; for YHWH’s mouth has spoken it.” [21] How the faithful city has become a prostitute! She was full of justice. Righteousness lodged in her, but now there are murderers. [22] Your silver has become dross, your wine mixed with water. [23] Your princes are rebellious and companions of thieves. Everyone loves bribes and follows after rewards. They don’t defend the fatherless, neither does the cause of the widow come to them. [24] Therefore Adonai, YHWH Tzeva'ot, the Mighty One of Israel, says: “Ah, I will get relief from my adversaries, and avenge myself on my enemies. [25] I will turn my hand on you, thoroughly purge away your dross, and will take away all your tin. [26] I will restore your judges as at the first, and your counsellors as at the beginning. Afterward you shall be called ‘The city of righteousness, a faithful town.’ [27] Zion shall be redeemed with justice, and her converts with righteousness. [28] But the destruction of transgressors and sinners shall be together, and those who forsake YHWH shall be consumed. [29] For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens that you have chosen. [30] For you shall be as an oak whose leaf fades, and as a garden that has no water. [31] The strong will be like tinder, and his work like a spark. They will both burn together, and no one will quench them.”

Chapter 2

[1] This is what Isaiah the son of Amoz saw concerning Judah and Jerusalem. [2] It shall happen in the latter days, that the mountain of YHWH’s house shall be established on the top of the mountains, and shall be raised above the hills; and all nations shall flow to it. [3] Many peoples shall go and say, “Come, let’s go up to the mountain of YHWH, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths.” For the law shall go out of Zion, and YHWH’s word from Jerusalem. [4] He will judge between the nations, and will

decide concerning many peoples. They shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. [5] House of Jacob, come, and let's walk in the light of YHWH. [6] For you have forsaken your people, the house of Jacob, because they are filled from the east, with those who practise divination like the Philistines, and they clasp hands with the children of foreigners. [7] Their land is full of silver and gold, neither is there any end of their treasures. Their land also is full of horses, neither is there any end of their chariots. [8] Their land also is full of idols. They worship the work of their own hands, that which their own fingers have made. [9] Man is brought low, and mankind is humbled; therefore don't forgive them. [10] Enter into the rock, and hide in the dust, from before the terror of YHWH, and from the glory of his majesty. [11] The lofty looks of man will be brought low, the arrogance of men will be bowed down, and YHWH alone will be exalted in that day. [12] For there will be a day of YHWH Tzeva'ot for all that is proud and arrogant, and for all that is lifted up, and it shall be brought low— [13] for all the cedars of Lebanon, that are high and lifted up, for all the oaks of Bashan, [14] for all the high mountains, for all the hills that are lifted up, [15] for every lofty tower, for every fortified wall, [16] for all the ships of Tarshish, and for all pleasant imagery. [17] The loftiness of man shall be bowed down, and the arrogance of men shall be brought low; and YHWH alone shall be exalted in that day. [18] The idols shall utterly pass away. [19] Men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of YHWH, and from the glory of his majesty, when he arises to shake the earth mightily. [20] In that day, men shall cast away their idols of silver and their idols of gold, which have been made for themselves to worship, to the moles and to the bats, [21] to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of YHWH, and from the glory of his majesty, when he arises to shake the earth mightily. [22] Stop trusting in man, whose breath is in his nostrils; for of what account is he?

Chapter 3

[1] For, behold, Adonai, YHWH Tzeva'ot, takes away from Jerusalem and from Judah supply and support, the whole supply of bread, and the whole supply of water; [2] the mighty man, the man of war, the judge, the prophet, the diviner, the elder, [3] the captain of fifty, the honourable man, the counsellor, the skilled craftsman, and the clever enchanter. [4] I will give boys to be their princes, and children shall rule over them. [5] The people will be oppressed, everyone by another, and everyone by his neighbour. The child will behave himself proudly against the old man, and the wicked against the honourable. [6] Indeed a man shall take hold of his brother in the house of his father, saying, "You have clothing, you be our ruler, and let this ruin be under your hand." [7] In that day he will cry out, saying, "I will not be a healer; for in my house is neither bread nor clothing. You shall not make me ruler of the people." [8] For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against YHWH, to provoke the eyes of his glory. [9] The look of their faces testify against them. They parade their sin like Sodom. They don't hide it. Woe to their soul! For they have brought disaster upon themselves. [10] Tell the righteous that it will be well with them, for they will eat the fruit of their deeds. [11] Woe to the wicked! Disaster is upon them, for the deeds of their hands will be paid back to them. [12] As for my people, children are their oppressors, and women rule over them. My people, those who lead you cause you to err, and destroy the way of your paths. [13] YHWH stands up to contend, and stands to judge the peoples. [14] YHWH will enter into judgement with the elders of his people and their leaders: "It is you who have eaten up the vineyard. The plunder of the poor is in your houses. [15] What do you mean that you crush my people, and grind the face of the poor?" says Adonai, YHWH Tzeva'ot. [16] Moreover YHWH said, "Because the daughters of Zion are arrogant, and walk with outstretched necks and flirting eyes, walking daintily as they go, jingling ornaments on their feet; [17] therefore Adonai brings sores on the crown of the head of the women of Zion, and YHWH will make their scalps bald." [18] In that day Adonai will take away the beauty of their anklets, the headbands, the crescent necklaces, [19] the earrings, the bracelets, the veils, [20] the headdresses, the ankle chains, the sashes, the perfume containers, the charms, [21] the signet rings, the nose rings, [22] the fine robes, the capes, the cloaks, the purses, [23] the hand mirrors, the fine linen garments, the tiaras, and the shawls. [24] It shall happen that instead of

sweet spices, there shall be rottenness; instead of a belt, a rope; instead of well set hair, baldness; instead of a robe, a wearing of sackcloth; and branding instead of beauty. 25 Your men shall fall by the sword, and your mighty in the war. 26 Her gates shall lament and mourn. She shall be desolate and sit on the ground.

Chapter 4

1 Seven women shall take hold of one man in that day, saying, “We will eat our own bread, and wear our own clothing. Just let us be called by your name. Take away our reproach.” 2 In that day, YHWH’s branch will be beautiful and glorious, and the fruit of the land will be the beauty and glory of the survivors of Israel. 3 It will happen that he who is left in Zion and he who remains in Jerusalem shall be called kodesh, even everyone who is written amongst the living in Jerusalem, 4 when Adonai shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from within it, by the spirit of justice and by the spirit of burning. 5 YHWH will create over the whole habitation of Mount Zion and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for over all the glory will be a canopy. 6 There will be a pavilion for a shade in the daytime from the heat, and for a refuge and for a shelter from storm and from rain.

Chapter 5

1 Let me sing for my well beloved a song of my beloved about his vineyard. My beloved had a vineyard on a very fruitful hill. 2 He dug it up, gathered out its stones, planted it with the choicest vine, built a tower in the middle of it, and also cut out a wine press in it. He looked for it to yield grapes, but it yielded wild grapes. 3 “Now, inhabitants of Jerusalem and men of Judah, please judge between me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? Why, when I looked for it to yield grapes, did it yield wild grapes? 5 Now I will tell you what I will do to my vineyard. I will take away its hedge, and it will be eaten up. I will break down its wall, and it will be trampled down. 6 I will lay it a wasteland. It won’t be pruned or hoed, but it will grow briers and thorns. I will also command the clouds that they rain no rain on it.” 7 For the vineyard of YHWH Tzeva'ot is the house of Israel, and the men of Judah his pleasant plant. He looked for justice, but behold, oppression, for righteousness, but behold, a cry of distress. 8 Woe to those who join house to house, who lay field to field, until there is no room, and you are made to dwell alone in the middle of the land! 9 In my ears, YHWH Tzeva'ot says: “Surely many houses will be desolate, even great and beautiful, unoccupied. 10 For ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah.” 11 Woe to those who rise up early in the morning, that they may follow strong drink, who stay late into the night, until wine inflames them! 12 The harp, lyre, tambourine, and flute, with wine, are at their feasts; but they don’t respect the work of YHWH, neither have they considered the operation of his hands. 13 Therefore my people go into captivity for lack of knowledge. Their honourable men are famished, and their multitudes are parched with thirst. 14 Therefore Sheol has enlarged its desire, and opened its mouth without measure; and their glory, their multitude, their pomp, and he who rejoices amongst them, descend into it. 15 So man is brought low, mankind is humbled, and the eyes of the arrogant ones are humbled; 16 but YHWH Tzeva'ot is exalted in justice, and Elohim the Kodesh One is sanctified in righteousness. 17 Then the lambs will graze as in their pasture, and strangers will eat the ruins of the rich. 18 Woe to those who draw iniquity with cords of falsehood, and wickedness as with cart rope, 19 who say, “Let him make haste, let him hasten his work, that we may see it; let the counsel of the Kodesh One of Israel draw near and come, that we may know it!” 20 Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and prudent in their own sight! 22 Woe to those who are mighty to drink wine, and champions at mixing strong drink; 23 who acquit the guilty for a bribe, but deny justice for the innocent! 24 Therefore as the tongue of fire devours the stubble, and as the dry grass sinks down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust, because they have rejected the law of YHWH Tzeva'ot, and despised the word of the Kodesh One of Israel. 25 Therefore YHWH’s anger burns against his people, and he has stretched out his hand against them and has struck them. The mountains tremble, and their

dead bodies are as refuse in the middle of the streets. For all this, his anger is not turned away, but his hand is still stretched out. [26] He will lift up a banner to the nations from far away, and he will whistle for them from the end of the earth. Behold, they will come speedily and swiftly. [27] No one shall be weary nor stumble amongst them; no one shall slumber nor sleep, neither shall the belt of their waist be untied, nor the strap of their sandals be broken, [28] whose arrows are sharp, and all their bows bent. Their horses' hoofs will be like flint, and their wheels like a whirlwind. [29] Their roaring will be like a lioness. They will roar like young lions. Yes, they shall roar, and seize their prey and carry it off, and there will be no one to deliver. [30] They will roar against them in that day like the roaring of the sea. If one looks to the land, behold, darkness and distress. The light is darkened in its clouds.

Chapter 6

[1] In the year that King Uzziah died, I saw Adonai sitting on a throne, high and lifted up; and his train filled the temple. [2] Above him stood the seraphim. Each one had six wings. With two he covered his face. With two he covered his feet. With two he flew. [3] One called to another, and said, "Kodesh, kodesh, kodesh, is YHWH Tzeva'ot! The whole earth is full of his glory!" [4] The foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. [5] Then I said, "Woe is me! For I am undone, because I am a man of unclean lips and I live amongst a people of unclean lips, for my eyes have seen the King, YHWH Tzeva'ot!" [6] Then one of the seraphim flew to me, having a live coal in his hand, which he had taken with the tongs from off the altar. [7] He touched my mouth with it, and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin forgiven." [8] I heard Adonai's voice, saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am. Send me!" [9] He said, "Go, and tell this people, 'You hear indeed, but don't understand. You see indeed, but don't perceive.' [10] Make the heart of this people fat. Make their ears heavy, and shut their eyes; lest they see with their eyes, hear with their ears, understand with their heart, and turn again, and be healed." [11] Then I said, "Adonai, how long?" He answered, "Until cities are waste without inhabitant, houses without man, the land becomes utterly waste, [12] and YHWH has removed men far away, and the forsaken places are many within the land. [13] If there is a tenth left in it, that also will in turn be consumed, as a terebinth, and as an oak whose stump remains when they are cut down, so the kodesh seed is its stump."

Chapter 7

[1] In the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. [2] David's house was told, "Syria is allied with Ephraim." His heart trembled, and the heart of his people, as the trees of the forest tremble with the wind. [3] Then YHWH said to Isaiah, "Go out now to meet Ahaz, you, and Shearjashub your son, at the end of the conduit of the upper pool, on the highway of the fuller's field. [4] Tell him, 'Be careful, and keep calm. Don't be afraid, neither let your heart be faint because of these two tails of smoking torches, for the fierce anger of Rezin and Syria, and of the son of Remaliah. [5] Because Syria, Ephraim, and the son of Remaliah, have plotted evil against you, saying, [6] "Let's go up against Judah, and tear it apart, and let's divide it amongst ourselves, and set up a king within it, even the son of Tabeel." [7] This is what Adonai YHWH says: "It shall not stand, neither shall it happen." [8] For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim shall be broken in pieces, so that it shall not be a people. [9] The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.'" [10] YHWH spoke again to Ahaz, saying, [11] "Ask a sign of YHWH your Elohim; ask it either in the depth, or in the height above." [12] But Ahaz said, "I won't ask. I won't tempt YHWH." [13] He said, "Listen now, house of David. Is it not enough for you to try the patience of men, that you will try the patience of my Elohim also? [14] Therefore Adonai himself will give you a sign. Behold, the virgin will conceive, and bear a son, and shall call his name Immanuel. [15] He shall eat butter and honey when he knows to refuse the evil and choose the good. [16] For before the child knows to refuse the evil and choose the good, the land whose two kings you abhor

shall be forsaken. [17] YHWH will bring on you, on your people, and on your father's house days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria. [18] It will happen in that day that YHWH will whistle for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. [19] They shall come, and shall all rest in the desolate valleys, in the clefts of the rocks, on all thorn hedges, and on all pastures. [20] In that day Adonai will shave with a razor that is hired in the parts beyond the River, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard. [21] It shall happen in that day that a man shall keep alive a young cow, and two sheep. [22] It shall happen, that because of the abundance of milk which they shall give he shall eat butter, for everyone will eat butter and honey that is left within the land. [23] It will happen in that day that every place where there were a thousand vines worth a thousand silver shekels, will be for briers and thorns. [24] People will go there with arrows and with bow, because all the land will be briers and thorns. [25] All the hills that were cultivated with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending out of oxen, and for sheep to tread on."

Chapter 8

[1] YHWH said to me, "Take a large tablet, and write on it with a man's pen, 'For Maher Shalal Hash Baz'; [2] and I will take for myself faithful witnesses to testify: Uriah the priest, and Zechariah the son of Jeberechiah." [3] I went to the prophetess, and she conceived, and bore a son. Then YHWH said to me, "Call his name 'Maher Shalal Hash Baz.' [4] For before the child knows how to say, 'My father' and 'My mother,' the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria." [5] YHWH spoke to me yet again, saying, [6] "Because this people has refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; [7] now therefore, behold, Adonai brings upon them the mighty flood waters of the River: the king of Assyria and all his glory. It will come up over all its channels, and go over all its banks. [8] It will sweep onward into Judah. It will overflow and pass through. It will reach even to the neck. The stretching out of its wings will fill the width of your land, O Immanuel. [9] Make an uproar, you peoples, and be broken in pieces! Listen, all you from far countries: dress for battle, and be shattered! Dress for battle, and be shattered! [10] Take counsel together, and it will be brought to nothing; speak the word, and it will not stand, for Elohim is with us." [11] For YHWH spoke this to me with a strong hand, and instructed me not to walk in the way of this people, saying, [12] "Don't call a conspiracy all that this people call a conspiracy. Don't fear their threats or be terrorised. [13] YHWH Tzeva'ot is who you must respect as kodesh. He is the one you must fear. He is the one you must dread. [14] He will be a sanctuary, but for both houses of Israel, he will be a stumbling stone and a rock that makes them fall. For the people of Jerusalem, he will be a trap and a snare. [15] Many will stumble over it, fall, be broken, be snared, and be captured." [16] Wrap up the covenant. Seal the law amongst my disciples. [17] I will wait for YHWH, who hides his face from the house of Jacob, and I will look for him. [18] Behold, I and the children whom YHWH has given me are for signs and for wonders in Israel from YHWH Tzeva'ot, who dwells in Mount Zion. [19] When they tell you, "Consult with those who have familiar spirits and with the wizards, who chirp and who mutter," shouldn't a people consult with their Elohim? Should they consult the dead on behalf of the living? [20] Turn to the law and to the covenant! If they don't speak according to this word, surely there is no morning for them. [21] They will pass through it, very distressed and hungry. It will happen that when they are hungry, they will worry, and curse their king and their Elohim. They will turn their faces upward, [22] then look to the earth and see distress, darkness, and the gloom of anguish. They will be driven into thick darkness.

Chapter 9

[1] But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time he has made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. [2] The people who walked in darkness have seen a great light. The light has shined on those who lived in the land of the shadow of death. [3] You have multiplied the nation. You have increased their joy. They rejoice before you according to the joy in harvest, as men rejoice when they

divide the plunder. [4] For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, you have broken as in the day of Midian. [5] For all the armour of the armed man in the noisy battle, and the garments rolled in blood, will be for burning, fuel for the fire. [6] For a child is born to us. A son is given to us; and the government will be on his shoulders. His name will be called Wonderful Counsellor, Mighty Elohim, Everlasting Father, Prince of Peace. [7] Of the increase of his government and of peace there shall be no end, on David's throne, and on his kingdom, to establish it, and to uphold it with justice and with righteousness from that time on, even forever. The zeal of YHWH Tzeva'ot will perform this. [8] Adonai sent a word into Jacob, and it falls on Israel. [9] All the people will know, including Ephraim and the inhabitants of Samaria, who say in pride and in arrogance of heart, [10] "The bricks have fallen, but we will build with cut stone. The sycamore fig trees have been cut down, but we will put cedars in their place." [11] Therefore YHWH will set up on high against him the adversaries of Rezin, and will stir up his enemies, [12] The Syrians in front, and the Philistines behind; and they will devour Israel with open mouth. For all this, his anger is not turned away, but his hand is stretched out still. [13] Yet the people have not turned to him who struck them, neither have they sought YHWH Tzeva'ot. [14] Therefore YHWH will cut off from Israel head and tail, palm branch and reed, in one day. [15] The elder and the honourable man is the head, and the prophet who teaches lies is the tail. [16] For those who lead this people lead them astray; and those who are led by them are destroyed. [17] Therefore Adonai will not rejoice over their young men, neither will he have compassion on their fatherless and widows; for everyone is profane and an evildoer, and every mouth speaks folly. For all this his anger is not turned away, but his hand is stretched out still. [18] For wickedness burns like a fire. It devours the briers and thorns; yes, it kindles in the thickets of the forest, and they roll upward in a column of smoke. [19] Through YHWH Tzeva'ot's wrath, the land is burnt up; and the people are the fuel for the fire. No one spares his brother. [20] One will devour on the right hand, and be hungry; and he will eat on the left hand, and they will not be satisfied. Everyone will eat the flesh of his own arm: [21] Manasseh eating Ephraim and Ephraim eating Manasseh, and they together will be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

Chapter 10

[1] Woe to those who decree unrighteous decrees, and to the writers who write oppressive decrees [2] to deprive the needy of justice, and to rob the poor amongst my people of their rights, that widows may be their plunder, and that they may make the fatherless their prey! [3] What will you do in the day of visitation, and in the desolation which will come from afar? To whom will you flee for help? Where will you leave your wealth? [4] They will only bow down under the prisoners, and will fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. [5] Alas Assyrian, the rod of my anger, the staff in whose hand is my indignation! [6] I will send him against a profane nation, and against the people who anger me I will give him a command to take the plunder and to take the prey, and to tread them down like the mire of the streets. [7] However, he doesn't mean so, neither does his heart think so; but it is in his heart to destroy, and to cut off not a few nations. [8] For he says, "Aren't all of my princes kings? [9] Isn't Calno like Carchemish? Isn't Hamath like Arpad? Isn't Samaria like Damascus?" [10] As my hand has found the kingdoms of the idols, whose engraved images exceeded those of Jerusalem and of Samaria, [11] shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols? [12] Therefore it will happen that when Adonai has performed his whole work on Mount Zion and on Jerusalem, I will punish the fruit of the wilful proud heart of the king of Assyria, and the insolence of his arrogant looks. [13] For he has said, "By the strength of my hand I have done it, and by my wisdom, for I have understanding. I have removed the boundaries of the peoples, and have robbed their treasures. Like a valiant man I have brought down their rulers. [14] My hand has found the riches of the peoples like a nest, and like one gathers eggs that are abandoned, I have gathered all the earth. There was no one who moved their wing, or that opened their mouth, or chirped." [15] Should an axe brag against him who chops with it? Should a saw exalt itself above him who saws with it? As if a rod should lift those who lift it up, or as if a staff should lift up someone who is not wood. [16] Therefore Adonai, YHWH Tzeva'ot, will send amongst his fat ones leanness; and under his

glory a burning will be kindled like the burning of fire. [17] The light of Israel will be for a fire, and his Kodesh One for a flame; and it will burn and devour his thorns and his briers in one day. [18] He will consume the glory of his forest and of his fruitful field, both soul and body. It will be as when a standard bearer faints. [19] The remnant of the trees of his forest shall be few, so that a child could write their number. [20] It will come to pass in that day that the remnant of Israel, and those who have escaped from the house of Jacob will no more again lean on him who struck them, but shall lean on YHWH, the Kodesh One of Israel, in truth. [21] A remnant will return, even the remnant of Jacob, to the mighty Elohim. [22] For though your people, Israel, are like the sand of the sea, only a remnant of them will return. A destruction is determined, overflowing with righteousness. [23] For Adonai, YHWH Tzeva'ot, will make a full end, and that determined, throughout all the earth. [24] Therefore Adonai, YHWH Tzeva'ot, says, “My people who dwell in Zion, don’t be afraid of the Assyrian, though he strike you with the rod, and lift up his staff against you, as Egypt did. [25] For yet a very little while, and the indignation against you will be accomplished, and my anger will be directed to his destruction.” [26] YHWH Tzeva'ot will stir up a scourge against him, as in the slaughter of Midian at the rock of Oreb. His rod will be over the sea, and he will lift it up like he did against Egypt. [27] It will happen in that day that his burden will depart from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing oil. [28] He has come to Aiath. He has passed through Migron. At Michmash he stores his baggage. [29] They have gone over the pass. They have taken up their lodging at Geba. Ramah trembles. Gibeah of Saul has fled. [30] Cry aloud with your voice, daughter of Gallim! Listen, Laishah! You poor Anathoth! [31] Madmenah is a fugitive. The inhabitants of Gebim flee for safety. [32] This very day he will halt at Nob. He shakes his hand at the mountain of the daughter of Zion, the hill of Jerusalem. [33] Behold, Adonai, YHWH Tzeva'ot, will lop the boughs with terror. The tall will be cut down, and the lofty will be brought low. [34] He will cut down the thickets of the forest with iron, and Lebanon will fall by the Mighty One.

Chapter 11

[1] A shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit. [2] YHWH’s Ruach will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH. [3] His delight will be in the fear of YHWH. He will not judge by the sight of his eyes, neither decide by the hearing of his ears; [4] but he will judge the poor with righteousness, and decide with equity for the humble of the earth. He will strike the earth with the rod of his mouth; and with the breath of his lips he will kill the wicked. [5] Righteousness will be the belt around his waist, and faithfulness the belt around his waist. [6] The wolf will live with the lamb, and the leopard will lie down with the young goat, the calf, the young lion, and the fattened calf together; and a little child will lead them. [7] The cow and the bear will graze. Their young ones will lie down together. The lion will eat straw like the ox. [8] The nursing child will play near a cobra’s hole, and the weaned child will put his hand on the viper’s den. [9] They will not hurt nor destroy in all my kodesh mountain; for the earth will be full of the knowledge of YHWH, as the waters cover the sea. [10] It will happen in that day that the nations will seek the root of Jesse, who stands as a banner of the peoples; and his resting place will be glorious. [11] It will happen in that day that Adonai will set his hand again the second time to recover the remnant that is left of his people from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. [12] He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [13] The envy also of Ephraim will depart, and those who persecute Judah will be cut off. Ephraim won’t envy Judah, and Judah won’t persecute Ephraim. [14] They will fly down on the shoulders of the Philistines on the west. Together they will plunder the children of the east. They will extend their power over Edom and Moab, and the children of Ammon will obey them. [15] YHWH will utterly destroy the tongue of the Egyptian sea; and with his scorching wind he will wave his hand over the River, and will split it into seven streams, and cause men to march over in sandals. [16] There will be a highway for the remnant that is left of his people from Assyria, like there was for Israel in the day that he came up out of the land of Egypt.

Chapter 12

[1] In that day you will say, “I will give thanks to you, YHWH; for though you were angry with me, your anger has turned away and you comfort me. [2] Behold, Elohim is my salvation. I will trust, and will not be afraid; for YHWH, YHWH, is my strength and song; and he has become my salvation.” [3] Therefore with joy you will draw water out of the wells of salvation. [4] In that day you will say, “Give thanks to YHWH! Call on his name! Declare his doings amongst the peoples! Proclaim that his name is exalted! [5] Sing to YHWH, for he has done excellent things! Let this be known in all the earth! [6] Cry aloud and shout, you inhabitant of Zion, for the Kodesh One of Israel is great amongst you!”

Chapter 13

[1] The burden of Babylon, which Isaiah the son of Amoz saw. [2] Set up a banner on the bare mountain! Lift up your voice to them! Wave your hand, that they may go into the gates of the nobles. [3] I have commanded my consecrated ones; yes, I have called my mighty men for my anger, even my proudly exulting ones. [4] The noise of a multitude is in the mountains, as of a great people; the noise of an uproar of the kingdoms of the nations gathered together! YHWH Tzeva'ot is mustering the army for the battle. [5] They come from a far country, from the uttermost part of heaven, even YHWH, and the weapons of his indignation, to destroy the whole land. [6] Wail, for YHWH’s day is at hand! It will come as destruction from the El Shaddai. [7] Therefore all hands will be feeble, and everyone’s heart will melt. [8] They will be dismayed. Pangs and sorrows will seize them. They will be in pain like a woman in labour. They will look in amazement one at another. Their faces will be faces of flame. [9] Behold, the day of YHWH comes, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy its sinners out of it. [10] For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going out, and the moon will not cause its light to shine. [11] I will punish the world for their evil, and the wicked for their iniquity. I will cause the arrogance of the proud to cease, and will humble the arrogance of the terrible. [12] I will make people more rare than fine gold, even a person than the pure gold of Ophir. [13] Therefore I will make the heavens tremble, and the earth will be shaken out of its place in YHWH Tzeva'ot’s wrath, and in the day of his fierce anger. [14] It will happen that like a hunted gazelle and like sheep that no one gathers, they will each turn to their own people, and will each flee to their own land. [15] Everyone who is found will be thrust through. Everyone who is captured will fall by the sword. [16] Their infants also will be dashed in pieces before their eyes. Their houses will be ransacked, and their wives raped. [17] Behold, I will stir up the Medes against them, who will not value silver, and as for gold, they will not delight in it. [18] Their bows will dash the young men in pieces; and they shall have no pity on the fruit of the womb. Their eyes will not spare children. [19] Babylon, the glory of kingdoms, the beauty of the Chaldeans’ pride, will be like when Elohim overthrew Sodom and Gomorrah. [20] It will never be inhabited, neither will it be lived in from generation to generation. The Arabian will not pitch a tent there, neither will shepherds make their flocks lie down there. [21] But wild animals of the desert will lie there, and their houses will be full of jackals. Ostriches will dwell there, and wild goats will frolic there. [22] Hyenas will cry in their fortresses, and jackals in the pleasant palaces. Her time is near to come, and her days will not be prolonged.

Chapter 14

[1] For YHWH will have compassion on Jacob, and will yet choose Israel, and set them in their own land. The foreigner will join himself with them, and they will unite with the house of Jacob. [2] The peoples will take them, and bring them to their place. The house of Israel will possess them in YHWH’s land for servants and for handmaids. They will take as captives those whose captives they were; and they shall rule over their oppressors. [3] It will happen in the day that YHWH will give you rest from your sorrow, from your trouble, and from the hard service in which you were made to serve, [4] that you will take up this parable against the king of Babylon, and say, “How the oppressor has ceased! The golden city has ceased!” [5] YHWH has broken the staff of the wicked, the sceptre of the rulers, [6] who struck the peoples in wrath with a continual stroke, who ruled the

nations in anger, with a persecution that no one restrained. [7] The whole earth is at rest, and is quiet. They break out in song. [8] Yes, the cypress trees rejoice with you, with the cedars of Lebanon, saying, “Since you are humbled, no lumberjack has come up against us.” [9] Sheol from beneath has moved for you to meet you at your coming. It stirs up the departed spirits for you, even all the rulers of the earth. It has raised up from their thrones all the kings of the nations. [10] They all will answer and ask you, “Have you also become as weak as we are? Have you become like us?” [11] Your pomp is brought down to Sheol, with the sound of your stringed instruments. Maggots are spread out under you, and worms cover you. [12] How you have fallen from heaven, shining one, son of the dawn! How you are cut down to the ground, who laid the nations low! [13] You said in your heart, “I will ascend into heaven! I will exalt my throne above the stars of Elohim! I will sit on the mountain of assembly, in the far north! [14] I will ascend above the heights of the clouds! I will make myself like the Elyon!” [15] Yet you shall be brought down to Sheol, to the depths of the pit. [16] Those who see you will stare at you. They will ponder you, saying, “Is this the man who made the earth to tremble, who shook kingdoms, [17] who made the world like a wilderness, and overthrew its cities, who didn’t release his prisoners to their home?” [18] All the kings of the nations sleep in glory, everyone in his own house. [19] But you are cast away from your tomb like an abominable branch, clothed with the slain who are thrust through with the sword, who go down to the stones of the pit; like a dead body trodden under foot. [20] You will not join them in burial, because you have destroyed your land. You have killed your people. The offspring of evildoers will not be named forever. [21] Prepare for slaughter of his children because of the iniquity of their fathers, that they not rise up and possess the earth, and fill the surface of the world with cities. [22] “I will rise up against them,” says YHWH Tzeva'ot, “and cut off from Babylon name and remnant, and son and son’s son,” says YHWH. [23] “I will also make it a possession for the porcupine, and pools of water. I will sweep it with the broom of destruction,” says YHWH Tzeva'ot. [24] YHWH Tzeva'ot has sworn, saying, “Surely, as I have thought, so shall it happen; and as I have purposed, so shall it stand: [25] that I will break the Assyrian in my land, and tread him under foot on my mountains. Then his yoke will leave them, and his burden leave their shoulders. [26] This is the plan that is determined for the whole earth. This is the hand that is stretched out over all the nations. [27] For YHWH Tzeva'ot has planned, and who can stop it? His hand is stretched out, and who can turn it back?” [28] This burden was in the year that King Ahaz died. [29] Don’t rejoice, O Philistia, all of you, because the rod that struck you is broken; for out of the serpent’s root an adder will emerge, and his fruit will be a fiery flying serpent. [30] The firstborn of the poor will eat, and the needy will lie down in safety; and I will kill your root with famine, and your remnant will be killed. [31] Howl, gate! Cry, city! You are melted away, Philistia, all of you; for smoke comes out of the north, and there is no straggler in his ranks. [32] What will they answer the messengers of the nation? That YHWH has founded Zion, and in her the afflicted of his people will take refuge.

Chapter 15

[1] The burden of Moab. For in a night, Ar of Moab is laid waste, and brought to nothing. For in a night Kir of Moab is laid waste, and brought to nothing. [2] They have gone up to Bayith, and to Dibon, to the high places, to weep. Moab wails over Nebo and over Medeba. Baldness is on all of their heads. Every beard is cut off. [3] In their streets, they clothe themselves in sackcloth. In their streets and on their housetops, everyone wails, weeping abundantly. [4] Heshbon cries out with Elealeh. Their voice is heard even to Jahaz. Therefore the armed men of Moab cry aloud. Their souls tremble within them. [5] My heart cries out for Moab! Her nobles flee to Zoar, to Eglath Shelishiyah; for they go up by the ascent of Luhith with weeping; for on the way to Horonaim, they raise up a cry of destruction. [6] For the waters of Nimrim will be desolate; for the grass has withered away, the tender grass fails, there is no green thing. [7] Therefore they will carry away the abundance they have gotten, and that which they have stored up, over the brook of the willows. [8] For the cry has gone around the borders of Moab, its wailing to Eglaim, and its wailing to Beer Elim. [9] For the waters of Dimon are full of blood; for I will bring yet more on Dimon, a lion on those of Moab who escape, and on the remnant of the land.

Chapter 16

[1] Send the lambs for the ruler of the land from Selah to the wilderness, to the mountain of the daughter of Zion. [2] For it will be that as wandering birds, as a scattered nest, so will the daughters of Moab be at the fords of the Arnon. [3] Give counsel! Execute justice! Make your shade like the night in the middle of the noonday! Hide the outcasts! Don’t betray the fugitive! [4] Let my outcasts dwell with you! As for Moab, be a hiding place for him from the face of the destroyer. For the extortionist is brought to nothing. Destruction ceases. The oppressors are consumed out of the land. [5] A throne will be established in chesed. One will sit on it in truth, in the tent of David, judging, seeking justice, and swift to do righteousness. [6] We have heard of the pride of Moab, that he is very proud; even of his arrogance, his pride, and his wrath. His boastings are nothing. [7] Therefore Moab will wail for Moab. Everyone will wail. You will mourn for the raisin cakes of Kir Hareseth, utterly stricken. [8] For the fields of Heshbon languish with the vine of Sibmah. The lords of the nations have broken down its choice branches, which reached even to Jazer, which wandered into the wilderness. Its shoots were spread abroad. They passed over the sea. [9] Therefore I will weep with the weeping of Jazer for the vine of Sibmah. I will water you with my tears, Heshbon, and Elealeh: for on your summer fruits and on your harvest the battle shout has fallen. [10] Gladness is taken away, and joy out of the fruitful field; and in the vineyards there will be no singing, neither joyful noise. Nobody will tread out wine in the presses. I have made the shouting stop. [11] Therefore my heart sounds like a harp for Moab, and my inward parts for Kir Heres. [12] It will happen that when Moab presents himself, when he wearies himself on the high place, and comes to his sanctuary to pray, that he will not prevail. [13] This is the word that YHWH spoke concerning Moab in time past. [14] But now YHWH has spoken, saying, “Within three years, as a worker bound by contract would count them, the glory of Moab shall be brought into contempt, with all his great multitude; and the remnant will be very small and feeble.”

Chapter 17

[1] The burden of Damascus. “Behold, Damascus is taken away from being a city, and it will be a ruinous heap. [2] The cities of Aroer are forsaken. They will be for flocks, which shall lie down, and no one shall make them afraid. [3] The fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria. They will be as the glory of the children of Israel,” says YHWH Tzeva'ot. [4] “It will happen in that day that the glory of Jacob will be made thin, and the fatness of his flesh will become lean. [5] It will be like when the harvester gathers the wheat, and his arm reaps the grain. Yes, it will be like when one gleans grain in the valley of Rephaim. [6] Yet gleanings will be left there, like the shaking of an olive tree, two or three olives in the top of the uppermost bough, four or five in the outermost branches of a fruitful tree,” says YHWH, the Elohim of Israel. [7] In that day, people will look to their Maker, and their eyes will have respect for the Kodesh One of Israel. [8] They will not look to the altars, the work of their hands; neither shall they respect that which their fingers have made, either the Asherah poles or the incense altars. [9] In that day, their strong cities will be like the forsaken places in the woods and on the mountain top, which were forsaken from before the children of Israel; and it will be a desolation. [10] For you have forgotten the Elohim of your salvation, and have not remembered the rock of your strength. Therefore you plant pleasant plants, and set out foreign seedlings. [11] In the day of your planting, you hedge it in. In the morning, you make your seed blossom, but the harvest flees away in the day of grief and of desperate sorrow. [12] Ah, the uproar of many peoples who roar like the roaring of the seas; and the rushing of nations that rush like the rushing of mighty waters! [13] The nations will rush like the rushing of many waters, but he will rebuke them, and they will flee far off, and will be chased like the chaff of the mountains before the wind, and like the whirling dust before the storm. [14] At evening, behold, terror! Before the morning, they are no more. This is the portion of those who plunder us, and the lot of those who rob us.

Chapter 18

[1] Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; [2] that sends ambassadors by the sea, even in vessels of papyrus on the waters, saying, “Go, you swift messengers, to a nation tall and smooth,

to a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide!” [3] All you inhabitants of the world, and you dwellers on the earth, when a banner is lifted up on the mountains, look! When the trumpet is blown, listen! [4] For YHWH said to me, “I will be still, and I will see in my dwelling place, like clear heat in sunshine, like a cloud of dew in the heat of harvest.” [5] For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he will cut off the sprigs with pruning hooks, and he will cut down and take away the spreading branches. [6] They will be left together for the ravenous birds of the mountains, and for the animals of the earth. The ravenous birds will eat them in the summer, and all the animals of the earth will eat them in the winter. [7] In that time, a present will be brought to YHWH Tzeva'ot from a people tall and smooth, even from a people awesome from their beginning onward, a nation that measures out and treads down, whose land the rivers divide, to the place of the name of YHWH Tzeva'ot, Mount Zion.

Chapter 19

[1] The burden of Egypt. “Behold, YHWH rides on a swift cloud, and comes to Egypt. The idols of Egypt will tremble at his presence; and the heart of Egypt will melt within it. [2] I will stir up the Egyptians against the Egyptians, and they will fight everyone against his brother, and everyone against his neighbour; city against city, and kingdom against kingdom. [3] The spirit of the Egyptians will fail within them. I will destroy their counsel. They will seek the idols, the charmers, those who have familiar spirits, and the wizards. [4] I will give over the Egyptians into the hand of a cruel adonai. A fierce king will rule over them,” says Adonai, YHWH Tzeva'ot. [5] The waters will fail from the sea, and the river will be wasted and become dry. [6] The rivers will become foul. The streams of Egypt will be diminished and dried up. The reeds and flags will wither away. [7] The meadows by the Nile, by the brink of the Nile, and all the sown fields of the Nile, will become dry, be driven away, and be no more. [8] The fishermen will lament, and all those who fish in the Nile will mourn, and those who spread nets on the waters will languish. [9] Moreover those who work in combed flax, and those who weave white cloth, will be confounded. [10] The pillars will be broken in pieces. All those who work for hire will be grieved in soul. [11] The princes of Zoan are utterly foolish. The counsel of the wisest counsellors of Pharaoh has become stupid. How do you say to Pharaoh, “I am the son of the wise, the son of ancient kings”? [12] Where then are your wise men? Let them tell you now; and let them know what YHWH Tzeva'ot has purposed concerning Egypt. [13] The princes of Zoan have become fools. The princes of Memphis are deceived. They have caused Egypt to go astray, those who are the cornerstone of her tribes. [14] YHWH has mixed a spirit of perverseness in the middle of her; and they have caused Egypt to go astray in all of its works, like a drunken man staggers in his vomit. [15] Neither shall there be any work for Egypt, which head or tail, palm branch or rush, may do. [16] In that day the Egyptians will be like women. They will tremble and fear because of the shaking of YHWH Tzeva'ot’s hand, which he shakes over them. [17] The land of Judah will become a terror to Egypt. Everyone to whom mention is made of it will be afraid, because of the plans of YHWH Tzeva'ot, which he determines against it. [18] In that day, there will be five cities in the land of Egypt that speak the language of Canaan, and swear to YHWH Tzeva'ot. One will be called “The city of destruction.” [19] In that day, there will be an altar to YHWH in the middle of the land of Egypt, and a pillar to YHWH at its border. [20] It will be for a sign and for a witness to YHWH Tzeva'ot in the land of Egypt; for they will cry to YHWH because of oppressors, and he will send them a saviour and a defender, and he will deliver them. [21] YHWH will be known to Egypt, and the Egyptians will know YHWH in that day. Yes, they will worship with sacrifice and offering, and will vow a vow to YHWH, and will perform it. [22] YHWH will strike Egypt, striking and healing. They will return to YHWH, and he will be entreated by them, and will heal them. [23] In that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians will worship with the Assyrians. [24] In that day, Israel will be the third with Egypt and with Assyria, a blessing within the earth; [25] because YHWH Tzeva'ot has blessed them, saying, “Blessed be Egypt my people, Assyria the work of my hands, and Israel my inheritance.”

Chapter 20

1 In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against
Ashdod and took it; 2 at that time YHWH spoke by Isaiah the son of Amoz, saying, “Go, and loosen the
sackcloth from off your waist, and take your sandals from off your feet.” He did so, walking naked and barefoot.
3 YHWH said, “As my servant Isaiah has walked naked and barefoot three years for a sign and a wonder
concerning Egypt and concerning Ethiopia, 4 so the king of Assyria will lead away the captives of Egypt and the
exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. 5
They will be dismayed and confounded, because of Ethiopia their expectation, and of Egypt their glory. 6 The
inhabitants of this coast land will say in that day, ‘Behold, this is our expectation, where we fled for help to be
delivered from the king of Assyria. And we, how will we escape?’”

Chapter 21

1 The burden of the wilderness of the sea. As whirlwinds in the South sweep through, it comes from the
wilderness, from an awesome land. 2 A grievous vision is declared to me. The treacherous man deals
treacherously, and the destroyer destroys. Go up, Elam; attack! I have stopped all of Media’s sighing. 3
Therefore my thighs are filled with anguish. Pains have seized me, like the pains of a woman in labour. I am in
so much pain that I can’t hear. I am so dismayed that I can’t see. 4 My heart flutters. Horror has frightened me.
The twilight that I desired has been turned into trembling for me. 5 They prepare the table. They set the watch.
They eat. They drink. Rise up, you princes, oil the shield! 6 For Adonai said to me, “Go, set a watchman. Let him
declare what he sees. 7 When he sees a troop, horsemen in pairs, a troop of donkeys, a troop of camels, he
shall listen diligently with great attentiveness.” 8 He cried like a lion: “Adonai, I stand continually on the
watchtower in the daytime, and every night I stay at my post. 9 Behold, here comes a troop of men, horsemen in
pairs.” He answered, “Fallen, fallen is Babylon; and all the engraved images of her gods are broken to the
ground. 10 You are my threshing, and the grain of my floor!” That which I have heard from YHWH Tzeva'ot, the
Elohim of Israel, I have declared to you. 11 The burden of Dumah. One calls to me out of Seir, “Watchman, what
of the night? Watchman, what of the night?” 12 The watchman said, “The morning comes, and also the night. If
you will enquire, enquire. Come back again.” 13 The burden on Arabia. You will lodge in the thickets in Arabia,
you caravans of Dedanites. 14 They brought water to him who was thirsty. The inhabitants of the land of Tema
met the fugitives with their bread. 15 For they fled away from the swords, from the drawn sword, from the bent
bow, and from the heat of battle. 16 For Adonai said to me, “Within a year, as a worker bound by contract would
count it, all the glory of Kedar will fail, 17 and the residue of the number of the archers, the mighty men of the
children of Kedar, will be few; for YHWH, the Elohim of Israel, has spoken it.”

Chapter 22

1 The burden of the valley of vision. What ails you now, that you have all gone up to the housetops? 2 You that
are full of shouting, a tumultuous city, a joyous town, your slain are not slain with the sword, neither are they
dead in battle. 3 All your rulers fled away together. They were bound by the archers. All who were found by you
were bound together. They fled far away. 4 Therefore I said, “Look away from me. I will weep bitterly. Don’t
labour to comfort me for the destruction of the daughter of my people. 5 For it is a day of confusion, and of
treading down, and of perplexity from Adonai, YHWH Tzeva'ot, in the valley of vision, a breaking down of the
walls, and a crying to the mountains.” 6 Elam carried his quiver, with chariots of men and horsemen; and Kir
uncovered the shield. 7 Your choicest valleys were full of chariots, and the horsemen set themselves in array at
the gate. 8 He took away the covering of Judah; and you looked in that day to the armour in the house of the
forest. 9 You saw the breaches of David’s city, that they were many; and you gathered together the waters of
the lower pool. 10 You counted the houses of Jerusalem, and you broke down the houses to fortify the wall. 11
You also made a reservoir between the two walls for the water of the old pool. But you didn’t look to him who
had done this, neither did you have respect for him who planned it long ago. 12 In that day, Adonai, YHWH

Tzeva'ot, called to weeping, to mourning, to baldness, and to dressing in sackcloth; [13] and behold, there is joy and gladness, killing cattle and killing sheep, eating meat and drinking wine: “Let’s eat and drink, for tomorrow we will die.” [14] YHWH Tzeva'ot revealed himself in my ears, “Surely this iniquity will not be forgiven you until you die,” says Adonai, YHWH Tzeva'ot. [15] Adonai, YHWH Tzeva'ot says, “Go, get yourself to this treasurer, even to Shebna, who is over the house, and say, [16] ‘What are you doing here? Who has you here, that you have dug out a tomb here?’ Cutting himself out a tomb on high, chiselling a habitation for himself in the rock!” [17] Behold, YHWH will overcome you and hurl you away violently. Yes, he will grasp you firmly. [18] He will surely wind you around and around, and throw you like a ball into a large country. There you will die, and there the chariots of your glory will be, you disgrace of your adonai’s house. [19] I will thrust you from your office. You will be pulled down from your station. [20] It will happen in that day that I will call my servant Eliakim the son of Hilkiah, [21] and I will clothe him with your robe, and strengthen him with your belt. I will commit your government into his hand; and he will be a father to the inhabitants of Jerusalem, and to the house of Judah. [22] I will lay the key of David’s house on his shoulder. He will open, and no one will shut. He will shut, and no one will open. [23] I will fasten him like a nail in a sure place. He will be for a throne of glory to his father’s house. [24] They will hang on him all the glory of his father’s house, the offspring and the issue, every small vessel, from the cups even to all the pitchers. [25] “In that day,” says YHWH Tzeva'ot, “the nail that was fastened in a sure place will give way. It will be cut down and fall. The burden that was on it will be cut off, for YHWH has spoken it.”

Chapter 23

[1] The burden of Tyre. Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Kittim it is revealed to them. [2] Be still, you inhabitants of the coast, you whom the merchants of Sidon that pass over the sea have replenished. [3] On great waters, the seed of the Shihor, the harvest of the Nile, was her revenue. She was the market of nations. [4] Be ashamed, Sidon; for the sea has spoken, the stronghold of the sea, saying, “I have not travailed, nor given birth, neither have I nourished young men, nor brought up virgins.” [5] When the report comes to Egypt, they will be in anguish at the report of Tyre. [6] Pass over to Tarshish! Wail, you inhabitants of the coast! [7] Is this your joyous city, whose antiquity is of ancient days, whose feet carried her far away to travel? [8] Who has planned this against Tyre, the giver of crowns, whose merchants are princes, whose traders are the honourable of the earth? [9] YHWH Tzeva'ot has planned it, to stain the pride of all glory, to bring into contempt all the honourable of the earth. [10] Pass through your land like the Nile, daughter of Tarshish. There is no restraint any more. [11] He has stretched out his hand over the sea. He has shaken the kingdoms. YHWH has ordered the destruction of Canaan’s strongholds. [12] He said, “You shall rejoice no more, you oppressed virgin daughter of Sidon. Arise, pass over to Kittim. Even there you will have no rest.” [13] Behold, the land of the Chaldeans. This people didn’t exist. The Assyrians founded it for those who dwell in the wilderness. They set up their towers. They overthrew its palaces. They made it a ruin. [14] Howl, you ships of Tarshish, for your stronghold is laid waste! [15] It will come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. After the end of seventy years it will be to Tyre like in the song of the prostitute. [16] Take a harp; go about the city, you prostitute that has been forgotten. Make sweet melody. Sing many songs, that you may be remembered. [17] It will happen after the end of seventy years that YHWH will visit Tyre. She will return to her wages, and will play the prostitute with all the kingdoms of the world on the surface of the earth. [18] Her merchandise and her wages will be holiness to YHWH. It will not be treasured nor laid up; for her merchandise will be for those who dwell before YHWH, to eat sufficiently, and for durable clothing.

Chapter 24

[1] Behold, YHWH makes the earth empty, makes it waste, turns it upside down, and scatters its inhabitants. [2] It will be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of

interest, so with the giver of interest. [3] The earth will be utterly emptied and utterly laid waste; for YHWH has spoken this word. [4] The earth mourns and fades away. The world languishes and fades away. The lofty people of the earth languish. [5] The earth also is polluted under its inhabitants, because they have transgressed the laws, violated the statutes, and broken the everlasting covenant. [6] Therefore the curse has devoured the earth, and those who dwell therein are found guilty. Therefore the inhabitants of the earth are burnt, and few men are left. [7] The new wine mourns. The vine languishes. All the merry-hearted sigh. [8] The mirth of tambourines ceases. The sound of those who rejoice ends. The joy of the harp ceases. [9] They will not drink wine with a song. Strong drink will be bitter to those who drink it. [10] The confused city is broken down. Every house is shut up, that no man may come in. [11] There is a crying in the streets because of the wine. All joy is darkened. The mirth of the land is gone. [12] The city is left in desolation, and the gate is struck with destruction. [13] For it will be so within the earth amongst the peoples, as the shaking of an olive tree, as the gleanings when the vintage is done. [14] These shall lift up their voice. They will shout for the majesty of YHWH. They cry aloud from the sea. [15] Therefore glorify YHWH in the east, even the name of YHWH, the Elohim of Israel, in the islands of the sea! [16] From the uttermost part of the earth have we heard songs. Glory to the righteous! But I said, “I pine away! I pine away! woe is me!” The treacherous have dealt treacherously. Yes, the treacherous have dealt very treacherously. [17] Fear, the pit, and the snare are on you who inhabit the earth. [18] It will happen that he who flees from the noise of the fear will fall into the pit; and he who comes up out of the middle of the pit will be taken in the snare; for the windows on high are opened, and the foundations of the earth tremble. [19] The earth is utterly broken. The earth is torn apart. The earth is shaken violently. [20] The earth will stagger like a drunken man, and will sway back and forth like a hammock. Its disobedience will be heavy on it, and it will fall and not rise again. [21] It will happen in that day that YHWH will punish the army of the high ones on high, and the kings of the earth on the earth. [22] They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; and after many days they will be visited. [23] Then the moon will be confounded, and the sun ashamed; for YHWH Tzeva'ot will reign on Mount Zion and in Jerusalem; and glory will be before his elders.

Chapter 25

[1] YHWH, you are my Elohim. I will exalt you! I will praise your name, for you have done wonderful things, things planned long ago, in complete faithfulness and truth. [2] For you have made a city into a heap, a fortified city into a ruin, a palace of strangers to be no city. It will never be built. [3] Therefore a strong people will glorify you. A city of awesome nations will fear you. [4] For you have been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the dreaded ones is like a storm against the wall. [5] As the heat in a dry place you will bring down the noise of strangers; as the heat by the shade of a cloud, the song of the dreaded ones will be brought low. [6] In this mountain, YHWH Tzeva'ot will make all peoples a feast of choice meat, a feast of choice wines, of choice meat full of marrow, of well refined choice wines. [7] He will destroy in this mountain the surface of the covering that covers all peoples, and the veil that is spread over all nations. [8] He has swallowed up death forever! Adonai YHWH will wipe away tears from off all faces. He will take the reproach of his people away from off all the earth, for YHWH has spoken it. [9] It shall be said in that day, “Behold, this is our Elohim! We have waited for him, and he will save us! This is YHWH! We have waited for him. We will be glad and rejoice in his salvation!” [10] For YHWH’s hand will rest in this mountain. Moab will be trodden down in his place, even like straw is trodden down in the water of the dunghill. [11] He will spread out his hands in the middle of it, like one who swims spreads out hands to swim, but his pride will be humbled together with the craft of his hands. [12] He has brought the high fortress of your walls down, laid low, and brought to the ground, even to the dust.

Chapter 26

[1] In that day, this song will be sung in the land of Judah: “We have a strong city. Elohim appoints salvation for walls and bulwarks. [2] Open the gates, that the righteous nation may enter: the one which keeps faith. [3] You will

keep whoever's mind is steadfast in perfect peace, because he trusts in you. [4] Trust in YHWH forever; for in YHWH, YHWH, is an everlasting Rock. [5] For he has brought down those who dwell on high, the lofty city. He lays it low. He lays it low even to the ground. He brings it even to the dust. [6] The foot shall tread it down, even the feet of the poor and the steps of the needy." [7] The way of the just is uprightness. You who are upright make the path of the righteous level. [8] Yes, in the way of your judgements, YHWH, we have waited for you. Your name and your renown are the desire of our soul. [9] With my soul I have desired you in the night. Yes, with my spirit within me I will seek you earnestly; for when your judgements are in the earth, the inhabitants of the world learn righteousness. [10] Let favour be shown to the wicked, yet he will not learn righteousness. In the land of uprightness he will deal wrongfully, and will not see YHWH's majesty. [11] YHWH, your hand is lifted up, yet they don't see; but they will see your zeal for the people and be disappointed. Yes, fire will consume your adversaries. [12] YHWH, you will ordain peace for us, for you have also done all our work for us. [13] YHWH our Elohim, other lords besides you have had dominion over us, but we will only acknowledge your name. [14] The dead shall not live. The departed spirits shall not rise. Therefore you have visited and destroyed them, and caused all memory of them to perish. [15] You have increased the nation, O YHWH. You have increased the nation! You are glorified! You have enlarged all the borders of the land. [16] YHWH, in trouble they have visited you. They poured out a prayer when your chastening was on them. [17] Just as a woman with child, who draws near the time of her delivery, is in pain and cries out in her pangs, so we have been before you, YHWH. [18] We have been with child. We have been in pain. We gave birth, it seems, only to wind. We have not worked any deliverance in the earth; neither have the inhabitants of the world fallen. [19] Your dead shall live. Their dead bodies shall arise. Awake and sing, you who dwell in the dust; for your dew is like the dew of herbs, and the earth will cast out the departed spirits. [20] Come, my people, enter into your rooms, and shut your doors behind you. Hide yourself for a little moment, until the indignation is past. [21] For, behold, YHWH comes out of his place to punish the inhabitants of the earth for their iniquity. The earth also will disclose her blood, and will no longer cover her slain.

Chapter 27

[1] In that day, YHWH with his hard and great and strong sword will punish leviathan, the fleeing serpent, and leviathan, the twisted serpent; and he will kill the dragon that is in the sea. [2] In that day, sing to her, "A pleasant vineyard! [3] I, YHWH, am its keeper. I will water it every moment. Lest anyone damage it, I will keep it night and day. [4] Wrath is not in me, but if I should find briers and thorns, I would do battle! I would march on them and I would burn them together. [5] Or else let him take hold of my strength, that he may make peace with me. Let him make peace with me." [6] In days to come, Jacob will take root. Israel will blossom and bud. They will fill the surface of the world with fruit. [7] Has he struck them as he struck those who struck them? Or are they killed like those who killed them were killed? [8] In measure, when you send them away, you contend with them. He has removed them with his rough blast in the day of the east wind. [9] Therefore by this the iniquity of Jacob will be forgiven, and this is all the fruit of taking away his sin: that he makes all the stones of the altar as chalk stones that are beaten in pieces, so that the Asherah poles and the incense altars shall rise no more. [10] For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness. The calf will feed there, and there he will lie down, and consume its branches. [11] When its boughs are withered, they will be broken off. The women will come and set them on fire, for they are a people of no understanding. Therefore he who made them will not have compassion on them, and he who formed them will show them no favour. [12] It will happen in that day that YHWH will thresh from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered one by one, children of Israel. [13] It will happen in that day that a great trumpet will be blown; and those who were ready to perish in the land of Assyria, and those who were outcasts in the land of Egypt, shall come; and they will worship YHWH in the kodesh mountain at Jerusalem.

Chapter 28

[1] Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fertile valley of those who are overcome with wine! [2] Behold, Adonai has one who is mighty and strong. Like a storm of hail, a destroying storm, and like a storm of mighty waters overflowing, he will cast them down to the earth with his hand. [3] The crown of pride of the drunkards of Ephraim will be trodden under foot. [4] The fading flower of his glorious beauty, which is on the head of the fertile valley, shall be like the first-ripe fig before the summer, which someone picks and eats as soon as he sees it. [5] In that day, YHWH Tzeva'ot will become a crown of glory and a diadem of beauty to the residue of his people, [6] and a spirit of justice to him who sits in judgement, and strength to those who turn back the battle at the gate. [7] They also reel with wine, and stagger with strong drink. The priest and the prophet reel with strong drink. They are swallowed up by wine. They stagger with strong drink. They err in vision. They stumble in judgement. [8] For all tables are completely full of filthy vomit and filthiness. [9] Whom will he teach knowledge? To whom will he explain the message? Those who are weaned from the milk, and drawn from the breasts? [10] For it is precept on precept, precept on precept; line on line, line on line; here a little, there a little. [11] But he will speak to this nation with stammering lips and in another language, [12] to whom he said, “This is the resting place. Give rest to the weary,” and “This is the refreshing;” yet they would not hear. [13] Therefore YHWH’s word will be to them precept on precept, precept on precept; line on line, line on line; here a little, there a little; that they may go, fall backward, be broken, be snared, and be taken. [14] Therefore hear YHWH’s word, you scoffers, that rule this people in Jerusalem: [15] “Because you have said, ‘We have made a covenant with death, and we are in agreement with Sheol. When the overflowing scourge passes through, it won’t come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood.’” [16] Therefore Adonai YHWH says, “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of a sure foundation. He who believes shall not act hastily. [17] I will make justice the measuring line, and righteousness the plumb line. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. [18] Your covenant with death shall be annulled, and your agreement with Sheol shall not stand. When the overflowing scourge passes through, then you will be trampled down by it. [19] As often as it passes through, it will seize you; for morning by morning it will pass through, by day and by night; and it will be nothing but terror to understand the message.” [20] For the bed is too short to stretch out on, and the blanket is too narrow to wrap oneself in. [21] For YHWH will rise up as on Mount Perazim. He will be angry as in the valley of Gibeon; that he may do his work, his unusual work, and bring to pass his act, his extraordinary act. [22] Now therefore don’t be scoffers, lest your bonds be made strong; for I have heard a decree of destruction from Adonai, YHWH Tzeva'ot, on the whole earth. [23] Give ear, and hear my voice! Listen, and hear my speech! [24] Does he who ploughs to sow plough continually? Does he keep turning the soil and breaking the clods? [25] When he has levelled its surface, doesn’t he plant the dill, and scatter the cumin seed, and put in the wheat in rows, the barley in the appointed place, and the spelt in its place? [26] For his Elohim instructs him in right judgement and teaches him. [27] For the dill isn’t threshed with a sharp instrument, neither is a cart wheel turned over the cumin; but the dill is beaten out with a stick, and the cumin with a rod. [28] Bread flour must be ground; so he will not always be threshing it. Although he drives the wheel of his threshing cart over it, his horses don’t grind it. [29] This also comes out from YHWH Tzeva'ot, who is wonderful in counsel, and excellent in wisdom.

Chapter 29

[1] Woe to Ariel! Ariel, the city where David encamped! Add year to year; let the feasts come around; [2] then I will distress Ariel, and there will be mourning and lamentation. She shall be to me as an altar hearth. [3] I will encamp against you all around you, and will lay siege against you with posted troops. I will raise siege works against you. [4] You will be brought down, and will speak out of the ground. Your speech will mumble out of the dust. Your voice will be as of one who has a familiar spirit, out of the ground, and your speech will whisper out of the dust. [5] But the multitude of your foes will be like fine dust, and the multitude of the ruthless ones like chaff that blows away. Yes, it will be in an instant, suddenly. [6] She will be visited by YHWH Tzeva'ot with thunder, with

earthquake, with great noise, with whirlwind and storm, and with the flame of a devouring fire. [7] The multitude of all the nations that fight against Ariel, even all who fight against her and her stronghold, and who distress her, will be like a dream, a vision of the night. [8] It will be like when a hungry man dreams, and behold, he eats; but he awakes, and his hunger isn't satisfied; or like when a thirsty man dreams, and behold, he drinks; but he awakes, and behold, he is faint, and he is still thirsty. The multitude of all the nations that fight against Mount Zion will be like that. [9] Pause and wonder! Blind yourselves and be blind! They are drunken, but not with wine; they stagger, but not with strong drink. [10] For YHWH has poured out on you a spirit of deep sleep, and has closed your eyes, the prophets; and he has covered your heads, the seers. [11] All vision has become to you like the words of a book that is sealed, which men deliver to one who is educated, saying, "Read this, please;" and he says, "I can't, for it is sealed;" [12] and the book is delivered to one who is not educated, saying, "Read this, please;" and he says, "I can't read." [13] Adonai said, "Because this people draws near with their mouth and honours me with their lips, but they have removed their heart far from me, and their fear of me is a mitzvah of men which has been taught; [14] therefore, behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder; and the wisdom of their wise men will perish, and the understanding of their prudent men will be hidden." [15] Woe to those who deeply hide their counsel from YHWH, and whose deeds are in the dark, and who say, "Who sees us?" and "Who knows us?" [16] You turn things upside down! Should the potter be thought to be like clay, that the thing made should say about him who made it, "He didn't make me;" or the thing formed say of him who formed it, "He has no understanding"? [17] Isn't it yet a very little while, and Lebanon will be turned into a fruitful field, and the fruitful field will be regarded as a forest? [18] In that day, the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity and out of darkness. [19] The humble also will increase their joy in YHWH, and the poor amongst men will rejoice in the Kodesh One of Israel. [20] For the ruthless is brought to nothing, and the scoffer ceases, and all those who are alert to do evil are cut off— [21] who cause a person to be indicted by a word, and lay a snare for one who reproves in the gate, and who deprive the innocent of justice with false testimony. [22] Therefore YHWH, who redeemed Abraham, says concerning the house of Jacob: "Jacob shall no longer be ashamed, neither shall his face grow pale. [23] But when he sees his children, the work of my hands, in the middle of him, they will sanctify my name. Yes, they will sanctify the Kodesh One of Jacob, and will stand in awe of the Elohim of Israel. [24] They also who err in spirit will come to understanding, and those who grumble will receive instruction."

Chapter 30

[1] "Woe to the rebellious children", says YHWH, "who take counsel, but not from me; and who make an alliance, but not with my Ruach, that they may add sin to sin; [2] who set out to go down into Egypt without asking for my advice, to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! [3] Therefore the strength of Pharaoh will be your shame, and the refuge in the shadow of Egypt your confusion. [4] For their princes are at Zoan, and their ambassadors have come to Hanes. [5] They shall all be ashamed because of a people that can't profit them, that are not a help nor profit, but a shame, and also a reproach." [6] The burden of the animals of the South. Through the land of trouble and anguish, of the lioness and the lion, the viper and fiery flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to an unprofitable people. [7] For Egypt helps in vain, and to no purpose; therefore I have called her Rahab who sits still. [8] Now go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come forever and ever. [9] For it is a rebellious people, lying children, children who will not hear YHWH's law; [10] who tell the seers, "Don't see!" and the prophets, "Don't prophesy to us right things. Tell us pleasant things. Prophesy deceits. [11] Get out of the way. Turn away from the path. Cause the Kodesh One of Israel to cease from before us." [12] Therefore the Kodesh One of Israel says, "Because you despise this word, and trust in oppression and perverseness, and rely on it, [13] therefore this iniquity shall be to you like a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly in an instant. [14] He will break it as a potter's vessel is broken, breaking it in pieces without sparing, so that there won't be found amongst the broken

pieces a piece good enough to take fire from the hearth, or to dip up water out of the cistern.” [15] For thus said Adonai YHWH, the Kodesh One of Israel, “You will be saved in returning and rest. Your strength will be in quietness and in confidence.” You refused, [16] but you said, “No, for we will flee on horses;” therefore you will flee; and, “We will ride on the swift;” therefore those who pursue you will be swift. [17] One thousand will flee at the threat of one. At the threat of five, you will flee until you are left like a beacon on the top of a mountain, and like a banner on a hill. [18] Therefore YHWH will wait, that he may be gracious to you; and therefore he will be exalted, that he may have mercy on you, for YHWH is an Elohim of justice. Blessed are all those who wait for him. [19] For the people will dwell in Zion at Jerusalem. You will weep no more. He will surely be gracious to you at the voice of your cry. When he hears you, he will answer you. [20] Though Adonai may give you the bread of adversity and the water of affliction, yet your teachers won’t be hidden any more, but your eyes will see your teachers; [21] and when you turn to the right hand, and when you turn to the left, your ears will hear a voice behind you, saying, “This is the way. Walk in it.” [22] You shall defile the overlaying of your engraved images of silver, and the plating of your molten images of gold. You shall cast them away as an unclean thing. You shall tell it, “Go away!” [23] He will give the rain for your seed, with which you will sow the ground; and bread of the increase of the ground will be rich and plentiful. In that day, your livestock will feed in large pastures. [24] The oxen likewise and the young donkeys that till the ground will eat savoury feed, which has been winnowed with the shovel and with the fork. [25] There will be brooks and streams of water on every lofty mountain and on every high hill in the day of the great slaughter, when the towers fall. [26] Moreover the light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, in the day that YHWH binds up the fracture of his people, and heals the wound they were struck with. [27] Behold, YHWH’s name comes from far away, burning with his anger, and in thick rising smoke. His lips are full of indignation. His tongue is as a devouring fire. [28] His breath is as an overflowing stream that reaches even to the neck, to sift the nations with the sieve of destruction. A bridle that leads to ruin will be in the jaws of the peoples. [29] You will have a song, as in the night when a kodesh feast is kept, and gladness of heart, as when one goes with a flute to come to YHWH’s mountain, to Israel’s Rock. [30] YHWH will cause his glorious voice to be heard, and will show the descent of his arm, with the indignation of his anger and the flame of a devouring fire, with a blast, storm, and hailstones. [31] For through YHWH’s voice the Assyrian will be dismayed. He will strike him with his rod. [32] Every stroke of the rod of punishment, which YHWH will lay on him, will be with the sound of tambourines and harps. He will fight with them in battles, brandishing weapons. [33] For his burning place has long been ready. Yes, it is prepared for the king. He has made its pyre deep and large with fire and much wood. YHWH’s breath, like a stream of sulphur, kindles it.

Chapter 31

[1] Woe to those who go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they don’t look to the Kodesh One of Israel, and they don’t seek YHWH! [2] Yet he also is wise, and will bring disaster, and will not call back his words, but will arise against the house of the evildoers, and against the help of those who work iniquity. [3] Now the Egyptians are men, and not Elohim; and their horses flesh, and not spirit. When YHWH stretches out his hand, both he who helps shall stumble, and he who is helped shall fall, and they all shall be consumed together. [4] For YHWH says to me, “As the lion and the young lion growling over his prey, if a multitude of shepherds is called together against him, will not be dismayed at their voice, nor abase himself for their noise, so YHWH Tzeva'ot will come down to fight on Mount Zion and on its heights. [5] As birds hovering, so YHWH Tzeva'ot will protect Jerusalem. He will protect and deliver it. He will pass over and preserve it.” [6] Return to him from whom you have deeply revolted, children of Israel. [7] For in that day everyone shall cast away his idols of silver and his idols of gold—sin which your own hands have made for you. [8] “The Assyrian will fall by the sword, not of man; and the sword, not of mankind, shall devour him. He will flee from the sword, and his young men will become subject to forced labour. [9] His rock will pass away by reason of terror, and his princes will be afraid of the banner,” says YHWH, whose fire is

in Zion, and his furnace in Jerusalem.

Chapter 32

1 Behold, a king shall reign in righteousness, and princes shall rule in justice. 2 A man shall be as a hiding place
from the wind, and a covert from the storm, as streams of water in a dry place, as the shade of a large rock in a
weary land. 3 The eyes of those who see will not be dim, and the ears of those who hear will listen. 4 The heart
of the rash will understand knowledge, and the tongue of the stammerers will be ready to speak plainly. 5 The
fool will no longer be called noble, nor the scoundrel be highly respected. 6 For the fool will speak folly, and his
heart will work iniquity, to practise profanity, and to utter error against YHWH, to make empty the soul of the
hungry, and to cause the drink of the thirsty to fail. 7 The ways of the scoundrel are evil. He devises wicked
plans to destroy the humble with lying words, even when the needy speaks right. 8 But the noble devises noble
things, and he will continue in noble things. 9 Rise up, you women who are at ease! Hear my voice! You
careless daughters, give ear to my speech! 10 For days beyond a year you will be troubled, you careless
women; for the vintage will fail. The harvest won't come. 11 Tremble, you women who are at ease! Be troubled,
you careless ones! Strip yourselves, make yourselves naked, and put sackcloth on your waist. 12 Beat your
breasts for the pleasant fields, for the fruitful vine. 13 Thorns and briers will come up on my people's land; yes,
on all the houses of joy in the joyous city. 14 For the palace will be forsaken. The populous city will be deserted.
The hill and the watchtower will be for dens forever, a delight for wild donkeys, a pasture of flocks, 15 until the
Ruach is poured on us from on high, and the wilderness becomes a fruitful field, and the fruitful field is
considered a forest. 16 Then justice will dwell in the wilderness; and righteousness will remain in the fruitful field.
17 The work of righteousness will be peace, and the effect of righteousness, quietness and confidence forever. 18
My people will live in a peaceful habitation, in safe dwellings, and in quiet resting places, 19 though hail flattens
the forest, and the city is levelled completely. 20 Blessed are you who sow beside all waters, who send out the
feet of the ox and the donkey.

Chapter 33

1 Woe to you who destroy, but you weren't destroyed, and who betray, but nobody betrayed you! When you
have finished destroying, you will be destroyed; and when you have finished betrayal, you will be betrayed. 2
YHWH, be gracious to us. We have waited for you. Be our strength every morning, our salvation also in the time
of trouble. 3 At the noise of the thunder, the peoples have fled. When you lift yourself up, the nations are
scattered. 4 Your plunder will be gathered as the caterpillar gathers. Men will leap on it as locusts leap. 5 YHWH
is exalted, for he dwells on high. He has filled Zion with justice and righteousness. 6 There will be stability in
your times, abundance of salvation, wisdom, and knowledge. The fear of YHWH is your treasure. 7 Behold, their
valiant ones cry outside; the ambassadors of peace weep bitterly. 8 The highways are desolate. The travelling
man ceases. The covenant is broken. He has despised the cities. He doesn't respect man. 9 The land mourns
and languishes. Lebanon is confounded and withers away. Sharon is like a desert, and Bashan and Carmel are
stripped bare. 10 "Now I will arise," says YHWH. "Now I will lift myself up. Now I will be exalted. 11 You will
conceive chaff. You will give birth to stubble. Your breath is a fire that will devour you. 12 The peoples will be like
the burning of lime, like thorns that are cut down and burnt in the fire. 13 Hear, you who are far off, what I have
done; and, you who are near, acknowledge my might." 14 The sinners in Zion are afraid. Trembling has seized
the godless ones. Who amongst us can live with the devouring fire? Who amongst us can live with everlasting
burning? 15 He who walks righteously and speaks blamelessly, he who despises the gain of oppressions, who
gestures with his hands, refusing to take a bribe, who stops his ears from hearing of bloodshed, and shuts his
eyes from looking at evil— 16 he will dwell on high. His place of defence will be the fortress of rocks. His bread
will be supplied. His waters will be sure. 17 Your eyes will see the king in his beauty. They will see a distant land.
18 Your heart will meditate on the terror. Where is he who counted? Where is he who weighed? Where is he who
counted the towers? 19 You will no longer see the fierce people, a people of a deep speech that you can't

comprehend, with a strange language that you can't understand. [20] Look at Zion, the city of our appointed festivals. Your eyes will see Jerusalem, a quiet habitation, a tent that won't be removed. Its stakes will never be plucked up, nor will any of its cords be broken. [21] But there YHWH will be with us in majesty, a place of wide rivers and streams, in which no galley with oars will go, neither will any gallant ship pass by there. [22] For YHWH is our judge. YHWH is our lawgiver. YHWH is our king. He will save us. [23] Your rigging is untied. They couldn't strengthen the foot of their mast. They couldn't spread the sail. Then the prey of a great plunder was divided. The lame took the prey. [24] The inhabitant won't say, "I am sick." The people who dwell therein will be forgiven their iniquity.

Chapter 34

[1] Come near, you nations, to hear! Listen, you peoples. Let the earth and all it contains hear, the world, and everything that comes from it. [2] For YHWH is enraged against all the nations, and angry with all their armies. He has utterly destroyed them. He has given them over for slaughter. [3] Their slain will also be cast out, and the stench of their dead bodies will come up. The mountains will melt in their blood. [4] All of the army of the sky will be dissolved. The sky will be rolled up like a scroll, and all its armies will fade away, as a leaf fades from off a vine or a fig tree. [5] For my sword has drunk its fill in the sky. Behold, it will come down on Edom, and on the people of my curse, for judgement. [6] YHWH's sword is filled with blood. It is covered with fat, with the blood of lambs and goats, with the fat of the kidneys of rams; for YHWH has a sacrifice in Bozrah, and a great slaughter in the land of Edom. [7] The wild oxen will come down with them, and the young bulls with the mighty bulls; and their land will be drunken with blood, and their dust made greasy with fat. [8] For YHWH has a day of vengeance, a year of recompense for the cause of Zion. [9] Its streams will be turned into pitch, its dust into sulphur, and its land will become burning pitch. [10] It won't be quenched night or day. Its smoke will go up forever. From generation to generation, it will lie waste. No one will pass through it forever and ever. [11] But the pelican and the porcupine will possess it. The owl and the raven will dwell in it. He will stretch the line of confusion over it, and the plumb line of emptiness. [12] They shall call its nobles to the kingdom, but none shall be there; and all its princes shall be nothing. [13] Thorns will come up in its palaces, nettles and thistles in its fortresses; and it will be a habitation of jackals, a court for ostriches. [14] The wild animals of the desert will meet with the wolves, and the wild goat will cry to his fellow. Yes, the night creature shall settle there, and shall find herself a place of rest. [15] The arrow snake will make her nest there, and lay, hatch, and gather under her shade. Yes, the kites will be gathered there, every one with her mate. [16] Search in the book of YHWH, and read: not one of these will be missing. None will lack her mate. For my mouth has commanded, and his Ruach has gathered them. [17] He has cast the lot for them, and his hand has divided it to them with a measuring line. They shall possess it forever. From generation to generation they will dwell in it.

Chapter 35

[1] The wilderness and the dry land will be glad. The desert will rejoice and blossom like a rose. [2] It will blossom abundantly, and rejoice even with joy and singing. Lebanon's glory will be given to it, the excellence of Carmel and Sharon. They will see YHWH's glory, the excellence of our Elohim. [3] Strengthen the weak hands, and make the feeble knees firm. [4] Tell those who have a fearful heart, "Be strong! Don't be afraid! Behold, your Elohim will come with vengeance, Elohim's retribution. He will come and save you. [5] Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. [6] Then the lame man will leap like a deer, and the tongue of the mute will sing; for waters will break out in the wilderness, and streams in the desert. [7] The burning sand will become a pool, and the thirsty ground springs of water. Grass with reeds and rushes will be in the habitation of jackals, where they lay. [8] A highway will be there, a road, and it will be called "The Kodesh Way". The unclean shall not pass over it, but it will be for those who walk in the Way. Wicked fools shall not go there. [9] No lion will be there, nor will any ravenous animal go up on it. They will not be found there; but the redeemed will walk there. [10] Then YHWH's ransomed ones will return, and come with singing to Zion; and everlasting joy will be on

their heads. They will obtain gladness and joy, and sorrow and sighing will flee away."

Chapter 36

1 Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria attacked all of the fortified cities of
Judah and captured them. 2 The king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah
with a large army. He stood by the aqueduct from the upper pool in the fuller's field highway. 3 Then Eliakim the
son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph the recorder
came out to him. 4 Rabshakeh said to them, "Now tell Hezekiah, 'The great king, the king of Assyria, says,
"What confidence is this in which you trust? 5 I say that your counsel and strength for the war are only vain
words. Now in whom do you trust, that you have rebelled against me? 6 Behold, you trust in the staff of this
bruised reed, even in Egypt, which if a man leans on it, it will go into his hand and pierce it. So is Pharaoh king
of Egypt to all who trust in him. 7 But if you tell me, 'We trust in YHWH our Elohim,' isn't that he whose high
places and whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship
before this altar'?" 8 Now therefore, please make a pledge to my master the king of Assyria, and I will give you
two thousand horses, if you are able on your part to set riders on them. 9 How then can you turn away the face
of one captain of the least of my master's servants, and put your trust in Egypt for chariots and for horsemen? 10
Have I come up now without YHWH against this land to destroy it? YHWH said to me, "Go up against this land,
and destroy it."'" 11 Then Eliakim, Shebna and Joah said to Rabshakeh, "Please speak to your servants in
Aramaic, for we understand it. Don't speak to us in the Yehudim's language in the hearing of the people who
are on the wall." 12 But Rabshakeh said, "Has my master sent me only to your master and to you, to speak these
words, and not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?"
13 Then Rabshakeh stood, and called out with a loud voice in the Yehudim's language, and said, "Hear the
words of the great king, the king of Assyria! 14 The king says, 'Don't let Hezekiah deceive you; for he will not be
able to deliver you. 15 Don't let Hezekiah make you trust in YHWH, saying, "YHWH will surely deliver us. This
city won't be given into the hand of the king of Assyria."' 16 Don't listen to Hezekiah, for the king of Assyria says,
'Make your peace with me, and come out to me; and each of you eat from his vine, and each one from his fig
tree, and each one of you drink the waters of his own cistern; 17 until I come and take you away to a land like
your own land, a land of grain and new wine, a land of bread and vineyards. 18 Beware lest Hezekiah persuade
you, saying, "YHWH will deliver us." Have any of the gods of the nations delivered their lands from the hand of
the king of Assyria? 19 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have
they delivered Samaria from my hand? 20 Who are they amongst all the gods of these countries that have
delivered their country out of my hand, that YHWH should deliver Jerusalem out of my hand?'" 21 But they
remained silent, and said nothing in reply, for the king's commandment was, "Don't answer him." 22 Then
Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph the
recorder, came to Hezekiah with their clothes torn, and told him the words of Rabshakeh.

Chapter 37

1 When King Hezekiah heard it, he tore his clothes, covered himself with sackcloth, and went into YHWH's
house. 2 He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests,
covered with sackcloth, to Isaiah the prophet, the son of Amoz. 3 They said to him, "Hezekiah says, 'Today is a
day of trouble, and of rebuke, and of rejection; for the children have come to the birth, and there is no strength
to give birth. 4 It may be YHWH your Elohim will hear the words of Rabshakeh, whom the king of Assyria his
master has sent to defy the living Elohim, and will rebuke the words which YHWH your Elohim has heard.
Therefore lift up your prayer for the remnant that is left.'" 5 So the servants of King Hezekiah came to Isaiah. 6
Isaiah said to them, "Tell your master, 'YHWH says, "Don't be afraid of the words that you have heard, with
which the servants of the king of Assyria have blasphemed me. 7 Behold, I will put a spirit in him and he will
hear news, and will return to his own land. I will cause him to fall by the sword in his own land."'" 8 So

Rabshakeh returned, and found the king of Assyria warring against Libnah, for he heard that he had departed
from Lachish. 9 He heard news concerning Tirhakah king of Ethiopia, “He has come out to fight against you.”
When he heard it, he sent messengers to Hezekiah, saying, 10 “Thus you shall speak to Hezekiah king of Judah,
saying, ‘Don’t let your Elohim in whom you trust deceive you, saying, “Jerusalem won’t be given into the hand of
the king of Assyria.” 11 Behold, you have heard what the kings of Assyria have done to all lands, by destroying
them utterly. Shall you be delivered? 12 Have the gods of the nations delivered them, which my fathers have
destroyed, Gozan, Haran, Rezeph, and the children of Eden who were in Telassar? 13 Where is the king of
Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?’” 14 Hezekiah
received the letter from the hand of the messengers and read it. Then Hezekiah went up to YHWH’s house, and
spread it before YHWH. 15 Hezekiah prayed to YHWH, saying, 16 “YHWH Tzeva'ot, the Elohim of Israel, who is
enthroned amongst the cherubim, you are the Elohim, even you alone, of all the kingdoms of the earth. You
have made heaven and earth. 17 Turn your ear, YHWH, and hear. Open your eyes, YHWH, and behold. Hear all
of the words of Sennacherib, who has sent to defy the living Elohim. 18 Truly, YHWH, the kings of Assyria have
destroyed all the countries and their land, 19 and have cast their gods into the fire; for they were no gods, but the
work of men’s hands, wood and stone; therefore they have destroyed them. 20 Now therefore, YHWH our
Elohim, save us from his hand, that all the kingdoms of the earth may know that you are YHWH, even you only.”
21 Then Isaiah the son of Amoz sent to Hezekiah, saying, “YHWH, the Elohim of Israel says, ‘Because you have
prayed to me against Sennacherib king of Assyria, 22 this is the word which YHWH has spoken concerning him:
The virgin daughter of Zion has despised you and ridiculed you. The daughter of Jerusalem has shaken her
head at you. 23 Whom have you defied and blasphemed? Against whom have you exalted your voice and lifted
up your eyes on high? Against the Kodesh One of Israel. 24 By your servants, you have defied Adonai, and have
said, “With the multitude of my chariots I have come up to the height of the mountains, to the innermost parts of
Lebanon. I will cut down its tall cedars and its choice cypress trees. I will enter into its farthest height, the forest
of its fruitful field. 25 I have dug and drunk water, and with the sole of my feet I will dry up all the rivers of Egypt.”
26 “‘Have you not heard how I have done it long ago, and formed it in ancient times? Now I have brought it to
pass, that it should be yours to destroy fortified cities, turning them into ruinous heaps. 27 Therefore their
inhabitants had little power. They were dismayed and confounded. They were like the grass of the field, and like
the green herb, like the grass on the housetops, and like a field before its crop has grown. 28 But I know your
sitting down, your going out, your coming in, and your raging against me. 29 Because of your raging against me,
and because your arrogance has come up into my ears, therefore I will put my hook in your nose and my bridle
in your lips, and I will turn you back by the way by which you came. 30 “‘This shall be the sign to you: You will eat
this year that which grows of itself, and in the second year that which springs from it; and in the third year sow
and reap and plant vineyards, and eat their fruit. 31 The remnant that is escaped of the house of Judah will again
take root downward, and bear fruit upward. 32 For out of Jerusalem a remnant will go out, and survivors will
escape from Mount Zion. The zeal of YHWH Tzeva'ot will perform this.’ 33 “Therefore YHWH says concerning
the king of Assyria, ‘He will not come to this city, nor shoot an arrow there, neither will he come before it with
shield, nor cast up a mound against it. 34 He will return the way that he came, and he won’t come to this city,’
says YHWH. 35 ‘For I will defend this city to save it, for my own sake, and for my servant David’s sake.’” 36 Then
YHWH’s malak went out and struck one hundred and eighty-five thousand men in the camp of the Assyrians.
When men arose early in the morning, behold, these were all dead bodies. 37 So Sennacherib king of Assyria
departed, went away, returned to Nineveh, and stayed there. 38 As he was worshipping in the house of Nisroch
his god, Adrammelech and Sharezer his sons struck him with the sword; and they escaped into the land of
Ararat. Esar Haddon his son reigned in his place.

Chapter 38

1 In those days Hezekiah was sick and near death. Isaiah the prophet, the son of Amoz, came to him, and said
to him, “YHWH says, ‘Set your house in order, for you will die, and not live.’” 2 Then Hezekiah turned his face to

the wall and prayed to YHWH, [3] and said, “Remember now, YHWH, I beg you, how I have walked before you in truth and with a perfect heart, and have done that which is good in your sight.” Then Hezekiah wept bitterly. [4] Then YHWH’s word came to Isaiah, saying, [5] “Go, and tell Hezekiah, ‘YHWH, the Elohim of David your father, says, “I have heard your prayer. I have seen your tears. Behold, I will add fifteen years to your life. [6] I will deliver you and this city out of the hand of the king of Assyria, and I will defend this city. [7] This shall be the sign to you from YHWH, that YHWH will do this thing that he has spoken. [8] Behold, I will cause the shadow on the sundial, which has gone down on the sundial of Ahaz with the sun, to return backward ten steps.”’” So the sun returned ten steps on the sundial on which it had gone down. [9] The writing of Hezekiah king of Judah, when he had been sick, and had recovered of his sickness: [10] I said, “In the middle of my life I go into the gates of Sheol. I am deprived of the residue of my years.” [11] I said, “I won’t see YHWH, YHWH in the land of the living. I will see man no more with the inhabitants of the world. [12] My dwelling is removed, and is carried away from me like a shepherd’s tent. I have rolled up my life like a weaver. He will cut me off from the loom. From day even to night you will make an end of me. [13] I waited patiently until morning. He breaks all my bones like a lion. From day even to night you will make an end of me. [14] I chattered like a swallow or a crane. I moaned like a dove. My eyes weaken looking upward. Adonai, I am oppressed. Be my security.” [15] What will I say? He has both spoken to me, and himself has done it. I will walk carefully all my years because of the anguish of my soul. [16] Adonai, men live by these things; and my spirit finds life in all of them. You restore me, and cause me to live. [17] Behold, for peace I had great anguish, but you have in love for my soul delivered it from the pit of corruption; for you have cast all my sins behind your back. [18] For Sheol can’t praise you. Death can’t celebrate you. Those who go down into the pit can’t hope for your truth. [19] The living, the living, he shall praise you, as I do today. The father shall make known your truth to the children. [20] YHWH will save me. Therefore we will sing my songs with stringed instruments all the days of our life in YHWH’s house. [21] Now Isaiah had said, “Let them take a cake of figs, and lay it for a poultice on the boil, and he shall recover.” [22] Hezekiah also had said, “What is the sign that I will go up to YHWH’s house?”

Chapter 39

[1] At that time, Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick, and had recovered. [2] Hezekiah was pleased with them, and showed them the house of his precious things, the silver, the gold, the spices, and the precious oil, and all the house of his armour, and all that was found in his treasures. There was nothing in his house, nor in all his dominion, that Hezekiah didn’t show them. [3] Then Isaiah the prophet came to King Hezekiah, and asked him, “What did these men say? From where did they come to you?” Hezekiah said, “They have come from a country far from me, even from Babylon.” [4] Then he asked, “What have they seen in your house?” Hezekiah answered, “They have seen all that is in my house. There is nothing amongst my treasures that I have not shown them.” [5] Then Isaiah said to Hezekiah, “Hear the word of YHWH Tzeva'ot: [6] ‘Behold, the days are coming when all that is in your house, and that which your fathers have stored up until today, will be carried to Babylon. Nothing will be left,’ says YHWH. [7] ‘They will take away your sons who will issue from you, whom you shall father, and they will be eunuchs in the king of Babylon’s palace.’” [8] Then Hezekiah said to Isaiah, “YHWH’s word which you have spoken is good.” He said moreover, “For there will be peace and truth in my days.”

Chapter 40

[1] “Comfort, comfort my people,” says your Elohim. [2] “Speak comfortably to Jerusalem, and call out to her that her warfare is accomplished, that her iniquity is pardoned, that she has received of YHWH’s hand double for all her sins.” [3] The voice of one who calls out, “Prepare the way of YHWH in the wilderness! Make a level highway in the desert for our Elohim. [4] Every valley shall be exalted, and every mountain and hill shall be made low. The uneven shall be made level, and the rough places a plain. [5] YHWH’s glory shall be revealed, and all flesh shall see it together; for the mouth of YHWH has spoken it.” [6] The voice of one saying, “Cry out!” One said, “What

shall I cry?" "All flesh is like grass, and all its glory is like the flower of the field. [7] The grass withers, the flower fades, because YHWH's breath blows on it. Surely the people are like grass. [8] The grass withers, the flower fades; but the word of our Elohim stands forever." [9] You who tell good news to Zion, go up on a high mountain. You who tell good news to Jerusalem, lift up your voice with strength! Lift it up! Don't be afraid! Say to the cities of Judah, "Behold, your Elohim!" [10] Behold, Adonai YHWH will come as a mighty one, and his arm will rule for him. Behold, his reward is with him, and his recompense before him. [11] He will feed his flock like a shepherd. He will gather the lambs in his arm, and carry them in his bosom. He will gently lead those who have their young. [12] Who has measured the waters in the hollow of his hand, and marked off the sky with his span, and calculated the dust of the earth in a measuring basket, and weighed the mountains in scales, and the hills in a balance? [13] Who has directed YHWH's Ruach, or has taught him as his counsellor? [14] Who did he take counsel with, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed him the way of understanding? [15] Behold, the nations are like a drop in a bucket, and are regarded as a speck of dust on a balance. Behold, he lifts up the islands like a very little thing. [16] Lebanon is not sufficient to burn, nor its animals sufficient for a burnt offering. [17] All the nations are like nothing before him. They are regarded by him as less than nothing, and vanity. [18] To whom then will you liken Elohim? Or what likeness will you compare to him? [19] A workman has cast an image, and the goldsmith overlays it with gold, and casts silver chains for it. [20] He who is too impoverished for such an offering chooses a tree that will not rot. He seeks a skilful workman to set up a carved image for him that will not be moved. [21] Haven't you known? Haven't you heard? Haven't you been told from the beginning? Haven't you understood from the foundations of the earth? [22] It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in, [23] who brings princes to nothing, who makes the judges of the earth meaningless. [24] They are planted scarcely. They are sown scarcely. Their stock has scarcely taken root in the ground. He merely blows on them, and they wither, and the whirlwind takes them away as stubble. [25] "To whom then will you liken me? Who is my equal?" says the Kodesh One. [26] Lift up your eyes on high, and see who has created these, who brings out their army by number. He calls them all by name. By the greatness of his might, and because he is strong in power, not one is lacking. [27] Why do you say, Jacob, and speak, Israel, "My way is hidden from YHWH, and the justice due me is disregarded by my Elohim"? [28] Haven't you known? Haven't you heard? The everlasting Elohim, YHWH, the Creator of the ends of the earth, doesn't faint. He isn't weary. His understanding is unsearchable. [29] He gives power to the weak. He increases the strength of him who has no might. [30] Even the youths faint and get weary, and the young men utterly fall; [31] but those who wait for YHWH will renew their strength. They will mount up with wings like eagles. They will run, and not be weary. They will walk, and not faint.

Chapter 41

[1] "Keep silent before me, islands, and let the peoples renew their strength. Let them come near, then let them speak. Let's meet together for judgement. [2] Who has raised up one from the east? Who called him to his feet in righteousness? He hands over nations to him and makes him rule over kings. He gives them like the dust to his sword, like the driven stubble to his bow. [3] He pursues them and passes by safely, even by a way that he had not gone with his feet. [4] Who has worked and done it, calling the generations from the beginning? I, YHWH, the first, and with the last, I am he." [5] The islands have seen, and fear. The ends of the earth tremble. They approach, and come. [6] Everyone helps his neighbour. They say to their brothers, "Be strong!" [7] So the carpenter encourages the goldsmith. He who smooths with the hammer encourages him who strikes the anvil, saying of the soldering, "It is good;" and he fastens it with nails, that it might not totter. [8] "But you, Israel, my servant, Jacob whom I have chosen, the offspring of Abraham my friend, [9] you whom I have taken hold of from the ends of the earth, and called from its corners, and said to you, 'You are my servant. I have chosen you and have not cast you away.' [10] Don't you be afraid, for I am with you. Don't be dismayed, for I am your Elohim. I will strengthen you. Yes, I will help you. Yes, I will uphold you with the right hand of my righteousness. [11] Behold, all

those who are incensed against you will be disappointed and confounded. Those who strive with you will be like nothing, and shall perish. 12 You will seek them, and won't find them, even those who contend with you. Those who war against you will be as nothing, as a nonexistent thing. 13 For I, YHWH your Elohim, will hold your right hand, saying to you, 'Don't be afraid. I will help you.' 14 Don't be afraid, you worm Jacob, and you men of Israel. I will help you," says YHWH. "Your Redeemer is the Kodesh One of Israel. 15 Behold, I have made you into a new sharp threshing instrument with teeth. You will thresh the mountains, and beat them small, and will make the hills like chaff. 16 You will winnow them, and the wind will carry them away, and the whirlwind will scatter them. You will rejoice in YHWH. You will glory in the Kodesh One of Israel. 17 The poor and needy seek water, and there is none. Their tongue fails for thirst. I, YHWH, will answer them. I, the Elohim of Israel, will not forsake them. 18 I will open rivers on the bare heights, and springs in the middle of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. 19 I will put cedar, acacia, myrtle, and oil trees in the wilderness. I will set cypress trees, pine, and box trees together in the desert; 20 that they may see, know, consider, and understand together, that YHWH's hand has done this, and the Kodesh One of Israel has created it. 21 Produce your cause," says YHWH. "Bring out your strong reasons!" says the King of Jacob. 22 "Let them announce and declare to us what will happen! Declare the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come. 23 Declare the things that are to come hereafter, that we may know that you are gods. Yes, do good, or do evil, that we may be dismayed, and see it together. 24 Behold, you are nothing, and your work is nothing. He who chooses you is an abomination. 25 "I have raised up one from the north, and he has come, from the rising of the sun, one who calls on my name, and he shall come on rulers as on mortar, and as the potter treads clay. 26 Who has declared it from the beginning, that we may know? and before, that we may say, 'He is right'? Surely, there is no one who declares. Surely, there is no one who shows. Surely, there is no one who hears your words. 27 I am the first to say to Zion, 'Behold, look at them;' and I will give one who brings good news to Jerusalem. 28 When I look, there is no man, even amongst them there is no counsellor who, when I ask, can answer a word. 29 Behold, all of their deeds are vanity and nothing. Their molten images are wind and confusion.

Chapter 42

1 "Behold, my servant, whom I uphold, my chosen, in whom my soul delights: I have put my Ruach on him. He will bring justice to the nations. 2 He will not shout, nor raise his voice, nor cause it to be heard in the street. 3 He won't break a bruised reed. He won't quench a dimly burning wick. He will faithfully bring justice. 4 He will not fail nor be discouraged, until he has set justice in the earth, and the islands wait for his law." 5 Elohim YHWH, he who created the heavens and stretched them out, he who spread out the earth and that which comes out of it, he who gives breath to its people and spirit to those who walk in it, says: 6 "I, YHWH, have called you in righteousness. I will hold your hand. I will keep you, and make you a covenant for the people, as a light for the nations, 7 to open the blind eyes, to bring the prisoners out of the dungeon, and those who sit in darkness out of the prison. 8 "I am YHWH. That is my name. I will not give my glory to another, nor my praise to engraved images. 9 Behold, the former things have happened and I declare new things. I tell you about them before they come up." 10 Sing to YHWH a new song, and his praise from the end of the earth, you who go down to the sea, and all that is therein, the islands and their inhabitants. 11 Let the wilderness and its cities raise their voices, with the villages that Kedar inhabits. Let the inhabitants of Sela sing. Let them shout from the top of the mountains! 12 Let them give glory to YHWH, and declare his praise in the islands. 13 YHWH will go out like a mighty man. He will stir up zeal like a man of war. He will raise a war cry. Yes, he will shout aloud. He will triumph over his enemies. 14 "I have been silent a long time. I have been quiet and restrained myself. Now I will cry out like a travailing woman. I will both gasp and pant. 15 I will destroy mountains and hills, and dry up all their herbs. I will make the rivers islands, and will dry up the pools. 16 I will bring the blind by a way that they don't know. I will lead them in paths that they don't know. I will make darkness light before them, and crooked places straight. I will do these things, and I will not forsake them. 17 "Those who trust in engraved images, who tell molten images, 'You

are our gods,' will be turned back. They will be utterly disappointed. [18] "Hear, you deaf, and look, you blind, that you may see. [19] Who is blind, but my servant? Or who is as deaf as my messenger whom I send? Who is as blind as he who is at peace, and as blind as YHWH's servant? [20] You see many things, but don't observe. His ears are open, but he doesn't listen. [21] It pleased YHWH, for his righteousness' sake, to magnify the law and make it honourable. [22] But this is a robbed and plundered people. All of them are snared in holes, and they are hidden in prisons. They have become captives, and no one delivers, and a plunder, and no one says, 'Restore them!' [23] Who is there amongst you who will give ear to this? Who will listen and hear for the time to come? [24] Who gave Jacob as plunder, and Israel to the robbers? Didn't YHWH, he against whom we have sinned? For they would not walk in his ways, and they disobeyed his law. [25] Therefore he poured the fierceness of his anger on him, and the strength of battle. It set him on fire all around, but he didn't know. It burnt him, but he didn't take it to heart."

Chapter 43

[1] But now YHWH who created you, Jacob, and he who formed you, Israel, says: "Don't be afraid, for I have redeemed you. I have called you by your name. You are mine. [2] When you pass through the waters, I will be with you, and through the rivers, they will not overflow you. When you walk through the fire, you will not be burnt, and flame will not scorch you. [3] For I am YHWH your Elohim, the Kodesh One of Israel, your Saviour. I have given Egypt as your ransom, Ethiopia and Seba in your place. [4] Since you have been precious and honoured in my sight, and I have loved you, therefore I will give people in your place, and nations instead of your life. [5] Don't be afraid, for I am with you. I will bring your offspring from the east, and gather you from the west. [6] I will tell the north, 'Give them up!' and tell the south, 'Don't hold them back! Bring my sons from far away, and my daughters from the ends of the earth— [7] everyone who is called by my name, and whom I have created for my glory, whom I have formed, yes, whom I have made.'" [8] Bring out the blind people who have eyes, and the deaf who have ears. [9] Let all the nations be gathered together, and let the peoples be assembled. Who amongst them can declare this, and show us former things? Let them bring their witnesses, that they may be justified, or let them hear, and say, "That is true." [10] "You are my witnesses," says YHWH, "With my servant whom I have chosen; that you may know and believe me, and understand that I am he. Before me there was no Elohim formed, neither will there be after me. [11] I myself am YHWH. Besides me, there is no saviour. [12] I have declared, I have saved, and I have shown, and there was no strange god amongst you. Therefore you are my witnesses", says YHWH, "and I am Elohim. [13] Yes, since the day was, I am he. There is no one who can deliver out of my hand. I will work, and who can hinder it?" [14] YHWH, your Redeemer, the Kodesh One of Israel says: "For your sake, I have sent to Babylon, and I will bring all of them down as fugitives, even the Chaldeans, in the ships of their rejoicing. [15] I am YHWH, your Kodesh One, the Creator of Israel, your King." [16] YHWH, who makes a way in the sea, and a path in the mighty waters, [17] who brings out the chariot and horse, the army and the mighty man (they lie down together, they shall not rise; they are extinct, they are quenched like a wick) says: [18] "Don't remember the former things, and don't consider the things of old. [19] Behold, I will do a new thing. It springs out now. Don't you know it? I will even make a way in the wilderness, and rivers in the desert. [20] The animals of the field, the jackals and the ostriches, shall honour me, because I give water in the wilderness and rivers in the desert, to give drink to my people, my chosen, [21] the people which I formed for myself, that they might declare my praise. [22] Yet you have not called on me, Jacob; but you have been weary of me, Israel. [23] You have not brought me any of your sheep for burnt offerings, neither have you honoured me with your sacrifices. I have not burdened you with offerings, nor wearied you with frankincense. [24] You have bought me no sweet cane with money, nor have you filled me with the fat of your sacrifices, but you have burdened me with your sins. You have wearied me with your iniquities. [25] I, even I, am he who blots out your transgressions for my own sake; and I will not remember your sins. [26] Put me in remembrance. Let us plead together. Declare your case, that you may be justified. [27] Your first father sinned, and your teachers have transgressed against me. [28] Therefore I will profane the princes of the sanctuary; and I will make Jacob a curse, and Israel an insult."

Chapter 44

[1] Yet listen now, Jacob my servant, and Israel, whom I have chosen. [2] This is what YHWH who made you, and formed you from the womb, who will help you says: “Don’t be afraid, Jacob my servant; and you, Jeshurun, whom I have chosen. [3] For I will pour water on him who is thirsty, and streams on the dry ground. I will pour my Ruach on your descendants, and my blessing on your offspring; [4] and they will spring up amongst the grass, as willows by the watercourses. [5] One will say, ‘I am YHWH’s.’ Another will be called by the name of Jacob; and another will write with his hand ‘to YHWH,’ and honour the name of Israel.” [6] This is what YHWH, the King of Israel, and his Redeemer, YHWH Tzeva'ot, says: “I am the first, and I am the last; and besides me there is no Elohim. [7] Who is like me? Who will call, and will declare it, and set it in order for me, since I established the ancient people? Let them declare the things that are coming, and that will happen. [8] Don’t fear, neither be afraid. Haven’t I declared it to you long ago, and shown it? You are my witnesses. Is there an Elohim besides me? Indeed, there is not. I don’t know any other Rock.” [9] Everyone who makes a carved image is vain. The things that they delight in will not profit. Their own witnesses don’t see, nor know, that they may be disappointed. [10] Who has fashioned a god, or moulds an image that is profitable for nothing? [11] Behold, all his fellows will be disappointed; and the workmen are mere men. Let them all be gathered together. Let them stand up. They will fear. They will be put to shame together. [12] The blacksmith takes an axe, works in the coals, fashions it with hammers, and works it with his strong arm. He is hungry, and his strength fails; he drinks no water, and is faint. [13] The carpenter stretches out a line. He marks it out with a pencil. He shapes it with planes. He marks it out with compasses, and shapes it like the figure of a man, with the beauty of a man, to reside in a house. [14] He cuts down cedars for himself, and takes the cypress and the oak, and strengthens for himself one amongst the trees of the forest. He plants a cypress tree, and the rain nourishes it. [15] Then it will be for a man to burn; and he takes some of it and warms himself. Yes, he burns it and bakes bread. Yes, he makes a god and worships it; he makes it a carved image, and falls down to it. [16] He burns part of it in the fire. With part of it, he eats meat. He roasts a roast and is satisfied. Yes, he warms himself and says, “Aha! I am warm. I have seen the fire.” [17] The rest of it he makes into a god, even his engraved image. He bows down to it and worships, and prays to it, and says, “Deliver me, for you are my god!” [18] They don’t know, neither do they consider, for he has shut their eyes, that they can’t see, and their hearts, that they can’t understand. [19] No one thinks, neither is there knowledge nor understanding to say, “I have burnt part of it in the fire. Yes, I have also baked bread on its coals. I have roasted meat and eaten it. Shall I make the rest of it into an abomination? Shall I bow down to a tree trunk?” [20] He feeds on ashes. A deceived heart has turned him aside; and he can’t deliver his soul, nor say, “Isn’t there a lie in my right hand?” [21] Remember these things, Jacob and Israel, for you are my servant. I have formed you. You are my servant. Israel, you will not be forgotten by me. [22] I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins. Return to me, for I have redeemed you. [23] Sing, you heavens, for YHWH has done it! Shout, you lower parts of the earth! Break out into singing, you mountains, O forest, all of your trees, for YHWH has redeemed Jacob, and will glorify himself in Israel. [24] YHWH, your Redeemer, and he who formed you from the womb says: “I am YHWH, who makes all things; who alone stretches out the heavens; who spreads out the earth by myself; [25] who frustrates the signs of the liars, and makes diviners mad; who turns wise men backward, and makes their knowledge foolish; [26] who confirms the word of his servant, and performs the counsel of his messengers; who says of Jerusalem, ‘She will be inhabited;’ and of the cities of Judah, ‘They will be built,’ and ‘I will raise up its waste places;’ [27] who says to the deep, ‘Be dry,’ and ‘I will dry up your rivers,’ [28] who says of Cyrus, ‘He is my shepherd, and shall perform all my pleasure,’ even saying of Jerusalem, ‘She will be built;’ and of the temple, ‘Your foundation will be laid.’”

Chapter 45

[1] YHWH says to his anointed, to Cyrus, whose right hand I have held to subdue nations before him and strip kings of their armour, to open the doors before him, and the gates shall not be shut: [2] “I will go before you and make the rough places smooth. I will break the doors of bronze in pieces and cut apart the bars of iron. [3] I will

give you the treasures of darkness and hidden riches of secret places, that you may know that it is I, YHWH, who calls you by your name, even the Elohim of Israel. 4 For Jacob my servant's sake, and Israel my chosen, I have called you by your name. I have given you a title, though you have not known me. 5 I am YHWH, and there is no one else. Besides me, there is no Elohim. I will strengthen you, though you have not known me, 6 that they may know from the rising of the sun, and from the west, that there is no one besides me. I am YHWH, and there is no one else. 7 I form the light and create darkness. I make peace and create calamity. I am YHWH, who does all these things. 8 Rain, you heavens, from above, and let the skies pour down righteousness. Let the earth open, that it may produce salvation, and let it cause righteousness to spring up with it. I, YHWH, have created it. 9 Woe to him who strives with his Maker— a clay pot amongst the clay pots of the earth! Shall the clay ask him who fashions it, 'What are you making?' or your work, 'He has no hands'? 10 Woe to him who says to a father, 'What have you become the father of?' or to a mother, 'What have you given birth to?'" 11 YHWH, the Kodesh One of Israel and his Maker says: "You ask me about the things that are to come, concerning my sons, and you command me concerning the work of my hands! 12 I have made the earth, and created man on it. I, even my hands, have stretched out the heavens. I have commanded all their army. 13 I have raised him up in righteousness, and I will make all his ways straight. He shall build my city, and he shall let my exiles go free, not for price nor reward," says YHWH Tzeva'ot. 14 YHWH says: "The labour of Egypt, and the merchandise of Ethiopia, and the Sabeans, men of stature, will come over to you, and they will be yours. They will go after you. They shall come over in chains. They will bow down to you. They will make supplication to you: 'Surely Elohim is in you; and there is no one else. There is no other god. 15 Most certainly you are an Elohim who has hidden yourself, Elohim of Israel, the Saviour.'" 16 They will be disappointed, yes, confounded, all of them. Those who are makers of idols will go into confusion together. 17 Israel will be saved by YHWH with an everlasting salvation. You will not be disappointed nor confounded to ages everlasting. 18 For YHWH who created the heavens, the Elohim who formed the earth and made it, who established it and didn't create it a waste, who formed it to be inhabited says: "I am YHWH. There is no other. 19 I have not spoken in secret, in a place of the land of darkness. I didn't say to the offspring of Jacob, 'Seek me in vain.' I, YHWH, speak righteousness. I declare things that are right. 20 "Assemble yourselves and come. Draw near together, you who have escaped from the nations. Those have no knowledge who carry the wood of their engraved image, and pray to a god that can't save. 21 Declare and present it. Yes, let them take counsel together. Who has shown this from ancient time? Who has declared it of old? Haven't I, YHWH? There is no other Elohim besides me, a just Elohim and a Saviour. There is no one besides me. 22 "Look to me, and be saved, all the ends of the earth; for I am Elohim, and there is no other. 23 I have sworn by myself. The word has gone out of my mouth in righteousness, and will not be revoked, that to me every knee shall bow, every tongue shall take an oath. 24 They will say of me, 'There is righteousness and strength only in YHWH.'" Even to him will men come. All those who raged against him will be disappointed. 25 All the offspring of Israel will be justified in YHWH, and will rejoice!

Chapter 46

1 Bel bows down. Nebo stoops. Their idols are carried by animals, and on the livestock. The things that you carried around are heavy loads, a burden for the weary. 2 They stoop and they bow down together. They could not deliver the burden, but they have gone into captivity. 3 "Listen to me, house of Jacob, and all the remnant of the house of Israel, that have been carried from their birth, that have been carried from the womb. 4 Even to old age I am he, and even to grey hairs I will carry you. I have made, and I will bear. Yes, I will carry, and will deliver. 5 "To whom will you compare me, and consider my equal, and compare me, as if we were the same? 6 Some pour out gold from the bag, and weigh silver in the balance. They hire a goldsmith, and he makes it a god. They fall down— yes, they worship. 7 They bear it on their shoulder. They carry it, and set it in its place, and it stands there. It cannot move from its place. Yes, one may cry to it, yet it can not answer. It cannot save him out of his trouble. 8 "Remember this, and show yourselves men. Bring it to mind again, you transgressors. 9 Remember the former things of old; for I am Elohim, and there is no other. I am Elohim, and there is none like

me. [10] I declare the end from the beginning, and from ancient times things that are not yet done. I say: My counsel will stand, and I will do all that I please. [11] I call a ravenous bird from the east, the man of my counsel from a far country. Yes, I have spoken. I will also bring it to pass. I have planned. I will also do it. [12] Listen to me, you stubborn-hearted, who are far from righteousness! [13] I bring my righteousness near. It is not far off, and my salvation will not wait. I will grant salvation to Zion, my glory to Israel.

Chapter 47

[1] “Come down and sit in the dust, virgin daughter of Babylon. Sit on the ground without a throne, daughter of the Chaldeans. For you will no longer be called tender and delicate. [2] Take the millstones and grind flour. Remove your veil, lift up your skirt, uncover your legs, and wade through the rivers. [3] Your nakedness will be uncovered. Yes, your shame will be seen. I will take vengeance, and will spare no one.” [4] Our Redeemer, YHWH Tzeva'ot is his name, is the Kodesh One of Israel. [5] “Sit in silence, and go into darkness, daughter of the Chaldeans. For you shall no longer be called the mistress of kingdoms. [6] I was angry with my people. I profaned my inheritance and gave them into your hand. You showed them no mercy. You laid a very heavy yoke on the aged. [7] You said, ‘I will be a princess forever,’ so that you didn’t lay these things to your heart, nor did you remember the results. [8] “Now therefore hear this, you who are given to pleasures, who sit securely, who say in your heart, ‘I am, and there is no one else besides me. I won’t sit as a widow, neither will I know the loss of children.’ [9] But these two things will come to you in a moment in one day: the loss of children and widowhood. They will come on you in their full measure, in the multitude of your sorceries, and the great abundance of your enchantments. [10] For you have trusted in your wickedness. You have said, ‘No one sees me.’ Your wisdom and your knowledge has perverted you. You have said in your heart, ‘I am, and there is no one else besides me.’ [11] Therefore disaster will come on you. You won’t know when it dawns. Mischief will fall on you. You won’t be able to put it away. Desolation will come on you suddenly, which you don’t understand. [12] “Stand now with your enchantments and with the multitude of your sorceries, in which you have laboured from your youth, as if you might profit, as if you might prevail. [13] You are wearied in the multitude of your counsels. Now let the astrologers, the stargazers, and the monthly prognosticators stand up and save you from the things that will happen to you. [14] Behold, they are like stubble. The fire will burn them. They won’t deliver themselves from the power of the flame. It won’t be a coal to warm at or a fire to sit by. [15] The things that you laboured in will be like this: those who have trafficked with you from your youth will each wander in his own way. There will be no one to save you.

Chapter 48

[1] “Hear this, house of Jacob, you who are called by the name of Israel, and have come out of the waters of Judah. You swear by YHWH’s name, and make mention of the Elohim of Israel, but not in truth, nor in righteousness— [2] for they call themselves citizens of the kodesh city, and rely on the Elohim of Israel; YHWH Tzeva'ot is his name. [3] I have declared the former things from of old. Yes, they went out of my mouth, and I revealed them. I did them suddenly, and they happened. [4] Because I knew that you are obstinate, and your neck is an iron sinew, and your brow bronze; [5] therefore I have declared it to you from of old; before it came to pass I showed it to you; lest you should say, ‘My idol has done them. My engraved image and my molten image has commanded them.’ [6] You have heard it. Now see all this. And you, won’t you declare it? “I have shown you new things from this time, even hidden things, which you have not known. [7] They are created now, and not from of old. Before today, you didn’t hear them, lest you should say, ‘Behold, I knew them.’ [8] Yes, you didn’t hear. Yes, you didn’t know. Yes, from of old your ear was not opened, for I knew that you dealt very treacherously, and were called a transgressor from the womb. [9] For my name’s sake, I will defer my anger, and for my praise, I hold it back for you so that I don’t cut you off. [10] Behold, I have refined you, but not as silver. I have chosen you in the furnace of affliction. [11] For my own sake, for my own sake, I will do it; for how would my name be profaned? I will not give my glory to another. [12] “Listen to me, O Jacob, and Israel my called: I am he. I am the

first. I am also the last. [13] Yes, my hand has laid the foundation of the earth, and my right hand has spread out the heavens. when I call to them, they stand up together. [14] “Assemble yourselves, all of you, and hear! Who amongst them has declared these things? He whom YHWH loves will do what he likes to Babylon, and his arm will be against the Chaldeans. [15] I, even I, have spoken. Yes, I have called him. I have brought him and he shall make his way prosperous. [16] “Come near to me and hear this: “From the beginning I have not spoken in secret; from the time that it happened, I was there.” Now Adonai YHWH has sent me with his Ruach. [17] YHWH, your Redeemer, the Kodesh One of Israel, says: “I am YHWH your Elohim, who teaches you to profit, who leads you by the way that you should go. [18] Oh that you had listened to my mitzvot! Then your peace would have been like a river and your righteousness like the waves of the sea. [19] Your offspring also would have been as the sand and the descendants of your body like its grains. His name would not be cut off nor destroyed from before me.” [20] Leave Babylon! Flee from the Chaldeans! With the sound of joyful shouting announce this, tell it even to the end of the earth; say, “YHWH has redeemed his servant Jacob!” [21] They didn’t thirst when he led them through the deserts. He caused the waters to flow out of the rock for them. He also split the rock and the waters gushed out. [22] “There is no peace”, says YHWH, “for the wicked.”

Chapter 49

[1] Listen, islands, to me. Listen, you peoples, from afar: YHWH has called me from the womb; from the inside of my mother, he has mentioned my name. [2] He has made my mouth like a sharp sword. He has hidden me in the shadow of his hand. He has made me a polished shaft. He has kept me close in his quiver. [3] He said to me, “You are my servant, Israel, in whom I will be glorified.” [4] But I said, “I have laboured in vain. I have spent my strength in vain for nothing; yet surely the justice due to me is with YHWH, and my reward with my Elohim.” [5] Now YHWH, he who formed me from the womb to be his servant, says to bring Jacob again to him, and to gather Israel to him, for I am honourable in YHWH’s eyes, and my Elohim has become my strength. [6] Indeed, he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give you as a light to the nations, that you may be my salvation to the end of the earth.” [7] YHWH, the Redeemer of Israel, and his Kodesh One, says to him whom man despises, to him whom the nation abhors, to a servant of rulers: “Kings shall see and rise up, princes, and they shall worship, because of YHWH who is faithful, even the Kodesh One of Israel, who has chosen you.” [8] YHWH says, “I have answered you in an acceptable time. I have helped you in a day of salvation. I will preserve you and give you for a covenant of the people, to raise up the land, to make them inherit the desolate heritage, [9] saying to those who are bound, ‘Come out!’; to those who are in darkness, ‘Show yourselves!’ “They shall feed along the paths, and their pasture shall be on all treeless heights. [10] They shall not hunger nor thirst; neither shall the heat nor sun strike them, for he who has mercy on them will lead them. He will guide them by springs of water. [11] I will make all my mountains a road, and my highways shall be exalted. [12] Behold, these shall come from afar, and behold, these from the north and from the west, and these from the land of Sinim.” [13] Sing, heavens, and be joyful, earth! Break out into singing, mountains! For YHWH has comforted his people, and will have compassion on his afflicted. [14] But Zion said, “YHWH has forsaken me, and Adonai has forgotten me.” [15] “Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, these may forget, yet I will not forget you! [16] Behold, I have engraved you on the palms of my hands. Your walls are continually before me. [17] Your children hurry. Your destroyers and those who devastated you will leave you. [18] Lift up your eyes all around, and see: all these gather themselves together, and come to you. As I live,” says YHWH, “you shall surely clothe yourself with them all as with an ornament, and dress yourself with them, like a bride. [19] “For, as for your waste and your desolate places, and your land that has been destroyed, surely now that land will be too small for the inhabitants, and those who swallowed you up will be far away. [20] The children of your bereavement will say in your ears, ‘This place is too small for me. Give me a place to live in.’ [21] Then you will say in your heart, ‘Who has conceived these for me, since I have been bereaved of my children and am alone, an exile, and wandering back and forth? Who has brought these up? Behold, I was left alone. Where were these?’” [22]

Adonai YHWH says, “Behold, I will lift up my hand to the nations, and lift up my banner to the peoples. They shall bring your sons in their bosom, and your daughters shall be carried on their shoulders. 23 Kings shall be your foster fathers, and their queens your nursing mothers. They will bow down to you with their faces to the earth, and lick the dust of your feet. Then you will know that I am YHWH; and those who wait for me won’t be disappointed.” 24 Shall the plunder be taken from the mighty, or the lawful captives be delivered? 25 But YHWH says, “Even the captives of the mighty shall be taken away, and the plunder retrieved from the fierce, for I will contend with him who contends with you and I will save your children. 26 I will feed those who oppress you with their own flesh; and they will be drunk on their own blood, as with sweet wine. Then all flesh shall know that I, YHWH, am your Saviour and your Redeemer, the Mighty One of Jacob.”

Chapter 50

1 YHWH says, “Where is the bill of your mother’s divorce, with which I have put her away? Or to which of my creditors have I sold you? Behold, you were sold for your iniquities, and your mother was put away for your transgressions. 2 Why, when I came, was there no one? When I called, why was there no one to answer? Is my hand shortened at all, that it can’t redeem? Or have I no power to deliver? Behold, at my rebuke I dry up the sea. I make the rivers a wilderness. Their fish stink because there is no water, and die of thirst. 3 I clothe the heavens with blackness. I make sackcloth their covering.” 4 Adonai YHWH has given me the tongue of those who are taught, that I may know how to sustain with words him who is weary. He awakens morning by morning, he awakens my ear to hear as those who are taught. 5 Adonai YHWH has opened my ear. I was not rebellious. I have not turned back. 6 I gave my back to those who beat me, and my cheeks to those who plucked off the hair. I didn’t hide my face from shame and spitting. 7 For Adonai YHWH will help me. Therefore I have not been confounded. Therefore I have set my face like a flint, and I know that I won’t be disappointed. 8 He who justifies me is near. Who will bring charges against me? Let us stand up together. Who is my adversary? Let him come near to me. 9 Behold, Adonai YHWH will help me! Who is he who will condemn me? Behold, they will all grow old like a garment. The moths will eat them up. 10 Who amongst you fears YHWH and obeys the voice of his servant? He who walks in darkness and has no light, let him trust in YHWH’s name, and rely on his Elohim. 11 Behold, all you who kindle a fire, who adorn yourselves with torches around yourselves, walk in the flame of your fire, and amongst the torches that you have kindled. You will have this from my hand: you will lie down in sorrow.

Chapter 51

1 “Listen to me, you who follow after righteousness, you who seek YHWH. Look to the rock you were cut from, and to the quarry you were dug from. 2 Look to Abraham your father, and to Sarah who bore you; for when he was but one I called him, I blessed him, and made him many. 3 For YHWH has comforted Zion. He has comforted all her waste places, and has made her wilderness like Eden, and her desert like the garden of YHWH. Joy and gladness will be found in them, thanksgiving, and the voice of melody. 4 “Listen to me, my people; and hear me, my nation, for a law will go out from me, and I will establish my justice for a light to the peoples. 5 My righteousness is near. My salvation has gone out, and my arms will judge the peoples. The islands will wait for me, and they will trust my arm. 6 Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish away like smoke, and the earth will wear out like a garment. Its inhabitants will die in the same way, but my salvation will be forever, and my righteousness will not be abolished. 7 “Listen to me, you who know righteousness, the people in whose heart is my law. Don’t fear the reproach of men, and don’t be dismayed at their insults. 8 For the moth will eat them up like a garment, and the worm will eat them like wool; but my righteousness will be forever, and my salvation to all generations.” 9 Awake, awake, put on strength, arm of YHWH! Awake, as in the days of old, the generations of ancient times. Isn’t it you who cut Rahab in pieces, who pierced the monster? 10 Isn’t it you who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to pass over? 11 Those ransomed by YHWH will return,

and come with singing to Zion. Everlasting joy shall be on their heads. They will obtain gladness and joy. Sorrow and sighing shall flee away. 12 “I, even I, am he who comforts you. Who are you, that you are afraid of man who shall die, and of the son of man who will be made as grass? 13 Have you forgotten YHWH your Maker, who stretched out the heavens, and laid the foundations of the earth? Do you live in fear continually all day because of the fury of the oppressor, when he prepares to destroy? Where is the fury of the oppressor? 14 The captive exile will speedily be freed. He will not die and go down into the pit. His bread won’t fail. 15 For I am YHWH your Elohim, who stirs up the sea so that its waves roar. YHWH Tzeva'ot is his name. 16 I have put my words in your mouth and have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and tell Zion, ‘You are my people.’” 17 Awake, awake! Stand up, Jerusalem, you who have drunk from YHWH’s hand the cup of his wrath. You have drunken the bowl of the cup of staggering, and drained it. 18 There is no one to guide her amongst all the sons to whom she has given birth; and there is no one who takes her by the hand amongst all the sons whom she has brought up. 19 These two things have happened to you— who will grieve with you?— desolation and destruction, and famine and the sword. How can I comfort you? 20 Your sons have fainted. They lie at the head of all the streets, like an antelope in a net. They are full of YHWH’s wrath, the rebuke of your Elohim. 21 Therefore now hear this, you afflicted, and drunken, but not with wine: 22 Your Adonai YHWH, your Elohim who pleads the cause of his people, says, “Behold, I have taken out of your hand the cup of staggering, even the bowl of the cup of my wrath. You will not drink it any more. 23 I will put it into the hand of those who afflict you, who have said to your soul, ‘Bow down, that we may walk over you;’ and you have laid your back as the ground, like a street to those who walk over.”

Chapter 52

1 Awake, awake! Put on your strength, Zion. Put on your beautiful garments, Jerusalem, the kodesh city, for from now on the uncircumcised and the unclean will no more come into you. 2 Shake yourself from the dust! Arise, sit up, Jerusalem! Release yourself from the bonds of your neck, captive daughter of Zion! 3 For YHWH says, “You were sold for nothing; and you will be redeemed without money.” 4 For Adonai YHWH says: “My people went down at the first into Egypt to live there; and the Assyrian has oppressed them without cause. 5 “Now therefore, what do I do here,” says YHWH, “seeing that my people are taken away for nothing? Those who rule over them mock,” says YHWH, “and my name is blasphemed continually all day long. 6 Therefore my people shall know my name. Therefore they shall know in that day that I am he who speaks. Behold, it is I.” 7 How beautiful on the mountains are the feet of him who brings good news, who publishes peace, who brings good news, who proclaims salvation, who says to Zion, “Your Elohim reigns!” 8 Your watchmen lift up their voice. Together they sing; for they shall see eye to eye when YHWH returns to Zion. 9 Break out into joy! Sing together, you waste places of Jerusalem; for YHWH has comforted his people. He has redeemed Jerusalem. 10 YHWH has made his kodesh arm bare in the eyes of all the nations. All the ends of the earth have seen the salvation of our Elohim. 11 Depart! Depart! Go out from there! Touch no unclean thing! Go out from amongst her! Cleanse yourselves, you who carry YHWH’s vessels. 12 For you shall not go out in haste, neither shall you go by flight; for YHWH will go before you, and the Elohim of Israel will be your rear guard. 13 Behold, my servant will deal wisely. He will be exalted and lifted up, and will be very high. 14 Just as many were astonished at you— his appearance was marred more than any man, and his form more than the sons of men— 15 so he will cleanse many nations. Kings will shut their mouths at him; for they will see that which had not been told them, and they will understand that which they had not heard.

Chapter 53

1 Who has believed our message? To whom has YHWH’s arm been revealed? 2 For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. 3 He was despised and rejected by men, a man of suffering and acquainted with disease. He was despised as one from whom men hide their face; and we didn’t respect him. 4 Surely he

has borne our sickness and carried our suffering; yet we considered him plagued, struck by Elohim, and afflicted. [5] But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed. [6] All we like sheep have gone astray. Everyone has turned to his own way; and YHWH has laid on him the iniquity of us all. [7] He was oppressed, yet when he was afflicted he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is silent, so he didn't open his mouth. [8] He was taken away by oppression and judgement. As for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? [9] They made his grave with the wicked, and with a rich man in his death, although he had done no violence, nor was any deceit in his mouth. [10] Yet it pleased YHWH to bruise him. He has caused him to suffer. When you make his soul an offering for sin, he will see his offspring. He will prolong his days and YHWH's pleasure will prosper in his hand. [11] After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities. [12] Therefore I will give him a portion with the great. He will divide the plunder with the strong, because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and made intercession for the transgressors.

Chapter 54

[1] "Sing, barren, you who didn't give birth! Break out into singing, and cry aloud, you who didn't travail with child! For more are the children of the desolate than the children of the married wife," says YHWH. [2] "Enlarge the place of your tent, and let them stretch out the curtains of your habitations; don't spare; lengthen your cords, and strengthen your stakes. [3] For you will spread out on the right hand and on the left; and your offspring will possess the nations and settle in desolate cities. [4] "Don't be afraid, for you will not be ashamed. Don't be confounded, for you will not be disappointed. For you will forget the shame of your youth. You will remember the reproach of your widowhood no more. [5] For your Maker is your husband; YHWH Tzeva'ot is his name. The Kodesh One of Israel is your Redeemer. He will be called the Elohim of the whole earth. [6] For YHWH has called you as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off," says your Elohim. [7] "For a small moment I have forsaken you, but I will gather you with great mercies. [8] In overflowing wrath I hid my face from you for a moment, but with everlasting chesed I will have mercy on you," says YHWH your Redeemer. [9] "For this is like the waters of Noah to me; for as I have sworn that the waters of Noah will no more go over the earth, so I have sworn that I will not be angry with you, nor rebuke you. [10] For the mountains may depart, and the hills be removed, but my chesed will not depart from you, and my covenant of peace will not be removed," says YHWH who has mercy on you. [11] "You afflicted, tossed with storms, and not comforted, behold, I will set your stones in beautiful colours, and lay your foundations with sapphires. [12] I will make your pinnacles of rubies, your gates of sparkling jewels, and all your walls of precious stones. [13] All your children will be taught by YHWH, and your children's peace will be great. [14] You will be established in righteousness. You will be far from oppression, for you will not be afraid, and far from terror, for it shall not come near you. [15] Behold, they may gather together, but not by me. Whoever gathers together against you will fall because of you. [16] "Behold, I have created the blacksmith who fans the coals into flame, and forges a weapon for his work; and I have created the destroyer to destroy. [17] No weapon that is formed against you will prevail; and you will condemn every tongue that rises against you in judgement. This is the heritage of YHWH's servants, and their righteousness is of me," says YHWH.

Chapter 55

[1] "Hey! Come, everyone who thirsts, to the waters! Come, he who has no money, buy, and eat! Yes, come, buy wine and milk without money and without price. [2] Why do you spend money for that which is not bread, and your labour for that which doesn't satisfy? Listen diligently to me, and eat that which is good, and let your soul delight itself in richness. [3] Turn your ear, and come to me. Hear, and your soul will live. I will make an

everlasting covenant with you, even the sure mercies of David. [4] Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. [5] Behold, you shall call a nation that you don't know; and a nation that didn't know you shall run to you, because of YHWH your Elohim, and for the Kodesh One of Israel; for he has glorified you." [6] Seek YHWH while he may be found. Call on him while he is near. [7] Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return to YHWH, and he will have mercy on him, to our Elohim, for he will freely pardon. [8] "For my thoughts are not your thoughts, and your ways are not my ways," says YHWH. [9] "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. [10] For as the rain comes down and the snow from the sky, and doesn't return there, but waters the earth, and makes it grow and bud, and gives seed to the sower and bread to the eater; [11] so is my word that goes out of my mouth: it will not return to me void, but it will accomplish that which I please, and it will prosper in the thing I sent it to do. [12] For you shall go out with joy, and be led out with peace. The mountains and the hills will break out before you into singing; and all the trees of the fields will clap their hands. [13] Instead of the thorn the cypress tree will come up; and instead of the brier the myrtle tree will come up. It will make a name for YHWH, for an everlasting sign that will not be cut off."

Chapter 56

[1] YHWH says: "Maintain justice and do what is right, for my salvation is near and my righteousness will soon be revealed. [2] Blessed is the man who does this, and the son of man who holds it fast; who keeps the Shabbat without profaning it and keeps his hand from doing any evil." [3] Let no foreigner who has joined himself to YHWH speak, saying, "YHWH will surely separate me from his people." Do not let the eunuch say, "Behold, I am a dry tree." [4] For YHWH says, "To the eunuchs who keep my Shabbats, choose the things that please me, and hold fast to my covenant, [5] I will give them in my house and within my walls a memorial and a name better than of sons and of daughters. I will give them an everlasting name that will not be cut off. [6] Also the foreigners who join themselves to YHWH to serve him, and to love YHWH's name, to be his servants, everyone who keeps the Shabbat from profaning it, and holds fast my covenant, [7] I will bring these to my kodesh mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples." [8] Adonai YHWH, who gathers the outcasts of Israel, says, "I will yet gather others to him, in addition to his own who are gathered." [9] All you animals of the field, come to devour, all you animals in the forest. [10] His watchmen are blind. They are all without knowledge. They are all mute dogs. They can't bark— dreaming, lying down, loving to slumber. [11] Yes, the dogs are greedy. They can never have enough. They are shepherds who can't understand. They have all turned to their own way, each one to his gain, from every quarter. [12] "Come," they say, "I will get wine, and we will fill ourselves with strong drink; and tomorrow will be as today, great beyond measure."

Chapter 57

[1] The righteous perish, and no one lays it to heart. Merciful men are taken away, and no one considers that the righteous is taken away from the evil. [2] He enters into peace. They rest in their beds, each one who walks in his uprightness. [3] "But draw near here, you sons of a sorceress, you offspring of adulterers and prostitutes. [4] Whom do you mock? Against whom do you make a wide mouth and stick out your tongue? Aren't you children of disobedience and offspring of falsehood, [5] you who inflame yourselves amongst the oaks, under every green tree; who kill the children in the valleys, under the clefts of the rocks? [6] Amongst the smooth stones of the valley is your portion. They, they are your lot. You have even poured a drink offering to them. You have offered an offering. Shall I be appeased for these things? [7] On a high and lofty mountain you have set your bed. You also went up there to offer sacrifice. [8] You have set up your memorial behind the doors and the posts, for you have exposed yourself to someone besides me, and have gone up. You have enlarged your bed and made a covenant for yourself with them. You loved what you saw on their bed. [9] You went to the king with oil, increased your perfumes, sent your ambassadors far off, and degraded yourself even to Sheol. [10] You were wearied with

the length of your ways; yet you didn't say, 'It is in vain.' You found a reviving of your strength; therefore you weren't faint. 11 "Whom have you dreaded and feared, so that you lie, and have not remembered me, nor laid it to your heart? Haven't I held my peace for a long time, and you don't fear me? 12 I will declare your righteousness; and as for your works, they will not benefit you. 13 When you cry, let those whom you have gathered deliver you, but the wind will take them. A breath will carry them all away, but he who takes refuge in me will possess the land, and will inherit my kodesh mountain." 14 He will say, "Build up, build up, prepare the way! Remove the stumbling-block out of the way of my people." 15 For the high and lofty One who inhabits eternity, whose name is Kodesh, says: "I dwell in the high and kodesh place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. 16 For I will not contend forever, neither will I always be angry; for the spirit would faint before me, and the souls whom I have made. 17 I was angry because of the iniquity of his covetousness and struck him. I hid myself and was angry; and he went on backsliding in the way of his heart. 18 I have seen his ways, and will heal him. I will lead him also, and restore comforts to him and to his mourners. 19 I create the fruit of the lips: Peace, peace, to him who is far off and to him who is near," says YHWH; "and I will heal them." 20 But the wicked are like the troubled sea; for it can't rest and its waters cast up mire and mud. 21 "There is no peace", says my Elohim, "for the wicked."

Chapter 58

1 "Cry aloud! Don't spare! Lift up your voice like a trumpet! Declare to my people their disobedience, and to the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways. As a nation that did righteousness, and didn't forsake the ordinance of their Elohim, they ask of me righteous judgements. They delight to draw near to Elohim. 3 'Why have we fasted,' they say, 'and you don't see? Why have we afflicted our soul, and you don't notice?' "Behold, in the day of your fast you find pleasure, and oppress all your labourers. 4 Behold, you fast for strife and contention, and to strike with the fist of wickedness. You don't fast today so as to make your voice to be heard on high. 5 Is this the fast that I have chosen? A day for a man to humble his soul? Is it to bow down his head like a reed, and to spread sackcloth and ashes under himself? Will you call this a fast, and an acceptable day to YHWH? 6 "Isn't this the fast that I have chosen: to release the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and that you break every yoke? 7 Isn't it to distribute your bread to the hungry, and that you bring the poor who are cast out to your house? When you see the naked, that you cover him; and that you not hide yourself from your own flesh? 8 Then your light will break out as the morning, and your healing will appear quickly; then your righteousness shall go before you, and YHWH's glory will be your rear guard. 9 Then you will call, and YHWH will answer. You will cry for help, and he will say, 'Here I am.' "If you take away from amongst you the yoke, finger pointing, and speaking wickedly; 10 and if you pour out your soul to the hungry, and satisfy the afflicted soul, then your light will rise in darkness, and your obscurity will be as the noonday; 11 and YHWH will guide you continually, satisfy your soul in dry places, and make your bones strong. You will be like a watered garden, and like a spring of water whose waters don't fail. 12 Those who will be of you will build the old waste places. You will raise up the foundations of many generations. You will be called Repairer of the Breach, Restorer of Paths with Dwellings. 13 "If you turn away your foot from the Shabbat, from doing your pleasure on my kodesh day, and call the Shabbat a delight, and the kodesh of YHWH honourable, and honour it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you will delight yourself in YHWH, and I will make you to ride on the high places of the earth, and I will feed you with the heritage of Jacob your father;" for YHWH's mouth has spoken it.

Chapter 59

1 Behold, YHWH's hand is not shortened, that it can't save; nor his ear dull, that it can't hear. 2 But your iniquities have separated you and your Elohim, and your sins have hidden his face from you, so that he will not hear. 3 For your hands are defiled with blood, and your fingers with iniquity. Your lips have spoken lies. Your tongue mutters wickedness. 4 No one sues in righteousness, and no one pleads in truth. They trust in vanity and

speak lies. They conceive mischief and give birth to iniquity. [5] They hatch adders' eggs and weave the spider's web. He who eats of their eggs dies; and that which is crushed breaks out into a viper. [6] Their webs won't become garments. They won't cover themselves with their works. Their works are works of iniquity, and acts of violence are in their hands. [7] Their feet run to evil, and they hurry to shed innocent blood. Their thoughts are thoughts of iniquity. Desolation and destruction are in their paths. [8] They don't know the way of peace; and there is no justice in their ways. They have made crooked paths for themselves; whoever goes in them doesn't know peace. [9] Therefore justice is far from us, and righteousness doesn't overtake us. We look for light, but see darkness; for brightness, but we walk in obscurity. [10] We grope for the wall like the blind. Yes, we grope as those who have no eyes. We stumble at noon as if it were twilight. Amongst those who are strong, we are like dead men. [11] We all roar like bears and moan sadly like doves. We look for justice, but there is none, for salvation, but it is far off from us. [12] For our transgressions are multiplied before you, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: [13] transgressing and denying YHWH, and turning away from following our Elohim, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. [14] Justice is turned away backward, and righteousness stands far away; for truth has fallen in the street, and uprightness can't enter. [15] Yes, truth is lacking; and he who departs from evil makes himself a prey. YHWH saw it, and it displeased him that there was no justice. [16] He saw that there was no man, and wondered that there was no intercessor. Therefore his own arm brought salvation to him; and his righteousness sustained him. [17] He put on righteousness as a breastplate, and a helmet of salvation on his head. He put on garments of vengeance for clothing, and was clad with zeal as a mantle. [18] According to their deeds, he will repay as appropriate: wrath to his adversaries, recompense to his enemies. He will repay the islands their due. [19] So they will fear YHWH's name from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which YHWH's breath drives. [20] "A Redeemer will come to Zion, and to those who turn from disobedience in Jacob," says YHWH. [21] "As for me, this is my covenant with them," says YHWH. "My Ruach who is on you, and my words which I have put in your mouth shall not depart out of your mouth, nor out of the mouth of your offspring, nor out of the mouth of your offspring's offspring," says YHWH, "from now on and forever."

Chapter 60

[1] "Arise, shine; for your light has come, and YHWH's glory has risen on you! [2] For behold, darkness will cover the earth, and thick darkness the peoples; but YHWH will arise on you, and his glory shall be seen on you. [3] Nations will come to your light, and kings to the brightness of your rising. [4] "Lift up your eyes all around, and see: they all gather themselves together. They come to you. Your sons will come from far away, and your daughters will be carried in arms. [5] Then you shall see and be radiant, and your heart will thrill and be enlarged; because the abundance of the sea will be turned to you. The wealth of the nations will come to you. [6] A multitude of camels will cover you, the dromedaries of Midian and Ephah. All from Sheba will come. They will bring gold and frankincense, and will proclaim the praises of YHWH. [7] All the flocks of Kedar will be gathered together to you. The rams of Nebaioth will serve you. They will be accepted as offerings on my altar; and I will beautify my glorious house. [8] "Who are these who fly as a cloud, and as the doves to their windows? [9] Surely the islands will wait for me, and the ships of Tarshish first, to bring your sons from far away, their silver and their gold with them, for the name of YHWH your Elohim, and for the Kodesh One of Israel, because he has glorified you. [10] "Foreigners will build up your walls, and their kings will serve you; for in my wrath I struck you, but in my favour I have had mercy on you. [11] Your gates also shall be open continually; they shall not be shut day nor night, that men may bring to you the wealth of the nations, and their kings led captive. [12] For that nation and kingdom that will not serve you shall perish; yes, those nations shall be utterly wasted. [13] "The glory of Lebanon shall come to you, the cypress tree, the pine, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. [14] The sons of those who afflicted you will come bowing to you; and all those who despised you will bow themselves down at the soles of your feet. They will call you YHWH's

City, the Zion of the Kodesh One of Israel. [15] “Whereas you have been forsaken and hated, so that no one passed through you, I will make you an eternal excellency, a joy of many generations. [16] You will also drink the milk of the nations, and will nurse from royal breasts. Then you will know that I, YHWH, am your Saviour, your Redeemer, the Mighty One of Jacob. [17] For bronze I will bring gold; for iron I will bring silver; for wood, bronze, and for stones, iron. I will also make peace your governor, and righteousness your ruler. [18] Violence shall no more be heard in your land, nor desolation or destruction within your borders; but you will call your walls Salvation, and your gates Praise. [19] The sun will be no more your light by day, nor will the brightness of the moon give light to you, but YHWH will be your everlasting light, and your Elohim will be your glory. [20] Your sun will not go down any more, nor will your moon withdraw itself; for YHWH will be your everlasting light, and the days of your mourning will end. [21] Then your people will all be righteous. They will inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. [22] The little one will become a thousand, and the small one a strong nation. I, YHWH, will do this quickly in its time.”

Chapter 61

[1] Adonai YHWH’s Ruach is on me, because YHWH has anointed me to preach good news to the humble. He has sent me to bind up the broken hearted, to proclaim liberty to the captives and release to those who are bound, [2] to proclaim the year of YHWH’s favour and the day of vengeance of our Elohim, to comfort all who mourn, [3] to provide for those who mourn in Zion, to give to them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of YHWH, that he may be glorified. [4] They will rebuild the old ruins. They will raise up the former devastated places. They will repair the ruined cities that have been devastated for many generations. [5] Strangers will stand and feed your flocks. Foreigners will work your fields and your vineyards. [6] But you will be called YHWH’s priests. Men will call you the servants of our Elohim. You will eat the wealth of the nations. You will boast in their glory. [7] Instead of your shame you will have double. Instead of dishonour, they will rejoice in their portion. Therefore in their land they will possess double. Everlasting joy will be to them. [8] “For I, YHWH, love justice. I hate robbery and iniquity. I will give them their reward in truth and I will make an everlasting covenant with them. [9] Their offspring will be known amongst the nations, and their offspring amongst the peoples. All who see them will acknowledge them, that they are the offspring which YHWH has blessed.” [10] I will greatly rejoice in YHWH! My soul will be joyful in my Elohim, for he has clothed me with the garments of salvation. He has covered me with the robe of righteousness, as a bridegroom decks himself with a garland and as a bride adorns herself with her jewels. [11] For as the earth produces its bud, and as the garden causes the things that are sown in it to spring up, so Adonai YHWH will cause righteousness and praise to spring up before all the nations.

Chapter 62

[1] For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until her righteousness shines out like the dawn, and her salvation like a burning lamp. [2] The nations will see your righteousness, and all kings your glory. You will be called by a new name, which YHWH’s mouth will name. [3] You will also be a crown of beauty in YHWH’s hand, and a royal diadem in your Elohim’s hand. [4] You will not be called Forsaken any more, nor will your land be called Desolate any more; but you will be called Hephzibah, and your land Beulah; for YHWH delights in you, and your land will be married. [5] For as a young man marries a virgin, so your sons will marry you. As a bridegroom rejoices over his bride, so your Elohim will rejoice over you. [6] I have set watchmen on your walls, Jerusalem. They will never be silent day nor night. You who call on YHWH, take no rest, [7] and give him no rest until he establishes, and until he makes Jerusalem a praise in the earth. [8] YHWH has sworn by his right hand, and by the arm of his strength, “Surely I will no more give your grain to be food for your enemies, and foreigners will not drink your new wine, for which you have laboured, [9] but those who have harvested it will eat it, and praise YHWH. Those who have gathered it will drink it in the courts of my sanctuary.” [10] Go through, go through the gates! Prepare the way of the people! Build up, build up the highway! Gather out the stones! Lift

up a banner for the peoples. [11] Behold, YHWH has proclaimed to the end of the earth: “Say to the daughter of Zion, ‘Behold, your salvation comes! Behold, his reward is with him, and his recompense before him!’” [12] They will call them “The Kodesh People, YHWH’s Redeemed”. You will be called “Sought Out, A City Not Forsaken”.

Chapter 63

[1] Who is this who comes from Edom, with dyed garments from Bozrah? Who is this who is glorious in his clothing, marching in the greatness of his strength? “It is I who speak in righteousness, mighty to save.” [2] Why is your clothing red, and your garments like him who treads in the wine vat? [3] “I have trodden the wine press alone. Of the peoples, no one was with me. Yes, I trod them in my anger and trampled them in my wrath. Their lifeblood is sprinkled on my garments, and I have stained all my clothing. [4] For the day of vengeance was in my heart, and the year of my redeemed has come. [5] I looked, and there was no one to help; and I wondered that there was no one to uphold. Therefore my own arm brought salvation to me. My own wrath upheld me. [6] I trod down the peoples in my anger and made them drunk in my wrath. I poured their lifeblood out on the earth.” [7] I will tell of the loving kindnesses of YHWH and the praises of YHWH, according to all that YHWH has given to us, and the great goodness towards the house of Israel, which he has given to them according to his mercies, and according to the multitude of his loving kindnesses. [8] For he said, “Surely, they are my people, children who will not deal falsely;” so he became their Saviour. [9] In all their affliction he was afflicted, and the malak of his presence saved them. In his love and in his pity he redeemed them. He bore them, and carried them all the days of old. [10] But they rebelled and grieved his Ruach HaKodesh. Therefore he turned and became their enemy, and he himself fought against them. [11] Then he remembered the days of old, Moses and his people, saying, “Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put his Ruach HaKodesh amongst them?” [12] Who caused his glorious arm to be at Moses’ right hand? Who divided the waters before them, to make himself an everlasting name? [13] Who led them through the depths, like a horse in the wilderness, so that they didn’t stumble? [14] As the livestock that go down into the valley, YHWH’s Ruach caused them to rest. So you led your people to make yourself a glorious name. [15] Look down from heaven, and see from the habitation of your holiness and of your glory. Where are your zeal and your mighty acts? The yearning of your heart and your compassion is restrained towards me. [16] For you are our Father, though Abraham doesn’t know us, and Israel does not acknowledge us. You, YHWH, are our Father. Our Redeemer from everlasting is your name. [17] O YHWH, why do you make us wander from your ways, and harden our heart from your fear? Return for your servants’ sake, the tribes of your inheritance. [18] Your kodesh people possessed it but a little while. Our adversaries have trodden down your sanctuary. [19] We have become like those over whom you never ruled, like those who were not called by your name.

Chapter 64

[1] Oh that you would tear the heavens, that you would come down, that the mountains might quake at your presence— [2] as when fire kindles the brushwood, and the fire causes the water to boil. Make your name known to your adversaries, that the nations may tremble at your presence! [3] When you did awesome things which we didn’t look for, you came down, and the mountains quaked at your presence. [4] For from of old men have not heard, nor perceived by the ear, nor has the eye seen an Elohim besides you, who works for him who waits for him. [5] You meet him who rejoices and does righteousness, those who remember you in your ways. Behold, you were angry, and we sinned. We have been in sin for a long time. Shall we be saved? [6] For we have all become like one who is unclean, and all our righteousness is like a polluted garment. We all fade like a leaf; and our iniquities, like the wind, take us away. [7] There is no one who calls on your name, who stirs himself up to take hold of you; for you have hidden your face from us, and have consumed us by means of our iniquities. [8] But now, YHWH, you are our Father. We are the clay and you our potter. We all are the work of your hand. [9] Don’t be furious, YHWH. Don’t remember iniquity forever. Look and see, we beg you, we are all your people. [10] Your kodesh cities have become a wilderness. Zion has become a wilderness, Jerusalem a desolation. [11] Our kodesh

and our beautiful house where our fathers praised you is burnt with fire. All our pleasant places are laid waste.
12 Will you hold yourself back for these things, YHWH? Will you keep silent and punish us very severely?

Chapter 65

1 "I am enquired of by those who didn't ask. I am found by those who didn't seek me. I said, 'See me, see me,'
to a nation that was not called by my name. 2 I have spread out my hands all day to a rebellious people, who
walk in a way that is not good, after their own thoughts; 3 a people who provoke me to my face continually,
sacrificing in gardens, and burning incense on bricks; 4 who sit amongst the graves, and spend nights in secret
places; who eat pig's meat, and broth of abominable things is in their vessels; 5 who say, 'Stay by yourself, don't
come near to me, for I am holier than you.' These are smoke in my nose, a fire that burns all day. 6 "Behold, it is
written before me: I will not keep silence, but will repay, yes, I will repay into their bosom 7 your own iniquities
and the iniquities of your fathers together", says YHWH, "who have burnt incense on the mountains, and
blasphemed me on the hills. Therefore I will first measure their work into their bosom." 8 YHWH says, "As the
new wine is found in the cluster, and one says, 'Don't destroy it, for a blessing is in it:' so I will do for my
servants' sake, that I may not destroy them all. 9 I will bring offspring out of Jacob, and out of Judah an inheritor
of my mountains. My chosen will inherit it, and my servants will dwell there. 10 Sharon will be a fold of flocks, and
the valley of Achor a place for herds to lie down in, for my people who have sought me. 11 "But you who forsake
YHWH, who forget my kodesh mountain, who prepare a table for Fortune, and who fill up mixed wine to
Destiny; 12 I will destine you to the sword, and you will all bow down to the slaughter; because when I called, you
didn't answer. When I spoke, you didn't listen; but you did that which was evil in my eyes, and chose that in
which I didn't delight." 13 Therefore Adonai YHWH says, "Behold, my servants will eat, but you will be hungry;
behold, my servants will drink, but you will be thirsty. Behold, my servants will rejoice, but you will be
disappointed. 14 Behold, my servants will sing for joy of heart, but you will cry for sorrow of heart, and will wail for
anguish of spirit. 15 You will leave your name for a curse to my chosen, and Adonai YHWH will kill you. He will
call his servants by another name, 16 so that he who blesses himself in the earth will bless himself in the Elohim
of truth; and he who swears in the earth will swear by the Elohim of truth; because the former troubles are
forgotten, and because they are hidden from my eyes. 17 "For, behold, I create new heavens and a new earth;
and the former things will not be remembered, nor come into mind. 18 But be glad and rejoice forever in that
which I create; for, behold, I create Jerusalem to be a delight, and her people a joy. 19 I will rejoice in Jerusalem,
and delight in my people; and the voice of weeping and the voice of crying will be heard in her no more. 20 "No
more will there be an infant who only lives a few days, nor an old man who has not filled his days; for the child
will die one hundred years old, and the sinner being one hundred years old will be accursed. 21 They will build
houses and inhabit them. They will plant vineyards and eat their fruit. 22 They will not build and another inhabit.
They will not plant and another eat; for the days of my people will be like the days of a tree, and my chosen will
long enjoy the work of their hands. 23 They will not labour in vain nor give birth for calamity; for they are the
offspring of YHWH's blessed and their descendants with them. 24 It will happen that before they call, I will
answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb will feed together. The lion will eat
straw like the ox. Dust will be the serpent's food. They will not hurt nor destroy in all my kodesh mountain," says
YHWH.

Chapter 66

1 YHWH says: "Heaven is my throne, and the earth is my footstool. What kind of house will you build to me?
Where will I rest? 2 For my hand has made all these things, and so all these things came to be," says YHWH:
"but I will look to this man, even to he who is poor and of a contrite spirit, and who trembles at my word. 3 He
who kills an ox is as he who kills a man; he who sacrifices a lamb, as he who breaks a dog's neck; he who
offers an offering, as he who offers pig's blood; he who burns frankincense, as he who blesses an idol. Yes,
they have chosen their own ways, and their soul delights in their abominations. 4 I also will choose their

delusions, and will bring their fears on them, because when I called, no one answered; when I spoke, they didn't listen, but they did that which was evil in my eyes, and chose that in which I didn't delight." [5] Hear YHWH's word, you who tremble at his word: "Your brothers who hate you, who cast you out for my name's sake, have said, 'Let YHWH be glorified, that we may see your joy;' but it is those who shall be disappointed. [6] A voice of tumult from the city, a voice from the temple, a voice of YHWH that repays his enemies what they deserve. [7] "Before she travailed, she gave birth. Before her pain came, she delivered a son. [8] Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be born at once? For as soon as Zion travailed, she gave birth to her children. [9] Shall I bring to the birth, and not cause to be delivered?" says YHWH. "Shall I who cause to give birth shut the womb?" says your Elohim. [10] "Rejoice with Jerusalem, and be glad for her, all you who love her. Rejoice for joy with her, all you who mourn over her; [11] that you may nurse and be satisfied at the comforting breasts; that you may drink deeply, and be delighted with the abundance of her glory." [12] For YHWH says, "Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and you will nurse. You will be carried on her side, and will be dandled on her knees. [13] As one whom his mother comforts, so I will comfort you. You will be comforted in Jerusalem." [14] You will see it, and your heart shall rejoice, and your bones will flourish like the tender grass. YHWH's hand will be known amongst his servants; and he will have indignation against his enemies. [15] For, behold, YHWH will come with fire, and his chariots will be like the whirlwind; to give his anger with fierceness, and his rebuke with flames of fire. [16] For YHWH will execute judgement by fire and by his sword on all flesh; and those slain by YHWH will be many. [17] "Those who sanctify themselves and purify themselves to go to the gardens, following one in the middle, eating pig's meat, abominable things, and the mouse, they shall come to an end together," says YHWH. [18] "For I know their works and their thoughts. The time comes that I will gather all nations and languages, and they will come, and will see my glory. [19] "I will set a sign amongst them, and I will send those who escape of them to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to far-away islands, who have not heard my fame, nor have seen my glory; and they shall declare my glory amongst the nations. [20] They shall bring all your brothers out of all the nations for an offering to YHWH, on horses, in chariots, in litters, on mules, and on camels, to my kodesh mountain Jerusalem, says YHWH, as the children of Israel bring their offering in a clean vessel into YHWH's house. [21] Of them I will also select priests and Levites," says YHWH. [22] "For as the new heavens and the new earth, which I will make, shall remain before me," says YHWH, "so your offspring and your name shall remain. [23] It shall happen that from one new moon to another, and from one Shabbat to another, all flesh will come to worship before me," says YHWH. [24] "They will go out, and look at the dead bodies of the men who have transgressed against me; for their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind."

Yirmeyahu

Chapter 1

1 The words of Jeremiah the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin. 2
YHWH's word came to him in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his
reign. 3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, to the end of the eleventh year of
Zedekiah, the son of Josiah, king of Judah, to the carrying away of Jerusalem captive in the fifth month. 4 Now
YHWH's word came to me, saying, 5 "Before I formed you in the womb, I knew you. Before you were born, I
sanctified you. I have appointed you a prophet to the nations." 6 Then I said, "Ah, Adonai YHWH! Behold, I don't
know how to speak; for I am a child." 7 But YHWH said to me, "Don't say, 'I am a child;' for you must go to
whomever I send you, and you must say whatever I command you. 8 Don't be afraid because of them, for I am
with you to rescue you," says YHWH. 9 Then YHWH stretched out his hand and touched my mouth. Then
YHWH said to me, "Behold, I have put my words in your mouth. 10 Behold, I have today set you over the nations
and over the kingdoms, to uproot and to tear down, to destroy and to overthrow, to build and to plant." 11
Moreover YHWH's word came to me, saying, "Jeremiah, what do you see?" I said, "I see a branch of an almond
tree." 12 Then YHWH said to me, "You have seen well; for I watch over my word to perform it." 13 YHWH's word
came to me the second time, saying, "What do you see?" I said, "I see a boiling cauldron; and it is tipping away
from the north." 14 Then YHWH said to me, "Out of the north, evil will break out on all the inhabitants of the land.
15 For behold, I will call all the families of the kingdoms of the north," says YHWH. "They will come, and they will
each set his throne at the entrance of the gates of Jerusalem, and against all its walls all around, and against all
the cities of Judah. 16 I will utter my judgements against them concerning all their wickedness, in that they have
forsaken me, and have burnt incense to other gods, and worshipped the works of their own hands. 17 "You
therefore put your belt on your waist, arise, and say to them all that I command you. Don't be dismayed at them,
lest I dismay you before them. 18 For behold, I have made you today a fortified city, an iron pillar, and bronze
walls against the whole land—against the kings of Judah, against its princes, against its priests, and against the
people of the land. 19 They will fight against you, but they will not prevail against you; for I am with you", says
YHWH, "to rescue you."

Chapter 2

1 YHWH's word came to me, saying, 2 "Go and proclaim in the ears of Jerusalem, saying, 'YHWH says, "I
remember for you the kindness of your youth, your love as a bride, how you went after me in the wilderness, in
a land that was not sown. 3 Israel was holiness to YHWH, the first fruits of his increase. All who devour him will
be held guilty. Evil will come on them,"' says YHWH." 4 Hear YHWH's word, O house of Jacob, and all the
families of the house of Israel! 5 YHWH says, "What unrighteousness have your fathers found in me, that they
have gone far from me, and have walked after worthless vanity, and have become worthless? 6 They didn't say,
'Where is YHWH who brought us up out of the land of Egypt, who led us through the wilderness, through a land
of deserts and of pits, through a land of drought and of the shadow of death, through a land that no one passed
through, and where no man lived?' 7 I brought you into a plentiful land to eat its fruit and its goodness; but when
you entered, you defiled my land, and made my heritage an abomination. 8 The priests didn't say, 'Where is
YHWH?' and those who handle the law didn't know me. The rulers also transgressed against me, and the
prophets prophesied by Baal and followed things that do not profit. 9 "Therefore I will yet contend with you," says
YHWH, "and I will contend with your children's children. 10 For pass over to the islands of Kittim, and see. Send
to Kedar, and consider diligently, and see if there has been such a thing. 11 Has a nation changed its gods,
which really are no gods? But my people have changed their glory for that which doesn't profit. 12 "Be
astonished, you heavens, at this and be horribly afraid. Be very desolate," says YHWH. 13 "For my people have
committed two evils: they have forsaken me, the spring of living waters, and cut out cisterns for themselves:
broken cisterns that can't hold water. 14 Is Israel a slave? Is he born into slavery? Why has he become a

captive? [15] The young lions have roared at him and raised their voices. They have made his land waste. His cities are burnt up, without inhabitant. [16] The children also of Memphis and Tahpanhes have broken the crown of your head. [17] “Haven’t you brought this on yourself, in that you have forsaken YHWH your Elohim, when he led you by the way? [18] Now what do you gain by going to Egypt, to drink the waters of the Shihor? Or why do you go on the way to Assyria, to drink the waters of the River? [19] “Your own wickedness will correct you, and your backsliding will rebuke you. Know therefore and see that it is an evil and bitter thing, that you have forsaken YHWH your Elohim, and that my fear is not in you,” says Adonai, YHWH Tzeva'ot. [20] “For long ago I broke off your yoke, and burst your bonds. You said, ‘I will not serve;’ for on every high hill and under every green tree you bowed yourself, playing the prostitute. [21] Yet I had planted you a noble vine, a pure and faithful seed. How then have you turned into the degenerate branches of a foreign vine to me? [22] For though you wash yourself with lye, and use much soap, yet your iniquity is marked before me,” says Adonai YHWH. [23] “How can you say, ‘I am not defiled. I have not gone after the Baals’? See your way in the valley. Know what you have done. You are a swift dromedary traversing her ways, [24] a wild donkey used to the wilderness, that sniffs the wind in her craving. When she is in heat, who can turn her away? All those who seek her will not weary themselves. In her month, they will find her. [25] “Keep your feet from being bare, and your throat from thirst. But you said, ‘It is in vain. No, for I have loved strangers, and I will go after them.’ [26] As the thief is ashamed when he is found, so the house of Israel is ashamed— they, their kings, their princes, their priests, and their prophets, [27] who tell wood, ‘You are my father,’ and a stone, ‘You have given birth to me,’ for they have turned their back to me, and not their face, but in the time of their trouble they will say, ‘Arise, and save us!’ [28] “But where are your gods that you have made for yourselves? Let them arise, if they can save you in the time of your trouble, for you have as many gods as you have towns, O Judah. [29] “Why will you contend with me? You all have transgressed against me,” says YHWH. [30] “I have struck your children in vain. They received no correction. Your own sword has devoured your prophets, like a destroying lion. [31] Generation, consider YHWH’s word. Have I been a wilderness to Israel? Or a land of thick darkness? Why do my people say, ‘We have broken loose. We will come to you no more’? [32] “Can a virgin forget her ornaments, or a bride her attire? Yet my people have forgotten me for days without number. [33] How well you prepare your way to seek love! Therefore you have even taught the wicked women your ways. [34] Also the blood of the souls of the innocent poor is found in your skirts. You didn’t find them breaking in, but it is because of all these things. [35] “Yet you said, ‘I am innocent. Surely his anger has turned away from me.’ “Behold, I will judge you, because you say, ‘I have not sinned.’ [36] Why do you go about so much to change your ways? You will be ashamed of Egypt also, as you were ashamed of Assyria. [37] You will also leave that place with your hands on your head; for YHWH has rejected those in whom you trust, and you won’t prosper with them.

Chapter 3

[1] “They say, ‘If a man puts away his wife, and she goes from him, and becomes another man’s, should he return to her again?’ Wouldn’t that land be greatly polluted? But you have played the prostitute with many lovers; yet return again to me,” says YHWH. [2] “Lift up your eyes to the bare heights, and see! Where have you not been lain with? You have sat waiting for them by the road, as an Arabian in the wilderness. You have polluted the land with your prostitution and with your wickedness. [3] Therefore the showers have been withheld and there has been no latter rain; yet you have had a prostitute’s forehead and you refused to be ashamed. [4] Will you not from this time cry to me, ‘My Father, you are the guide of my youth!’? [5] “‘Will he retain his anger forever? Will he keep it to the end?’ Behold, you have spoken and have done evil things, and have had your way.” [6] Moreover, YHWH said to me in the days of Josiah the king, “Have you seen that which backsliding Israel has done? She has gone up on every high mountain and under every green tree, and has played the prostitute there. [7] I said after she had done all these things, ‘She will return to me;’ but she didn’t return, and her treacherous sister Judah saw it. [8] I saw when, for this very cause, that backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce, yet treacherous Judah, her sister, had no fear, but she also went

and played the prostitute. [9] Because she took her prostitution lightly, the land was polluted, and she committed adultery with stones and with wood. [10] Yet for all this her treacherous sister, Judah, has not returned to me with her whole heart, but only in pretence," says YHWH. [11] YHWH said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah. [12] Go, and proclaim these words towards the north, and say, 'Return, you backsliding Israel,' says YHWH; 'I will not look in anger on you, for I am merciful,' says YHWH. 'I will not keep anger forever. [13] Only acknowledge your iniquity, that you have transgressed against YHWH your Elohim, and have scattered your ways to the strangers under every green tree, and you have not obeyed my voice,'" says YHWH. [14] "Return, backsliding children," says YHWH, "for I am a husband to you. I will take one of you from a city, and two from a family, and I will bring you to Zion. [15] I will give you shepherds according to my heart, who will feed you with knowledge and understanding. [16] It will come to pass, when you are multiplied and increased in the land in those days," says YHWH, "they will no longer say, 'the ark of YHWH's covenant!' It will not come to mind. They won't remember it. They won't miss it, nor will another be made. [17] At that time they will call Jerusalem 'YHWH's Throne;' and all the nations will be gathered to it, to YHWH's name, to Jerusalem. They will no longer walk after the stubbornness of their evil heart. [18] In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I gave for an inheritance to your fathers. [19] "But I said, 'How I desire to put you amongst the children, and give you a pleasant land, a goodly heritage of the armies of the nations!' and I said, 'You shall call me "My Father", and shall not turn away from following me.' [20] "Surely as a wife treacherously departs from her husband, so you have dealt treacherously with me, house of Israel," says YHWH. [21] A voice is heard on the bare heights, the weeping and the petitions of the children of Israel; because they have perverted their way, they have forgotten YHWH their Elohim. [22] Return, you backsliding children, and I will heal your backsliding. "Behold, we have come to you; for you are YHWH our Elohim. [23] Truly help from the hills, the tumult on the mountains, is in vain. Truly the salvation of Israel is in YHWH our Elohim. [24] But the shameful thing has devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters. [25] Let us lie down in our shame, and let our confusion cover us; for we have sinned against YHWH our Elohim, we and our fathers, from our youth even to this day. We have not obeyed YHWH our Elohim's voice."

Chapter 4

[1] "If you will return, Israel," says YHWH, "if you will return to me, and if you will put away your abominations out of my sight; then you will not be removed; [2] and you will swear, 'As YHWH lives,' in truth, in justice, and in righteousness. The nations will bless themselves in him, and they will glory in him." [3] For YHWH says to the men of Judah and to Jerusalem, "Break up your fallow ground, and don't sow amongst thorns. [4] Circumcise yourselves to YHWH, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my wrath go out like fire, and burn so that no one can quench it, because of the evil of your doings. [5] Declare in Judah, and publish in Jerusalem; and say, 'Blow the trumpet in the land!' Cry aloud and say, 'Assemble yourselves! Let's go into the fortified cities!' [6] Set up a standard towards Zion. Flee for safety! Don't wait; for I will bring evil from the north, and a great destruction." [7] A lion has gone up from his thicket, and a destroyer of nations. He is on his way. He has gone out from his place, to make your land desolate, that your cities be laid waste, without inhabitant. [8] For this, clothe yourself with sackcloth, lament and wail; for the fierce anger of YHWH hasn't turned back from us. [9] "It will happen at that day," says YHWH, "that the heart of the king will perish, along with the heart of the princes. The priests will be astonished, and the prophets will wonder." [10] Then I said, "Ah, Adonai YHWH! Surely you have greatly deceived this people and Jerusalem, saying, 'You will have peace;' whereas the sword reaches to the heart." [11] At that time it will be said to this people and to Jerusalem, "A hot wind blows from the bare heights in the wilderness towards the daughter of my people, not to winnow, nor to cleanse. [12] A full wind from these will come for me. Now I will also utter judgements against them." [13] Behold, he will come up as clouds, and his chariots will be as the whirlwind. His horses are swifter than eagles. Woe to us! For we are ruined. [14] Jerusalem, wash your heart from wickedness, that you may be saved.

How long will your evil thoughts lodge within you? [15] For a voice declares from Dan, and publishes evil from the hills of Ephraim: [16] “Tell the nations, behold, publish against Jerusalem, ‘Watchers come from a far country, and raise their voice against the cities of Judah. [17] As keepers of a field, they are against her all around, because she has been rebellious against me,’” says YHWH. [18] “Your way and your doings have brought these things to you. This is your wickedness, for it is bitter, for it reaches to your heart.” [19] My anguish, my anguish! I am pained at my very heart! My heart trembles within me. I can’t hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war. [20] Destruction on destruction is decreed, for the whole land is laid waste. Suddenly my tents are destroyed, and my curtains gone in a moment. [21] How long will I see the standard and hear the sound of the trumpet? [22] “For my people are foolish. They don’t know me. They are foolish children, and they have no understanding. They are skilful in doing evil, but they don’t know how to do good.” [23] I saw the earth and, behold, it was waste and void, and the heavens, and they had no light. [24] I saw the mountains, and behold, they trembled, and all the hills moved back and forth. [25] I saw, and behold, there was no man, and all the birds of the sky had fled. [26] I saw, and behold, the fruitful field was a wilderness, and all its cities were broken down at the presence of YHWH, before his fierce anger. [27] For YHWH says, “The whole land will be a desolation; yet I will not make a full end. [28] For this the earth will mourn, and the heavens above be black, because I have spoken it. I have planned it, and I have not repented, neither will I turn back from it.” [29] Every city flees for the noise of the horsemen and archers. They go into the thickets and climb up on the rocks. Every city is forsaken, and not a man dwells therein. [30] You, when you are made desolate, what will you do? Though you clothe yourself with scarlet, though you deck yourself with ornaments of gold, though you enlarge your eyes with makeup, you make yourself beautiful in vain. Your lovers despise you. They seek your life. [31] For I have heard a voice as of a woman in travail, the anguish as of her who gives birth to her first child, the voice of the daughter of Zion, who gasps for breath, who spreads her hands, saying, “Woe is me now! For my soul faints before the murderers.”

Chapter 5

[1] “Run back and forth through the streets of Jerusalem, and see now, and know, and seek in its wide places, if you can find a man, if there is anyone who does justly, who seeks truth, then I will pardon her. [2] Though they say, ‘As YHWH lives,’ surely they swear falsely.” [3] O YHWH, don’t your eyes look on truth? You have stricken them, but they were not grieved. You have consumed them, but they have refused to receive correction. They have made their faces harder than a rock. They have refused to return. [4] Then I said, “Surely these are poor. They are foolish; for they don’t know YHWH’s way, nor the law of their Elohim. [5] I will go to the great men and will speak to them, for they know the way of YHWH, and the law of their Elohim.” But these with one accord have broken the yoke, and burst the bonds. [6] Therefore a lion out of the forest will kill them. A wolf of the evenings will destroy them. A leopard will watch against their cities. Everyone who goes out there will be torn in pieces, because their transgressions are many and their backsliding has increased. [7] “How can I pardon you? Your children have forsaken me, and sworn by what are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the prostitutes’ houses. [8] They were as fed horses roaming at large. Everyone neighed after his neighbour’s wife. [9] Shouldn’t I punish them for these things?” says YHWH. “Shouldn’t my soul be avenged on such a nation as this? [10] “Go up on her walls, and destroy, but don’t make a full end. Take away her branches, for they are not YHWH’s. [11] For the house of Israel and the house of Judah have dealt very treacherously against me,” says YHWH. [12] They have denied YHWH, and said, “It is not he. Evil won’t come on us. We won’t see sword or famine. [13] The prophets will become wind, and the word is not in them. Thus it will be done to them.” [14] Therefore YHWH, the God of Armies says, “Because you speak this word, behold, I will make my words in your mouth fire, and this people wood, and it will devour them. [15] Behold, I will bring a nation on you from far away, house of Israel,” says YHWH. “It is a mighty nation. It is an ancient nation, a nation whose language you don’t know and don’t understand what they say. [16] Their quiver is an open tomb. They are all mighty men. [17] They will eat up your harvest and your bread, which your sons and your

daughters should eat. They will eat up your flocks and your herds. They will eat up your vines and your fig trees. They will beat down your fortified cities in which you trust with the sword. 18 “But even in those days,” says YHWH, “I will not make a full end of you. 19 It will happen when you say, ‘Why has YHWH our Elohim done all these things to us?’ Then you shall say to them, ‘Just as you have forsaken me and served foreign gods in your land, so you will serve strangers in a land that is not yours.’ 20 “Declare this in the house of Jacob, and publish it in Judah, saying, 21 ‘Hear this now, foolish people without understanding, who have eyes, and don’t see, who have ears, and don’t hear: 22 Don’t you fear me?’ says YHWH; ‘Won’t you tremble at my presence, who have placed the sand for the bound of the sea by a perpetual decree, that it can’t pass it? Though its waves toss themselves, yet they can’t prevail. Though they roar, they still can’t pass over it.’ 23 “But this people has a revolting and a rebellious heart. They have revolted and gone. 24 They don’t say in their heart, ‘Let’s now fear YHWH our Elohim, who gives rain, both the former and the latter, in its season, who preserves to us the appointed weeks of the harvest.’ 25 “Your iniquities have turned away these things, and your sins have withheld good from you. 26 For wicked men are found amongst my people. They watch, as fowlers lie in wait. They set a trap. They catch men. 27 As a cage is full of birds, so are their houses full of deceit. Therefore they have become great, and grew rich. 28 They have grown fat. They shine; yes, they excel in deeds of wickedness. They don’t plead the cause, the cause of the fatherless, that they may prosper; and they don’t defend the rights of the needy. 29 “Shouldn’t I punish for these things?” says YHWH. “Shouldn’t my soul be avenged on such a nation as this? 30 “An astonishing and horrible thing has happened in the land. 31 The prophets prophesy falsely, and the priests rule by their own authority; and my people love to have it so. What will you do in the end of it?

Chapter 6

1 “Flee for safety, you children of Benjamin, out of the middle of Jerusalem! Blow the trumpet in Tekoa and raise up a signal on Beth Haccherem, for evil looks out from the north with a great destruction. 2 I will cut off the beautiful and delicate one, the daughter of Zion. 3 Shepherds with their flocks will come to her. They will pitch their tents against her all around. They will feed everyone in his place.” 4 “Prepare war against her! Arise! Let’s go up at noon. Woe to us! For the day declines, for the shadows of the evening are stretched out. 5 Arise! Let’s go up by night, and let’s destroy her palaces.” 6 For YHWH Tzeva'ot said, “Cut down trees, and cast up a mound against Jerusalem. This is the city to be visited. She is filled with oppression within herself. 7 As a well produces its waters, so she produces her wickedness. Violence and destruction is heard in her. Sickness and wounds are continually before me. 8 Be instructed, Jerusalem, lest my soul be alienated from you, lest I make you a desolation, an uninhabited land.” 9 YHWH Tzeva'ot says, “They will thoroughly glean the remnant of Israel like a vine. Turn again your hand as a grape gatherer into the baskets.” 10 To whom should I speak and testify, that they may hear? Behold, their ear is uncircumcised, and they can’t listen. Behold, YHWH’s word has become a reproach to them. They have no delight in it. 11 Therefore I am full of YHWH’s wrath. I am weary with holding it in. “Pour it out on the children in the street, and on the assembly of young men together; for even the husband with the wife will be taken, the aged with him who is full of days. 12 Their houses will be turned to others, their fields and their wives together; for I will stretch out my hand on the inhabitants of the land, says YHWH.” 13 “For from their least even to their greatest, everyone is given to covetousness. From the prophet even to the priest, everyone deals falsely. 14 They have healed also the hurt of my people superficially, saying, ‘Peace, peace!’ when there is no peace. 15 Were they ashamed when they had committed abomination? No, they were not at all ashamed, neither could they blush. Therefore they will fall amongst those who fall. When I visit them, they will be cast down,” says YHWH. 16 YHWH says, “Stand in the ways and see, and ask for the old paths, ‘Where is the good way?’ and walk in it, and you will find rest for your souls. But they said, ‘We will not walk in it.’ 17 I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen!’ 18 Therefore hear, you nations, and know, congregation, what is amongst them. 19 Hear, earth! Behold, I will bring evil on this people, even the fruit of their thoughts, because they have not listened to my words; and as for my law, they have rejected it. 20 To what purpose does frankincense from Sheba come to me, and the

sweet cane from a far country? Your burnt offerings are not acceptable, and your sacrifices are not pleasing to me." 21 Therefore YHWH says, "Behold, I will lay stumbling blocks before this people. The fathers and the sons together will stumble against them. The neighbour and his friend will perish." 22 YHWH says, "Behold, a people comes from the north country. A great nation will be stirred up from the uttermost parts of the earth. 23 They take hold of bow and spear. They are cruel, and have no mercy. Their voice roars like the sea, and they ride on horses, everyone set in array, as a man to the battle, against you, daughter of Zion." 24 We have heard its report. Our hands become feeble. Anguish has taken hold of us, and pains as of a woman in labour. 25 Don't go out into the field or walk by the way; for the sword of the enemy and terror are on every side. 26 Daughter of my people, clothe yourself with sackcloth, and wallow in ashes! Mourn, as for an only son, most bitter lamentation, for the destroyer will suddenly come on us. 27 "I have made you a tester of metals and a fortress amongst my people, that you may know and try their way. 28 They are all grievous rebels, going around to slander. They are bronze and iron. All of them deal corruptly. 29 The bellows blow fiercely. The lead is consumed in the fire. In vain they go on refining, for the wicked are not plucked away. 30 Men will call them rejected silver, because YHWH has rejected them."

Chapter 7

1 The word that came to Jeremiah from YHWH, saying, 2 "Stand in the gate of YHWH's house, and proclaim this word there, and say, 'Hear YHWH's word, all you of Judah, who enter in at these gates to worship YHWH.'" 3 YHWH Tzeva'ot, the Elohim of Israel says, "Amend your ways and your doings, and I will cause you to dwell in this place. 4 Don't trust in lying words, saying, 'YHWH's temple, YHWH's temple, YHWH's temple, are these.' 5 For if you thoroughly amend your ways and your doings, if you thoroughly execute justice between a man and his neighbour; 6 if you don't oppress the foreigner, the fatherless, and the widow, and don't shed innocent blood in this place, and don't walk after other gods to your own hurt, 7 then I will cause you to dwell in this place, in the land that I gave to your fathers, from of old even forever more. 8 Behold, you trust in lying words that can't profit. 9 Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods that you have not known, 10 then come and stand before me in this house, which is called by my name, and say, 'We are delivered,' that you may do all these abominations? 11 Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it," says YHWH. 12 "But go now to my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. 13 Now, because you have done all these works," says YHWH, "and I spoke to you, rising up early and speaking, but you didn't hear; and I called you, but you didn't answer; 14 therefore I will do to the house which is called by my name, in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. 15 I will cast you out of my sight, as I have cast out all your brothers, even the whole offspring of Ephraim. 16 "Therefore don't pray for this people. Don't lift up a cry or prayer for them or make intercession to me; for I will not hear you. 17 Don't you see what they do in the cities of Judah and in the streets of Jerusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of the sky, and to pour out drink offerings to other gods, that they may provoke me to anger. 19 Do they provoke me to anger?" says YHWH. "Don't they provoke themselves, to the confusion of their own faces?" 20 Therefore Adonai YHWH says: "Behold, my anger and my wrath will be poured out on this place, on man, on animal, on the trees of the field, and on the fruit of the ground; and it will burn and will not be quenched." 21 YHWH Tzeva'ot, the Elohim of Israel says: "Add your burnt offerings to your sacrifices and eat meat. 22 For I didn't speak to your fathers or command them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices; 23 but this thing I commanded them, saying, 'Listen to my voice, and I will be your Elohim, and you shall be my people. Walk in all the way that I command you, that it may be well with you.' 24 But they didn't listen or turn their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward, and not forward. 25 Since the day that your fathers came out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early and sending them. 26 Yet they didn't

listen to me or incline their ear, but made their neck stiff. They did worse than their fathers. [27] “You shall speak all these words to them, but they will not listen to you. You shall also call to them, but they will not answer you. [28] You shall tell them, ‘This is the nation that has not listened to YHWH their Elohim’s voice, nor received instruction. Truth has perished, and is cut off from their mouth.’ [29] Cut off your hair, and throw it away, and take up a lamentation on the bare heights; for YHWH has rejected and forsaken the generation of his wrath. [30] “For the children of Judah have done that which is evil in my sight,” says YHWH. “They have set their abominations in the house which is called by my name, to defile it. [31] They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I didn’t command, nor did it come into my mind. [32] Therefore behold, the days come”, says YHWH, “that it will no more be called ‘Topheth’ or ‘The valley of the son of Hinnom’, but ‘The valley of Slaughter’; for they will bury in Topheth until there is no place to bury. [33] The dead bodies of this people will be food for the birds of the sky, and for the animals of the earth. No one will frighten them away. [34] Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a waste.”

Chapter 8

[1] “At that time,” says YHWH, “they will bring the bones of the kings of Judah, the bones of his princes, the bones of the priests, the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. [2] They will spread them before the sun, the moon, and all the army of the sky, which they have loved, which they have served, after which they have walked, which they have sought, and which they have worshipped. They will not be gathered or be buried. They will be like dung on the surface of the earth. [3] Death will be chosen rather than life by all the residue that remain of this evil family, that remain in all the places where I have driven them,” says YHWH Tzeva'ot. [4] “Moreover you shall tell them, ‘YHWH says: “‘Do men fall, and not rise up again? Does one turn away, and not return? [5] Why then have the people of Jerusalem fallen back by a perpetual backsliding? They cling to deceit. They refuse to return. [6] I listened and heard, but they didn’t say what is right. No one repents of his wickedness, saying, “What have I done?” Everyone turns to his course, as a horse that rushes headlong in the battle. [7] Yes, the stork in the sky knows her appointed times. The turtledove, the swallow, and the crane observe the time of their coming; but my people don’t know YHWH’s law. [8] “‘How do you say, “We are wise, and YHWH’s law is with us”? But, behold, the false pen of the scribes has made that a lie. [9] The wise men are disappointed. They are dismayed and trapped. Behold, they have rejected YHWH’s word. What kind of wisdom is in them? [10] Therefore I will give their wives to others and their fields to those who will possess them. For everyone from the least even to the greatest is given to covetousness; from the prophet even to the priest everyone deals falsely. [11] They have healed the hurt of the daughter of my people slightly, saying, “Peace, peace,” when there is no peace. [12] Were they ashamed when they had committed abomination? No, they were not at all ashamed. They couldn’t blush. Therefore they will fall amongst those who fall. In the time of their visitation they will be cast down, says YHWH. [13] “‘I will utterly consume them, says YHWH. No grapes will be on the vine, no figs on the fig tree, and the leaf will fade. The things that I have given them will pass away from them.’” [14] “Why do we sit still? Assemble yourselves! Let’s enter into the fortified cities, and let’s be silent there; for YHWH our Elohim has put us to silence, and given us poisoned water to drink, because we have sinned against YHWH. [15] We looked for peace, but no good came; and for a time of healing, and behold, dismay! [16] The snorting of his horses is heard from Dan. The whole land trembles at the sound of the neighing of his strong ones; for they have come, and have devoured the land and all that is in it, the city and those who dwell therein.” [17] “For, behold, I will send serpents, adders amongst you, which will not be charmed; and they will bite you,” says YHWH. [18] Oh that I could comfort myself against sorrow! My heart is faint within me. [19] Behold, the voice of the cry of the daughter of my people from a land that is very far off: “Isn’t YHWH in Zion? Isn’t her King in her?” “Why have they provoked me to anger with their engraved images, and with foreign idols?” [20] “The harvest is past. The summer has ended, and we are not saved.” [21] For the hurt of the daughter of

my people, I am hurt. I mourn. Dismay has taken hold of me. [22] Is there no balm in Gilead? Is there no physician there? Why then isn't the health of the daughter of my people recovered?

Chapter 9

[1] Oh that my head were waters, and my eyes a spring of tears, that I might weep day and night for the slain of the daughter of my people! [2] Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! For they are all adulterers, an assembly of treacherous men. [3] "They bend their tongue, as their bow, for falsehood. They have grown strong in the land, but not for truth; for they proceed from evil to evil, and they don't know me," says YHWH. [4] "Everyone beware of his neighbour, and don't trust in any brother; for every brother will utterly supplant, and every neighbour will go around like a slanderer. [5] Friends deceive each other, and will not speak the truth. They have taught their tongue to speak lies. They weary themselves committing iniquity. [6] Your habitation is in the middle of deceit. Through deceit, they refuse to know me," says YHWH. [7] Therefore YHWH Tzeva'ot says, "Behold, I will melt them and test them; for how should I deal with the daughter of my people? [8] Their tongue is a deadly arrow. It speaks deceit. One speaks peaceably to his neighbour with his mouth, but in his heart, he waits to ambush him. [9] Shouldn't I punish them for these things?" says YHWH. "Shouldn't my soul be avenged on a nation such as this? [10] I will weep and wail for the mountains, and lament for the pastures of the wilderness, because they are burnt up, so that no one passes through; Men can't hear the voice of the livestock. Both the birds of the sky and the animals have fled. They are gone. [11] "I will make Jerusalem heaps, a dwelling place of jackals. I will make the cities of Judah a desolation, without inhabitant." [12] Who is wise enough to understand this? Who is he to whom the mouth of YHWH has spoken, that he may declare it? Why has the land perished and burnt up like a wilderness, so that no one passes through? [13] YHWH says, "Because they have forsaken my law which I set before them, and have not obeyed my voice or walked in my ways, [14] but have walked after the stubbornness of their own heart and after the Baals, which their fathers taught them." [15] Therefore YHWH Tzeva'ot, the Elohim of Israel, says, "Behold, I will feed them, even this people, with wormwood and give them poisoned water to drink. [16] I will scatter them also amongst the nations, whom neither they nor their fathers have known. I will send the sword after them, until I have consumed them." [17] YHWH Tzeva'ot says, "Consider, and call for the mourning women, that they may come. Send for the skilful women, that they may come. [18] Let them make haste and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with waters. [19] For a voice of wailing is heard out of Zion, 'How we are ruined! We are greatly confounded because we have forsaken the land, because they have cast down our dwellings.'" [20] Yet hear YHWH's word, you women. Let your ear receive the word of his mouth. Teach your daughters wailing. Everyone teach her neighbour a lamentation. [21] For death has come up into our windows. It has entered into our palaces to cut off the children from outside, and the young men from the streets. [22] Speak, "YHWH says, "'The dead bodies of men will fall as dung on the open field, and as the handful after the harvester. No one will gather them.'" [23] YHWH says, "Don't let the wise man glory in his wisdom. Don't let the mighty man glory in his might. Don't let the rich man glory in his riches. [24] But let him who glories glory in this, that he has understanding, and knows me, that I am YHWH who exercises chesed, justice, and righteousness in the earth, for I delight in these things," says YHWH. [25] "Behold, the days come," says YHWH, "that I will punish all those who are circumcised only in their flesh: [26] Egypt, Judah, Edom, the children of Ammon, Moab, and all who have the corners of their hair cut off, who dwell in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart."

Chapter 10

[1] Hear the word which YHWH speaks to you, house of Israel! [2] YHWH says, "Don't learn the way of the nations, and don't be dismayed at the signs of the sky; for the nations are dismayed at them. [3] For the customs of the peoples are vanity; for one cuts a tree out of the forest, the work of the hands of the workman with the axe. [4] They deck it with silver and with gold. They fasten it with nails and with hammers, so that it can't move. [5] They

are like a palm tree, of turned work, and don't speak. They must be carried, because they can't move. Don't be afraid of them; for they can't do evil, neither is it in them to do good." [6] There is no one like you, YHWH. You are great, and your name is great in might. [7] Who shouldn't fear you, King of the nations? For it belongs to you. Because amongst all the wise men of the nations, and in all their royal estate, there is no one like you. [8] But they are together brutish and foolish, instructed by idols! It is just wood. [9] There is silver beaten into plates, which is brought from Tarshish, and gold from Uphaz, the work of the engraver and of the hands of the goldsmith. Their clothing is blue and purple. They are all the work of skilful men. [10] But YHWH is the true Elohim. He is the living Elohim, and an everlasting King. At his wrath, the earth trembles. The nations aren't able to withstand his indignation. [11] "You shall say this to them: 'The gods that have not made the heavens and the earth will perish from the earth, and from under the heavens.'" [12] Elohim has made the earth by his power. He has established the world by his wisdom, and by his understanding has he stretched out the heavens. [13] When he utters his voice, the waters in the heavens roar, and he causes the vapours to ascend from the ends of the earth. He makes lightnings for the rain, and brings the wind out of his treasuries. [14] Every man has become brutish and without knowledge. Every goldsmith is disappointed by his engraved image; for his molten image is falsehood, and there is no breath in them. [15] They are vanity, a work of delusion. In the time of their visitation they will perish. [16] The portion of Jacob is not like these; for he is the maker of all things; and Israel is the tribe of his inheritance. YHWH Tzeva'ot is his name. [17] Gather up your wares out of the land, you who live under siege. [18] For YHWH says, "Behold, I will sling out the inhabitants of the land at this time, and will distress them, that they may feel it." [19] Woe is me because of my injury! My wound is serious; but I said, "Truly this is my grief, and I must bear it." [20] My tent has been destroyed, and all my cords are broken. My children have gone away from me, and they are no more. There is no one to spread my tent any more, to set up my curtains. [21] For the shepherds have become brutish, and have not enquired of YHWH. Therefore they have not prospered, and all their flocks have scattered. [22] The voice of news, behold, it comes, and a great commotion out of the north country, to make the cities of Judah a desolation, a dwelling place of jackals. [23] YHWH, I know that the way of man is not in himself. It is not in man who walks to direct his steps. [24] YHWH, correct me, but gently; not in your anger, lest you reduce me to nothing. [25] Pour out your wrath on the nations that don't know you, and on the families that don't call on your name; for they have devoured Jacob. Yes, they have devoured him, consumed him, and have laid waste his habitation.

Chapter 11

[1] The word that came to Jeremiah from YHWH, saying, [2] "Hear the words of this covenant, and speak to the men of Judah, and to the inhabitants of Jerusalem; [3] and say to them, YHWH, the Elohim of Israel says: 'Cursed is the man who doesn't hear the words of this covenant, [4] which I commanded your fathers in the day that I brought them out of the land of Egypt, out of the iron furnace,' saying, 'Obey my voice and do them, according to all which I command you; so you shall be my people, and I will be your Elohim; [5] that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey,' as it is today." Then I answered, and said, "Amen, YHWH." [6] YHWH said to me, "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear the words of this covenant, and do them. [7] For I earnestly protested to your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting, saying, "Obey my voice." [8] Yet they didn't obey, nor turn their ear, but everyone walked in the stubbornness of their evil heart. Therefore I brought on them all the words of this covenant, which I commanded them to do, but they didn't do them.'" [9] YHWH said to me, "A conspiracy is found amongst the men of Judah, and amongst the inhabitants of Jerusalem. [10] They have turned back to the iniquities of their forefathers, who refused to hear my words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers. [11] Therefore YHWH says, 'Behold, I will bring evil on them which they will not be able to escape; and they will cry to me, but I will not listen to them. [12] Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to which they offer incense, but

they will not save them at all in the time of their trouble. 13 For according to the number of your cities are your
gods, Judah; and according to the number of the streets of Jerusalem you have set up altars to the shameful
thing, even altars to burn incense to Baal.' 14 "Therefore don't pray for this people. Don't lift up cry or prayer for
them; for I will not hear them in the time that they cry to me because of their trouble. 15 What has my beloved to
do in my house, since she has behaved lewdly with many, and the kodesh flesh has passed from you? When
you do evil, then you rejoice." 16 YHWH called your name, "A green olive tree, beautiful with goodly fruit." With
the noise of a great roar he has kindled fire on it, and its branches are broken. 17 For YHWH Tzeva'ot, who
planted you, has pronounced evil against you, because of the evil of the house of Israel and of the house of
Judah, which they have done to themselves in provoking me to anger by offering incense to Baal. 18 YHWH
gave me knowledge of it, and I knew it. Then you showed me their doings. 19 But I was like a gentle lamb that is
led to the slaughter. I didn't know that they had devised plans against me, saying, "Let's destroy the tree with its
fruit, and let's cut him off from the land of the living, that his name may be no more remembered." 20 But, YHWH
Tzeva'ot, who judges righteously, who tests the heart and the mind, I will see your vengeance on them; for to
you I have revealed my cause. 21 "Therefore YHWH says concerning the men of Anathoth, who seek your life,
saying, 'You shall not prophesy in YHWH's name, that you not die by our hand'— 22 therefore YHWH Tzeva'ot
says, 'Behold, I will punish them. The young men will die by the sword. Their sons and their daughters will die
by famine. 23 There will be no remnant to them, for I will bring evil on the men of Anathoth, even the year of their
visitation.'"

Chapter 12

1 You are righteous, YHWH, when I contend with you; yet I would like to plead a case with you. Why does the
way of the wicked prosper? Why are they all at ease who deal very treacherously? 2 You have planted them.
Yes, they have taken root. They grow. Yes, they produce fruit. You are near in their mouth, and far from their
heart. 3 But you, YHWH, know me. You see me, and test my heart towards you. Pull them out like sheep for the
slaughter, and prepare them for the day of slaughter. 4 How long will the land mourn, and the herbs of the whole
country wither? Because of the wickedness of those who dwell therein, the animals and birds are consumed;
because they said, "He won't see our latter end." 5 "If you have run with the footmen, and they have wearied
you, then how can you contend with horses? Though in a land of peace you are secure, yet how will you do in
the pride of the Jordan? 6 For even your brothers, and the house of your father, even they have dealt
treacherously with you! Even they have cried aloud after you! Don't believe them, though they speak beautiful
words to you. 7 "I have forsaken my house. I have cast off my heritage. I have given the dearly beloved of my
soul into the hand of her enemies. 8 My heritage has become to me as a lion in the forest. She has uttered her
voice against me. Therefore I have hated her. 9 Is my heritage to me as a speckled bird of prey? Are the birds of
prey against her all around? Go, assemble all the animals of the field. Bring them to devour. 10 Many shepherds
have destroyed my vineyard. They have trodden my portion under foot. They have made my pleasant portion a
desolate wilderness. 11 They have made it a desolation. It mourns to me, being desolate. The whole land is
made desolate, because no one cares. 12 Destroyers have come on all the bare heights in the wilderness; for
the sword of YHWH devours from the one end of the land even to the other end of the land. No flesh has peace.
13 They have sown wheat, and have reaped thorns. They have exhausted themselves, and profit nothing. You
will be ashamed of your fruits, because of YHWH's fierce anger." 14 YHWH says, "Concerning all my evil
neighbours, who touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them
up from off their land, and will pluck up the house of Judah from amongst them. 15 It will happen that after I have
plucked them up, I will return and have compassion on them. I will bring them again, every man to his heritage,
and every man to his land. 16 It will happen, if they will diligently learn the ways of my people, to swear by my
name, 'As YHWH lives;' even as they taught my people to swear by Baal, then they will be built up in the middle
of my people. 17 But if they will not hear, then I will pluck up that nation, plucking up and destroying it," says
YHWH.

Chapter 13

1 YHWH said to me, “Go, and buy yourself a linen belt, and put it on your waist, and don’t put it in water.” 2 So I
bought a belt according to YHWH’s word, and put it on my waist. 3 YHWH’s word came to me the second time,
saying, 4 “Take the belt that you have bought, which is on your waist, and arise, go to the Euphrates, and hide it
there in a cleft of the rock.” 5 So I went and hid it by the Euphrates, as YHWH commanded me. 6 After many
days, YHWH said to me, “Arise, go to the Euphrates, and take the belt from there, which I commanded you to
hide there.” 7 Then I went to the Euphrates, and dug, and took the belt from the place where I had hidden it; and
behold, the belt was ruined. It was profitable for nothing. 8 Then YHWH’s word came to me, saying, 9 “YHWH
says, ‘In this way I will ruin the pride of Judah, and the great pride of Jerusalem. 10 This evil people, who refuse
to hear my words, who walk in the stubbornness of their heart, and have gone after other gods to serve them
and to worship them, will even be as this belt, which is profitable for nothing. 11 For as the belt clings to the waist
of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to me,’ says
YHWH; ‘that they may be to me for a people, for a name, for praise, and for glory; but they would not hear.’ 12
“Therefore you shall speak to them this word: ‘YHWH, the Elohim of Israel says, “Every container should be
filled with wine.”’ They will tell you, ‘Do we not certainly know that every container should be filled with wine?’ 13
Then tell them, ‘YHWH says, “Behold, I will fill all the inhabitants of this land, even the kings who sit on David’s
throne, the priests, the prophets, and all the inhabitants of Jerusalem, with drunkenness. 14 I will dash them one
against another, even the fathers and the sons together,” says YHWH: “I will not pity, spare, or have
compassion, that I should not destroy them.”’” 15 Hear, and give ear. Don’t be proud, for YHWH has spoken. 16
Give glory to YHWH your Elohim, before he causes darkness, and before your feet stumble on the dark
mountains, and while you look for light, he turns it into the shadow of death, and makes it deep darkness. 17 But
if you will not hear it, my soul will weep in secret for your pride. My eye will weep bitterly, and run down with
tears, because YHWH’s flock has been taken captive. 18 Say to the king and to the queen mother, “Humble
yourselves. Sit down, for your crowns have come down, even the crown of your glory. 19 The cities of the South
are shut up, and there is no one to open them. Judah is carried away captive: all of them. They are wholly
carried away captive. 20 Lift up your eyes, and see those who come from the north. Where is the flock that was
given to you, your beautiful flock? 21 What will you say when he sets over you as head those whom you have
yourself taught to be friends to you? Won’t sorrows take hold of you, as of a woman in travail? 22 If you say in
your heart, “Why have these things come on me?” Your skirts are uncovered because of the greatness of your
iniquity, and your heels suffer violence. 23 Can the Ethiopian change his skin, or the leopard his spots? Then
may you also do good, who are accustomed to do evil. 24 “Therefore I will scatter them as the stubble that
passes away by the wind of the wilderness. 25 This is your lot, the portion measured to you from me,” says
YHWH, “because you have forgotten me, and trusted in falsehood.” 26 Therefore I will also uncover your skirts
on your face, and your shame will appear. 27 I have seen your abominations, even your adulteries and your
neighing, the lewdness of your prostitution, on the hills in the field. Woe to you, Jerusalem! You will not be made
clean. How long will it yet be?”

Chapter 14

1 This is YHWH’s word that came to Jeremiah concerning the drought: 2 “Judah mourns, and its gates languish.
They sit in black on the ground. The cry of Jerusalem goes up. 3 Their nobles send their little ones to the waters.
They come to the cisterns, and find no water. They return with their vessels empty. They are disappointed and
confounded, and cover their heads. 4 Because of the ground which is cracked, because no rain has been in the
land, the ploughmen are disappointed. They cover their heads. 5 Yes, the doe in the field also calves and
forsakes her young, because there is no grass. 6 The wild donkeys stand on the bare heights. They pant for air
like jackals. Their eyes fail, because there is no vegetation. 7 Though our iniquities testify against us, work for
your name’s sake, YHWH; for our rebellions are many. We have sinned against you. 8 You hope of Israel, its
Saviour in the time of trouble, why should you be as a foreigner in the land, and as a wayfaring man who turns

aside to stay for a night? [9] Why should you be like a scared man, as a mighty man who can't save? Yet you, YHWH, are in the middle of us, and we are called by your name. Don't leave us. [10] YHWH says to this people: "Even so they have loved to wander. They have not restrained their feet. Therefore YHWH does not accept them. Now he will remember their iniquity, and punish them for their sins." [11] YHWH said to me, "Don't pray for this people for their good. [12] When they fast, I will not hear their cry; and when they offer burnt offering and meal offering, I will not accept them; but I will consume them by the sword, by famine, and by pestilence." [13] Then I said, "Ah, Adonai YHWH! Behold, the prophets tell them, 'You will not see the sword, neither will you have famine; but I will give you assured peace in this place.'" [14] Then YHWH said to me, "The prophets prophesy lies in my name. I didn't send them. I didn't command them. I didn't speak to them. They prophesy to you a lying vision, divination, and a thing of nothing, and the deceit of their own heart. [15] Therefore YHWH says concerning the prophets who prophesy in my name, but I didn't send them, yet they say, 'Sword and famine will not be in this land.' Those prophets will be consumed by sword and famine. [16] The people to whom they prophesy will be cast out in the streets of Jerusalem because of the famine and the sword. They will have no one to bury them—them, their wives, their sons, or their daughters, for I will pour their wickedness on them. [17] "You shall say this word to them: "'Let my eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous wound. [18] If I go out into the field, then behold, the slain with the sword! If I enter into the city, then behold, those who are sick with famine! For both the prophet and the priest go about in the land, and have no knowledge.'" [19] Have you utterly rejected Judah? Has your soul loathed Zion? Why have you struck us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and behold, dismay! [20] We acknowledge, YHWH, our wickedness, and the iniquity of our fathers; for we have sinned against you. [21] Do not abhor us, for your name's sake. Do not disgrace the throne of your glory. Remember, and don't break your covenant with us. [22] Are there any amongst the vanities of the nations that can cause rain? Or can the sky give showers? Aren't you he, YHWH our Elohim? Therefore we will wait for you; for you have made all these things.

Chapter 15

[1] Then YHWH said to me, "Though Moses and Samuel stood before me, yet my mind would not turn towards this people. Cast them out of my sight, and let them go out! [2] It will happen when they ask you, 'Where shall we go out?' then you shall tell them, 'YHWH says: "Such as are for death, to death; such as are for the sword, to the sword; such as are for the famine, to the famine; and such as are for captivity, to captivity."'" [3] "I will appoint over them four kinds," says YHWH: "the sword to kill, the dogs to tear, the birds of the sky, and the animals of the earth, to devour and to destroy. [4] I will cause them to be tossed back and forth amongst all the kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. [5] For who will have pity on you, Jerusalem? Who will mourn you? Who will come to ask of your welfare? [6] You have rejected me," says YHWH. "You have gone backward. Therefore I have stretched out my hand against you and destroyed you. I am weary of showing compassion. [7] I have winnowed them with a fan in the gates of the land. I have bereaved them of children. I have destroyed my people. They didn't return from their ways. [8] Their widows are increased more than the sand of the seas. I have brought on them against the mother of the young men a destroyer at noonday. I have caused anguish and terrors to fall on her suddenly. [9] She who has borne seven languishes. She has given up the spirit. Her sun has gone down while it was yet day. She has been disappointed and confounded. I will deliver their residue to the sword before their enemies," says YHWH. [10] Woe is me, my mother, that you have borne me, a man of strife, and a man of contention to the whole earth! I have not lent, neither have men lent to me; yet every one of them curses me. [11] YHWH said, "Most certainly I will strengthen you for good. Most certainly I will cause the enemy to make supplication to you in the time of evil and in the time of affliction. [12] Can one break iron, even iron from the north, and bronze? [13] I will give your substance and your treasures for a plunder without price, and that for all your sins, even in all your borders. [14] I will make them to pass with your enemies into a land which you don't know; for a fire is kindled in my anger,

which will burn on you.” [15] YHWH, you know. Remember me, visit me, and avenge me of my persecutors. You are patient, so don’t take me away. Know that for your sake I have suffered reproach. [16] Your words were found, and I ate them. Your words were to me a joy and the rejoicing of my heart, for I am called by your name, YHWH, God of Armies. [17] I didn’t sit in the assembly of those who make merry and rejoice. I sat alone because of your hand, for you have filled me with indignation. [18] Why is my pain perpetual, and my wound incurable, which refuses to be healed? Will you indeed be to me as a deceitful brook, like waters that fail? [19] Therefore YHWH says, “If you return, then I will bring you again, that you may stand before me; and if you take out the precious from the vile, you will be as my mouth. They will return to you, but you will not return to them. [20] I will make you to this people a fortified bronze wall. They will fight against you, but they will not prevail against you; for I am with you to save you and to deliver you,” says YHWH. [21] “I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the terrible.”

Chapter 16

[1] Then YHWH’s word came to me, saying, [2] “You shall not take a wife, neither shall you have sons or daughters, in this place.” [3] For YHWH says concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who became their father in this land: [4] “They will die grievous deaths. They will not be lamented, neither will they be buried. They will be as dung on the surface of the ground. They will be consumed by the sword and by famine. Their dead bodies will be food for the birds of the sky and for the animals of the earth.” [5] For YHWH says, “Don’t enter into the house of mourning. Don’t go to lament. Don’t bemoan them, for I have taken away my peace from this people,” says YHWH, “even chesed and tender mercies. [6] Both great and small will die in this land. They will not be buried. Men won’t lament for them, cut themselves, or make themselves bald for them. [7] Men won’t break bread for them in mourning, to comfort them for the dead. Men won’t give them the cup of consolation to drink for their father or for their mother. [8] “You shall not go into the house of feasting to sit with them, to eat and to drink.” [9] For YHWH Tzeva'ot, the Elohim of Israel says: “Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. [10] It will happen, when you tell this people all these words, and they ask you, ‘Why has YHWH pronounced all this great evil against us?’ or ‘What is our iniquity?’ or ‘What is our sin that we have committed against YHWH our Elohim?’ [11] then you shall tell them, ‘Because your fathers have forsaken me,’ says YHWH, ‘and have walked after other gods, have served them, have worshipped them, have forsaken me, and have not kept my law. [12] You have done evil more than your fathers, for behold, you each walk after the stubbornness of his evil heart, so that you don’t listen to me. [13] Therefore I will cast you out of this land into the land that you have not known, neither you nor your fathers. There you will serve other gods day and night, for I will show you no favour.’ [14] “Therefore behold, the days come,” says YHWH, “that it will no more be said, ‘As YHWH lives, who brought up the children of Israel out of the land of Egypt;’ [15] but, ‘As YHWH lives, who brought up the children of Israel from the land of the north, and from all the countries where he had driven them.’ I will bring them again into their land that I gave to their fathers. [16] “Behold, I will send for many fishermen,” says YHWH, “and they will fish them up. Afterward I will send for many hunters, and they will hunt them from every mountain, from every hill, and out of the clefts of the rocks. [17] For my eyes are on all their ways. They are not hidden from my face. Their iniquity isn’t concealed from my eyes. [18] First I will recompense their iniquity and their sin double, because they have polluted my land with the carcasses of their detestable things, and have filled my inheritance with their abominations.” [19] YHWH, my strength, my stronghold, and my refuge in the day of affliction, the nations will come to you from the ends of the earth, and will say, “Our fathers have inherited nothing but lies, vanity and things in which there is no profit. [20] Should a man make to himself gods which yet are no gods?” [21] “Therefore behold, I will cause them to know, this once I will cause them to know my hand and my might. Then they will know that my name is YHWH.”

Chapter 17

1 “The sin of Judah is written with a pen of iron, and with the point of a diamond. It is engraved on the tablet of
their heart, and on the horns of your altars. 2 Even their children remember their altars and their Asherah poles
by the green trees on the high hills. 3 My mountain in the field, I will give your substance and all your treasures
for a plunder, and your high places, because of sin, throughout all your borders. 4 You, even of yourself, will
discontinue from your heritage that I gave you. I will cause you to serve your enemies in the land which you
don’t know, for you have kindled a fire in my anger which will burn forever.” 5 YHWH says: “Cursed is the man
who trusts in man, relies on strength of flesh, and whose heart departs from YHWH. 6 For he will be like a bush
in the desert, and will not see when good comes, but will inhabit the parched places in the wilderness, an
uninhabited salt land. 7 “Blessed is the man who trusts in YHWH, and whose confidence is in YHWH. 8 For he
will be as a tree planted by the waters, who spreads out its roots by the river, and will not fear when heat
comes, but its leaf will be green, and will not be concerned in the year of drought. It won’t cease from yielding
fruit. 9 The heart is deceitful above all things and it is exceedingly corrupt. Who can know it? 10 “I, YHWH, search
the mind. I try the heart, even to give every man according to his ways, according to the fruit of his doings.” 11 As
the partridge that sits on eggs which she has not laid, so is he who gets riches, and not by right. In the middle of
his days, they will leave him. At his end, he will be a fool. 12 A glorious throne, set on high from the beginning, is
the place of our sanctuary. 13 YHWH, the hope of Israel, all who forsake you will be disappointed. Those who
depart from me will be written in the earth, because they have forsaken YHWH, the spring of living waters. 14
Heal me, O YHWH, and I will be healed. Save me, and I will be saved; for you are my praise. 15 Behold, they
ask me, “Where is YHWH’s word? Let it be fulfilled now.” 16 As for me, I have not hurried from being a shepherd
after you. I haven’t desired the woeful day. You know. That which came out of my lips was before your face. 17
Don’t be a terror to me. You are my refuge in the day of evil. 18 Let them be disappointed who persecute me, but
don’t let me be disappointed. Let them be dismayed, but don’t let me be dismayed. Bring on them the day of
evil, and destroy them with double destruction. 19 YHWH said this to me: “Go and stand in the gate of the
children of the people, through which the kings of Judah come in and by which they go out, and in all the gates
of Jerusalem. 20 Tell them, ‘Hear YHWH’s word, you kings of Judah, all Judah, and all the inhabitants of
Jerusalem, that enter in by these gates: 21 YHWH says, “Be careful, and bear no burden on the Shabbat day,
nor bring it in by the gates of Jerusalem. 22 Don’t carry a burden out of your houses on the Shabbat day. Don’t
do any work, but make the Shabbat day kodesh, as I commanded your fathers. 23 But they didn’t listen. They
didn’t turn their ear, but made their neck stiff, that they might not hear, and might not receive instruction. 24 It will
happen, if you diligently listen to me,” says YHWH, “to bring in no burden through the gates of this city on the
Shabbat day, but to make the Shabbat day kodesh, to do no work therein; 25 then there will enter in by the gates
of this city kings and princes sitting on David’s throne, riding in chariots and on horses, they and their princes,
the men of Judah and the inhabitants of Jerusalem; and this city will remain forever. 26 They will come from the
cities of Judah, and from the places around Jerusalem, from the land of Benjamin, from the lowland, from the
hill country, and from the South, bringing burnt offerings, sacrifices, meal offerings, and frankincense, and
bringing sacrifices of thanksgiving to YHWH’s house. 27 But if you will not listen to me to make the Shabbat day
kodesh, and not to bear a burden and enter in at the gates of Jerusalem on the Shabbat day, then I will kindle a
fire in its gates, and it will devour the palaces of Jerusalem. It will not be quenched.”’”

Chapter 18

1 The word which came to Jeremiah from YHWH, saying, 2 “Arise, and go down to the potter’s house, and there
I will cause you to hear my words.” 3 Then I went down to the potter’s house, and behold, he was making
something on the wheels. 4 When the vessel that he made of the clay was marred in the hand of the potter, he
made it again another vessel, as seemed good to the potter to make it. 5 Then YHWH’s word came to me,
saying, 6 “House of Israel, can’t I do with you as this potter?” says YHWH. “Behold, as the clay in the potter’s
hand, so are you in my hand, house of Israel. 7 At the instant I speak concerning a nation, and concerning a

kingdom, to pluck up and to break down and to destroy it, [8] if that nation, concerning which I have spoken, turns from their evil, I will repent of the evil that I thought to do to them. [9] At the instant I speak concerning a nation, and concerning a kingdom, to build and to plant it, [10] if they do that which is evil in my sight, that they don't obey my voice, then I will repent of the good with which I said I would benefit them. [11] "Now therefore, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, 'YHWH says: "Behold, I frame evil against you, and devise a plan against you. Everyone return from his evil way now, and amend your ways and your doings."' [12] But they say, 'It is in vain; for we will walk after our own plans, and we will each follow the stubbornness of his evil heart.'" [13] Therefore YHWH says: "Ask now amongst the nations, 'Who has heard such things?' The virgin of Israel has done a very horrible thing. [14] Will the snow of Lebanon fail from the rock of the field? Will the cold waters that flow down from afar be dried up? [15] For my people have forgotten me. They have burnt incense to false gods. They have been made to stumble in their ways in the ancient paths, to walk in byways, in a way not built up, [16] to make their land an astonishment, and a perpetual hissing. Everyone who passes by it will be astonished, and shake his head. [17] I will scatter them as with an east wind before the enemy. I will show them the back, and not the face, in the day of their calamity. [18] Then they said, "Come! Let's devise plans against Jeremiah; for the law won't perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let's strike him with the tongue, and let's not give heed to any of his words." [19] Give heed to me, YHWH, and listen to the voice of those who contend with me. [20] Should evil be recompensed for good? For they have dug a pit for my soul. Remember how I stood before you to speak good for them, to turn away your wrath from them. [21] Therefore deliver up their children to the famine, and give them over to the power of the sword. Let their wives become childless and widows. Let their men be killed and their young men struck by the sword in battle. [22] Let a cry be heard from their houses when you bring a troop suddenly on them; for they have dug a pit to take me and hidden snares for my feet. [23] Yet, YHWH, you know all their counsel against me to kill me. Don't forgive their iniquity. Don't blot out their sin from your sight, Let them be overthrown before you. Deal with them in the time of your anger.

Chapter 19

[1] Thus said YHWH, "Go, and buy a potter's earthen container, and take some of the elders of the people and of the elders of the priests; [2] and go out to the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I will tell you. [3] Say, 'Hear YHWH's word, kings of Judah and inhabitants of Jerusalem: YHWH Tzeva'ot, the Elohim of Israel says, "Behold, I will bring evil on this place, which whoever hears, his ears will tingle. [4] Because they have forsaken me, and have defiled this place, and have burnt incense in it to other gods that they didn't know—they, their fathers, and the kings of Judah—and have filled this place with the blood of innocents, [5] and have built the high places of Baal to burn their children in the fire for burnt offerings to Baal, which I didn't command, nor speak, which didn't even enter into my mind. [6] Therefore, behold, the days come," says YHWH, "that this place will no more be called 'Topheth', nor 'The Valley of the son of Hinnom', but 'The valley of Slaughter'. [7] ""I will make the counsel of Judah and Jerusalem void in this place. I will cause them to fall by the sword before their enemies, and by the hand of those who seek their life. I will give their dead bodies to be food for the birds of the sky and for the animals of the earth. [8] I will make this city an astonishment and a hissing. Everyone who passes by it will be astonished and hiss because of all its plagues. [9] I will cause them to eat the flesh of their sons and the flesh of their daughters. They will each eat the flesh of his friend in the siege and in the distress with which their enemies, and those who seek their life, will distress them."' [10] "Then you shall break the container in the sight of the men who go with you, [11] and shall tell them, 'YHWH Tzeva'ot says: "Even so I will break this people and this city as one breaks a potter's vessel, that can't be made whole again. They will bury in Topheth until there is no place to bury. [12] This is what I will do to this place," says YHWH, "and to its inhabitants, even making this city as Topheth. [13] The houses of Jerusalem and the houses of the kings of Judah, which are defiled, will be as the place of Topheth, even all the houses on whose roofs they have burnt incense to all the army of the sky and have poured out drink offerings to

other gods.”” [14] Then Jeremiah came from Topheth, where YHWH had sent him to prophesy, and he stood in the court of YHWH’s house, and said to all the people: [15] “YHWH Tzeva'ot, the Elohim of Israel says, ‘Behold, I will bring on this city and on all its towns all the evil that I have pronounced against it, because they have made their neck stiff, that they may not hear my words.’”

Chapter 20

[1] Now Pashhur, the son of Immer the priest, who was chief officer in YHWH’s house, heard Jeremiah prophesying these things. [2] Then Pashhur struck Jeremiah the prophet and put him in the stocks that were in the upper gate of Benjamin, which was in YHWH’s house. [3] On the next day, Pashhur released Jeremiah out of the stocks. Then Jeremiah said to him, “YHWH has not called your name Pashhur, but Magormissabib. [4] For YHWH says, ‘Behold, I will make you a terror to yourself and to all your friends. They will fall by the sword of their enemies, and your eyes will see it. I will give all Judah into the hand of the king of Babylon, and he will carry them captive to Babylon, and will kill them with the sword. [5] Moreover I will give all the riches of this city, and all its gains, and all its precious things, yes, I will give all the treasures of the kings of Judah into the hand of their enemies. They will make them captives, take them, and carry them to Babylon. [6] You, Pashhur, and all who dwell in your house will go into captivity. You will come to Babylon, and there you will die, and there you will be buried, you, and all your friends, to whom you have prophesied falsely.’” [7] YHWH, you have persuaded me, and I was persuaded. You are stronger than I, and have prevailed. I have become a laughingstock all day. Everyone mocks me. [8] For as often as I speak, I cry out; I cry, “Violence and destruction!” because YHWH’s word has been made a reproach to me, and a derision, all day. [9] If I say that I will not make mention of him, or speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones. I am weary with holding it in. I can’t. [10] For I have heard the defaming of many: “Terror on every side! Denounce, and we will denounce him!” say all my familiar friends, those who watch for my fall. “Perhaps he will be persuaded, and we will prevail against him, and we will take our revenge on him.” [11] But YHWH is with me as an awesome mighty one. Therefore my persecutors will stumble, and they won’t prevail. They will be utterly disappointed because they have not dealt wisely, even with an everlasting dishonour which will never be forgotten. [12] But YHWH Tzeva'ot, who tests the righteous, who sees the heart and the mind, let me see your vengeance on them, for I have revealed my cause to you. [13] Sing to YHWH! Praise YHWH, for he has delivered the soul of the needy from the hand of evildoers. [14] Cursed is the day in which I was born. Don’t let the day in which my mother bore me be blessed. [15] Cursed is the man who brought news to my father, saying, “A boy is born to you,” making him very glad. [16] Let that man be as the cities which YHWH overthrew, and didn’t repent. Let him hear a cry in the morning, and shouting at noontime, [17] because he didn’t kill me from the womb. So my mother would have been my grave, and her womb always great. [18] Why did I come out of the womb to see labour and sorrow, that my days should be consumed with shame?

Chapter 21

[1] The word which came to Jeremiah from YHWH, when King Zedekiah sent to him Pashhur the son of Malchijah, and Zephaniah the son of Maaseiah, the priest, saying, [2] “Please enquire of YHWH for us; for Nebuchadnezzar king of Babylon makes war against us. Perhaps YHWH will deal with us according to all his wondrous works, that he may withdraw from us.” [3] Then Jeremiah said to them, “Tell Zedekiah: [4] ‘YHWH, the Elohim of Israel says, “Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon, and against the Chaldeans who besiege you outside the walls; and I will gather them into the middle of this city. [5] I myself will fight against you with an outstretched hand and with a strong arm, even in anger, in wrath, and in great indignation. [6] I will strike the inhabitants of this city, both man and animal. They will die of a great pestilence. [7] Afterward,” says YHWH, “I will deliver Zedekiah king of Judah, his servants, and the people, even those who are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of

those who seek their life. He will strike them with the edge of the sword. He will not spare them, have pity, or have mercy.'" [8] "You shall say to this people, 'YHWH says: "Behold, I set before you the way of life and the way of death. [9] He who remains in this city will die by the sword, by the famine, and by the pestilence, but he who goes out and passes over to the Chaldeans who besiege you, he will live, and he will escape with his life. [10] For I have set my face on this city for evil, and not for good," says YHWH. "It will be given into the hand of the king of Babylon, and he will burn it with fire."' [11] "Concerning the house of the king of Judah, hear YHWH's word: [12] House of David, YHWH says, 'Execute justice in the morning, and deliver him who is robbed out of the hand of the oppressor, lest my wrath go out like fire, and burn so that no one can quench it, because of the evil of your doings. [13] Behold, I am against you, O inhabitant of the valley, and of the rock of the plain,' says YHWH. 'You that say, "Who would come down against us?" or, "Who would enter into our homes?" [14] I will punish you according to the fruit of your doings,' says YHWH; 'and I will kindle a fire in her forest, and it will devour all that is around her.'"

Chapter 22

[1] YHWH said, "Go down to the house of the king of Judah, and speak this word there: [2] 'Hear YHWH's word, king of Judah, who sits on David's throne—you, your servants, and your people who enter in by these gates. [3] YHWH says: "Execute justice and righteousness, and deliver him who is robbed out of the hand of the oppressor. Do no wrong. Do no violence to the foreigner, the fatherless, or the widow. Don't shed innocent blood in this place. [4] For if you do this thing indeed, then kings sitting on David's throne will enter in by the gates of this house, riding in chariots and on horses—they, their servants, and their people. [5] But if you will not hear these words, I swear by myself," says YHWH, "that this house will become a desolation."'" [6] For YHWH says concerning the house of the king of Judah: "You are Gilead to me, the head of Lebanon. Yet surely I will make you a wilderness, cities which are not inhabited. [7] I will prepare destroyers against you, everyone with his weapons, and they will cut down your choice cedars, and cast them into the fire. [8] "Many nations will pass by this city, and they will each ask his neighbour, 'Why has YHWH done this to this great city?' [9] Then they will answer, 'Because they abandoned the covenant of YHWH their Elohim, worshipped other gods, and served them.'" [10] Don't weep for the dead. Don't bemoan him; but weep bitterly for him who goes away, for he will return no more, and not see his native country. [11] For YHWH says touching Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went out of this place: "He won't return there any more. [12] But he will die in the place where they have led him captive. He will see this land no more." [13] "Woe to him who builds his house by unrighteousness, and his rooms by injustice; who uses his neighbour's service without wages, and doesn't give him his hire; [14] who says, 'I will build myself a wide house and spacious rooms,' and cuts out windows for himself, with a cedar ceiling, and painted with red. [15] "Should you reign because you strive to excel in cedar? Didn't your father eat and drink, and do justice and righteousness? Then it was well with him. [16] He judged the cause of the poor and needy; so then it was well. Wasn't this to know me?" says YHWH. [17] But your eyes and your heart are only for your covetousness, for shedding innocent blood, for oppression, and for doing violence." [18] Therefore YHWH says concerning Jehoiakim the son of Josiah, king of Judah: "They won't lament for him, saying, 'Ah my brother!' or, 'Ah sister!' They won't lament for him, saying 'Ah adonai!' or, 'Ah his glory!' [19] He will be buried with the burial of a donkey, drawn and cast out beyond the gates of Jerusalem." [20] "Go up to Lebanon, and cry out. Lift up your voice in Bashan, and cry from Abarim; for all your lovers have been destroyed. [21] I spoke to you in your prosperity, but you said, 'I will not listen.' This has been your way from your youth, that you didn't obey my voice. [22] The wind will feed all your shepherds, and your lovers will go into captivity. Surely then you will be ashamed and confounded for all your wickedness. [23] Inhabitant of Lebanon, who makes your nest in the cedars, how greatly to be pitied you will be when pangs come on you, the pain as of a woman in travail! [24] "As I live," says YHWH, "though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, I would still pluck you from there. [25] I would give you into the hand of those who seek your life, and into the hand of them of whom you are afraid, even into the hand of

Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. [26] I will cast you out with your mother who bore you into another country, where you were not born; and there you will die. [27] But to the land to which their soul longs to return, there they will not return." [28] Is this man Coniah a despised broken vessel? Is he a vessel in which no one delights? Why are they cast out, he and his offspring, and cast into a land which they don't know? [29] O earth, earth, earth, hear YHWH's word! [30] YHWH says, "Record this man as childless, a man who will not prosper in his days; for no more will a man of his offspring prosper, sitting on David's throne and ruling in Judah."

Chapter 23

[1] "Woe to the shepherds who destroy and scatter the sheep of my pasture!" says YHWH. [2] Therefore YHWH, the Elohim of Israel, says against the shepherds who feed my people: "You have scattered my flock, driven them away, and have not visited them. Behold, I will visit on you the evil of your doings," says YHWH. [3] "I will gather the remnant of my flock out of all the countries where I have driven them, and will bring them again to their folds; and they will be fruitful and multiply. [4] I will set up shepherds over them who will feed them. They will no longer be afraid or dismayed, neither will any be lacking," says YHWH. [5] "Behold, the days come," says YHWH, "that I will raise to David a righteous Branch; and he will reign as king and deal wisely, and will execute justice and righteousness in the land. [6] In his days Judah will be saved, and Israel will dwell safely. This is his name by which he will be called: The LORD our righteousness. [7] "Therefore, behold, the days come," says YHWH, "that they will no more say, 'As YHWH lives, who brought up the children of Israel out of the land of Egypt;' [8] but, 'As YHWH lives, who brought up and who led the offspring of the house of Israel out of the north country, and from all the countries where I had driven them.' Then they will dwell in their own land." [9] Concerning the prophets: My heart within me is broken. All my bones shake. I am like a drunken man, and like a man whom wine has overcome, because of YHWH, and because of his kodesh words. [10] "For the land is full of adulterers; for because of the curse the land mourns. The pastures of the wilderness have dried up. Their course is evil, and their might is not right; [11] for both prophet and priest are profane. Yes, in my house I have found their wickedness," says YHWH. [12] Therefore their way will be to them as slippery places in the darkness. They will be driven on, and fall therein; for I will bring evil on them, even the year of their visitation," says YHWH. [13] "I have seen folly in the prophets of Samaria. They prophesied by Baal, and caused my people Israel to err. [14] In the prophets of Jerusalem I have also seen a horrible thing: they commit adultery and walk in lies. They strengthen the hands of evildoers, so that no one returns from his wickedness. They have all become to me as Sodom, and its inhabitants as Gomorrah." [15] Therefore YHWH Tzeva'ot says concerning the prophets: "Behold, I will feed them with wormwood, and make them drink poisoned water; for from the prophets of Jerusalem ungodliness has gone out into all the land." [16] YHWH Tzeva'ot says, "Don't listen to the words of the prophets who prophesy to you. They teach you vanity. They speak a vision of their own heart, and not out of the mouth of YHWH. [17] They say continually to those who despise me, 'YHWH has said, "You will have peace;"' and to everyone who walks in the stubbornness of his own heart they say, 'No evil will come on you.' [18] For who has stood in the council of YHWH, that he should perceive and hear his word? Who has listened to my word, and heard it? [19] Behold, YHWH's storm, his wrath, has gone out. Yes, a whirling storm! It will burst on the head of the wicked. [20] YHWH's anger will not return until he has executed and performed the intents of his heart. In the latter days, you will understand it perfectly. [21] I didn't send these prophets, yet they ran. I didn't speak to them, yet they prophesied. [22] But if they had stood in my council, then they would have caused my people to hear my words, and would have turned them from their evil way, and from the evil of their doings. [23] "Am I an Elohim at hand," says YHWH, "and not an Elohim afar off? [24] Can anyone hide himself in secret places so that I can't see him?" says YHWH. "Don't I fill heaven and earth?" says YHWH. [25] "I have heard what the prophets have said, who prophesy lies in my name, saying, 'I had a dream! I had a dream!' [26] How long will this be in the heart of the prophets who prophesy lies, even the prophets of the deceit of their own heart? [27] They intend to cause my people to forget my name by their dreams which they each tell his neighbour, as their fathers forgot

my name because of Baal. [28] The prophet who has a dream, let him tell a dream; and he who has my word, let him speak my word faithfully. What is the straw to the wheat?" says YHWH. [29] "Isn't my word like fire?" says YHWH; "and like a hammer that breaks the rock in pieces? [30] "Therefore behold, I am against the prophets," says YHWH, "who each steal my words from his neighbour. [31] Behold, I am against the prophets," says YHWH, "who use their tongues, and say, 'He says.' [32] Behold, I am against those who prophesy lying dreams," says YHWH, "who tell them, and cause my people to err by their lies, and by their vain boasting; yet I didn't send them or command them. They don't profit this people at all," says YHWH. [33] "When this people, or the prophet, or a priest, asks you, saying, 'What is the message from YHWH?' Then you shall tell them, '"What message? I will cast you off," says YHWH.' [34] As for the prophet, the priest, and the people, who say, 'The message from YHWH,' I will even punish that man and his household. [35] You will say everyone to his neighbour, and everyone to his brother, 'What has YHWH answered?' and, 'What has YHWH said?' [36] You will mention the message from YHWH no more, for every man's own word has become his message; for you have perverted the words of the living Elohim, of YHWH Tzeva'ot, our Elohim. [37] You will say to the prophet, 'What has YHWH answered you?' and, 'What has YHWH spoken?' [38] Although you say, 'The message from YHWH,' therefore YHWH says: 'Because you say this word, "The message from YHWH," and I have sent to you, telling you not to say, "The message from YHWH," [39] therefore behold, I will utterly forget you, and I will cast you off with the city that I gave to you and to your fathers, away from my presence. [40] I will bring an everlasting reproach on you, and a perpetual shame, which will not be forgotten.'"

Chapter 24

[1] YHWH showed me, and behold, two baskets of figs were set before YHWH's temple, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. [2] One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. [3] Then YHWH asked me, "What do you see, Jeremiah?" I said, "Figs. The good figs are very good, and the bad are very bad, so bad that they can't be eaten." [4] YHWH's word came to me, saying, [5] "YHWH, the Elohim of Israel says: 'Like these good figs, so I will regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, as good. [6] For I will set my eyes on them for good, and I will bring them again to this land. I will build them, and not pull them down. I will plant them, and not pluck them up. [7] I will give them a heart to know me, that I am YHWH. They will be my people, and I will be their Elohim; for they will return to me with their whole heart. [8] "'As the bad figs, which can't be eaten, they are so bad,' surely YHWH says, 'So I will give up Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem who remain in this land, and those who dwell in the land of Egypt. [9] I will even give them up to be tossed back and forth amongst all the kingdoms of the earth for evil, to be a reproach and a proverb, a taunt and a curse, in all places where I will drive them. [10] I will send the sword, the famine, and the pestilence amongst them, until they are consumed from off the land that I gave to them and to their fathers.'"

Chapter 25

[1] The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (this was the first year of Nebuchadnezzar king of Babylon), [2] which Jeremiah the prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem: [3] From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years, YHWH's word has come to me, and I have spoken to you, rising up early and speaking; but you have not listened. [4] YHWH has sent to you all his servants the prophets, rising up early and sending them (but you have not listened or inclined your ear to hear), [5] saying, "Return now everyone from his evil way, and from the evil of your doings, and dwell in the land that YHWH has given to you and to your fathers, from of old and even forever more. [6] Don't go after other gods to serve them or worship them, and don't provoke me to anger with the work of your hands; then I will do you no

harm.” [7] “Yet you have not listened to me,” says YHWH, “that you may provoke me to anger with the work of your hands to your own hurt.” [8] Therefore YHWH Tzeva'ot says: “Because you have not heard my words, [9] behold, I will send and take all the families of the north,” says YHWH, “and I will send to Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against its inhabitants, and against all these nations around. I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. [10] Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. [11] This whole land will be a desolation, and an astonishment; and these nations will serve the king of Babylon seventy years. [12] “It will happen, when seventy years are accomplished, that I will punish the king of Babylon and that nation,” says YHWH, “for their iniquity. I will make the land of the Chaldeans desolate forever. [13] I will bring on that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah has prophesied against all the nations. [14] For many nations and great kings will make bondservants of them, even of them. I will recompense them according to their deeds, and according to the work of their hands.” [15] For YHWH, the Elohim of Israel, says to me: “Take this cup of the wine of wrath from my hand, and cause all the nations to whom I send you to drink it. [16] They will drink, and reel back and forth, and be insane, because of the sword that I will send amongst them.” [17] Then I took the cup at YHWH’s hand, and made all the nations to drink, to whom YHWH had sent me: [18] Jerusalem, and the cities of Judah, with its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is today; [19] Pharaoh king of Egypt, with his servants, his princes, and all his people; [20] and all the mixed people, and all the kings of the land of Uz, all the kings of the Philistines, Ashkelon, Gaza, Ekron, and the remnant of Ashdod; [21] Edom, Moab, and the children of Ammon; [22] and all the kings of Tyre, all the kings of Sidon, and the kings of the isle which is beyond the sea; [23] Dedan, Tema, Buz, and all who have the corners of their beard cut off; [24] and all the kings of Arabia, all the kings of the mixed people who dwell in the wilderness; [25] and all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; [26] and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are on the surface of the earth. The king of Sheshach will drink after them. [27] “You shall tell them, ‘YHWH Tzeva'ot, the Elohim of Israel says: “Drink, and be drunk, vomit, fall, and rise no more, because of the sword which I will send amongst you.”’ [28] It shall be, if they refuse to take the cup at your hand to drink, then you shall tell them, ‘YHWH Tzeva'ot says: “You shall surely drink. [29] For, behold, I begin to work evil at the city which is called by my name; and should you be utterly unpunished? You will not be unpunished; for I will call for a sword on all the inhabitants of the earth, says YHWH Tzeva'ot.”’ [30] “Therefore prophesy against them all these words, and tell them, “‘YHWH will roar from on high, and utter his voice from his kodesh habitation. He will mightily roar against his fold. He will give a shout, as those who tread grapes, against all the inhabitants of the earth. [31] A noise will come even to the end of the earth; for YHWH has a controversy with the nations. He will enter into judgement with all flesh. As for the wicked, he will give them to the sword,”’ says YHWH.” [32] YHWH Tzeva'ot says, “Behold, evil will go out from nation to nation, and a great storm will be raised up from the uttermost parts of the earth.” [33] The slain of YHWH will be at that day from one end of the earth even to the other end of the earth. They won’t be lamented. They won’t be gathered or buried. They will be dung on the surface of the ground. [34] Wail, you shepherds, and cry. Wallow in dust, you leader of the flock; for the days of your slaughter and of your dispersions have fully come, and you will fall like fine pottery. [35] The shepherds will have no way to flee. The leader of the flock will have no escape. [36] A voice of the cry of the shepherds, and the wailing of the leader of the flock, for YHWH destroys their pasture. [37] The peaceful folds are brought to silence because of the fierce anger of YHWH. [38] He has left his covert, as the lion; for their land has become an astonishment because of the fierceness of the oppression, and because of his fierce anger.

Chapter 26

[1] In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from YHWH: [2] “YHWH says: ‘Stand in the court of YHWH’s house, and speak to all the cities of Judah which come to worship

in YHWH's house, all the words that I command you to speak to them. Don't omit a word. [3] It may be they will listen, and every man turn from his evil way, that I may relent from the evil which I intend to do to them because of the evil of their doings.'" [4] You shall tell them, "YHWH says: 'If you will not listen to me, to walk in my law which I have set before you, [5] to listen to the words of my servants the prophets whom I send to you, even rising up early and sending them—but you have not listened— [6] then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth.'" [7] The priests and the prophets and all the people heard Jeremiah speaking these words in YHWH's house. [8] When Jeremiah had finished speaking all that YHWH had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, "You shall surely die! [9] Why have you prophesied in YHWH's name, saying, 'This house will be like Shiloh, and this city will be desolate, without inhabitant'?" All the people were crowded around Jeremiah in YHWH's house. [10] When the princes of Judah heard these things, they came up from the king's house to YHWH's house; and they sat in the entry of the new gate of YHWH's house. [11] Then the priests and the prophets spoke to the princes and to all the people, saying, "This man is worthy of death, for he has prophesied against this city, as you have heard with your ears." [12] Then Jeremiah spoke to all the princes and to all the people, saying, "YHWH sent me to prophesy against this house and against this city all the words that you have heard. [13] Now therefore amend your ways and your doings, and obey YHWH your Elohim's voice; then YHWH will relent from the evil that he has pronounced against you. [14] But as for me, behold, I am in your hand. Do with me what is good and right in your eyes. [15] Only know for certain that if you put me to death, you will bring innocent blood on yourselves, on this city, and on its inhabitants; for in truth YHWH has sent me to you to speak all these words in your ears." [16] Then the princes and all the people said to the priests and to the prophets: "This man is not worthy of death; for he has spoken to us in the name of YHWH our Elohim." [17] Then certain of the elders of the land rose up, and spoke to all the assembly of the people, saying, [18] "Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'YHWH Tzeva'ot says: "'Zion will be ploughed as a field, and Jerusalem will become heaps, and the mountain of the house as the high places of a forest.' [19] Did Hezekiah king of Judah and all Judah put him to death? Didn't he fear YHWH, and entreat the favour of YHWH, and YHWH relented of the disaster which he had pronounced against them? We would commit great evil against our own souls that way!" [20] There was also a man who prophesied in YHWH's name, Uriah the son of Shemaiah of Kiriath Jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. [21] When Jehoiakim the king, with all his mighty men and all the princes heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt. [22] Then Jehoiakim the king sent Elnathan the son of Achbor and certain men with him into Egypt. [23] They fetched Uriah out of Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people. [24] But the hand of Ahikam the son of Shaphan was with Jeremiah, so that they didn't give him into the hand of the people to put him to death.

Chapter 27

[1] In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from YHWH, saying, [2] YHWH says to me: "Make bonds and bars, and put them on your neck. [3] Then send them to the king of Edom, to the king of Moab, to the king of the children of Ammon, to the king of Tyre, and to the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. [4] Give them a command to their masters, saying, 'YHWH Tzeva'ot, the Elohim of Israel says, "You shall tell your masters: [5] 'I have made the earth, the men, and the animals that are on the surface of the earth by my great power and by my outstretched arm. I give it to whom it seems right to me. [6] Now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. I have also given the animals of the field to him to serve him. [7] All the nations will serve him, his son, and his son's son, until the time of his own land comes. Then many nations and great kings will make him their bondservant. [8] """'It will happen that I will punish the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under

the yoke of the king of Babylon,' says YHWH, 'with the sword, with famine, and with pestilence, until I have consumed them by his hand. [9] But as for you, don't listen to your prophets, to your diviners, to your dreams, to your soothsayers, or to your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon;" [10] for they prophesy a lie to you, to remove you far from your land, so that I would drive you out, and you would perish. [11] But the nation that brings their neck under the yoke of the king of Babylon and serves him, that nation I will let remain in their own land,' says YHWH; 'and they will till it and dwell in it.'"" [12] I spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. [13] Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as YHWH has spoken concerning the nation that will not serve the king of Babylon? [14] Don't listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon;' for they prophesy a lie to you. [15] For I have not sent them," says YHWH, "but they prophesy falsely in my name; that I may drive you out, and that you may perish, you, and the prophets who prophesy to you." [16] Also I spoke to the priests and to all this people, saying, YHWH says, "Don't listen to the words of your prophets who prophesy to you, saying, 'Behold, the vessels of YHWH's house will now shortly be brought again from Babylon;' for they prophesy a lie to you. [17] Don't listen to them. Serve the king of Babylon, and live. Why should this city become a desolation? [18] But if they are prophets, and if YHWH's word is with them, let them now make intercession to YHWH Tzeva'ot, that the vessels which are left in YHWH's house, in the house of the king of Judah, and at Jerusalem, don't go to Babylon. [19] For YHWH Tzeva'ot says concerning the pillars, concerning the sea, concerning the bases, and concerning the rest of the vessels that are left in this city, [20] which Nebuchadnezzar king of Babylon didn't take when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem— [21] yes, YHWH Tzeva'ot, the Elohim of Israel, says concerning the vessels that are left in YHWH's house, and in the house of the king of Judah, and at Jerusalem: [22] 'They will be carried to Babylon, and there they will be, until the day that I visit them,' says YHWH; 'then I will bring them up, and restore them to this place.'"

Chapter 28

[1] That same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in YHWH's house, in the presence of the priests and of all the people, saying, [2] "YHWH Tzeva'ot, the Elohim of Israel, says, 'I have broken the yoke of the king of Babylon. [3] Within two full years I will bring again into this place all the vessels of YHWH's house that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. [4] I will bring again to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah, who went to Babylon,' says YHWH; 'for I will break the yoke of the king of Babylon.'" [5] Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in YHWH's house, [6] even the prophet Jeremiah said, "Amen! May YHWH do so. May YHWH perform your words which you have prophesied, to bring again the vessels of YHWH's house, and all those who are captives, from Babylon to this place. [7] Nevertheless listen now to this word that I speak in your ears, and in the ears of all the people: [8] The prophets who have been before me and before you of old prophesied against many countries, and against great kingdoms, of war, of evil, and of pestilence. [9] As for the prophet who prophesies of peace, when the word of the prophet happens, then the prophet will be known, that YHWH has truly sent him." [10] Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and broke it. [11] Hananiah spoke in the presence of all the people, saying, "YHWH says: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within two full years.'" Then the prophet Jeremiah went his way. [12] Then YHWH's word came to Jeremiah, after Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying, [13] "Go, and tell Hananiah, saying, 'YHWH says, "You have broken the bars of wood, but you have made in their place bars of iron." [14] For YHWH Tzeva'ot, the Elohim of Israel says, "I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they will serve him. I have

also given him the animals of the field.”” [15] Then the prophet Jeremiah said to Hananiah the prophet, “Listen, Hananiah! YHWH has not sent you, but you make this people trust in a lie. [16] Therefore YHWH says, ‘Behold, I will send you away from off the surface of the earth. This year you will die, because you have spoken rebellion against YHWH.’” [17] So Hananiah the prophet died the same year in the seventh month.

Chapter 29

[1] Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the residue of the elders of the captivity, and to the priests, to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, [2] (after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem), [3] by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon). It said: [4] YHWH Tzeva'ot, the Elohim of Israel, says to all the captives whom I have caused to be carried away captive from Jerusalem to Babylon: [5] “Build houses and dwell in them. Plant gardens and eat their fruit. [6] Take wives and father sons and daughters. Take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, and don’t be diminished. [7] Seek the peace of the city where I have caused you to be carried away captive, and pray to YHWH for it; for in its peace you will have peace.” [8] For YHWH Tzeva'ot, the Elohim of Israel says: “Don’t let your prophets who are amongst you and your diviners deceive you. Don’t listen to your dreams which you cause to be dreamt. [9] For they prophesy falsely to you in my name. I have not sent them,” says YHWH. [10] For YHWH says, “After seventy years are accomplished for Babylon, I will visit you and perform my good word towards you, in causing you to return to this place. [11] For I know the thoughts that I think towards you,” says YHWH, “thoughts of peace, and not of evil, to give you hope and a future. [12] You shall call on me, and you shall go and pray to me, and I will listen to you. [13] You shall seek me and find me, when you search for me with all your heart. [14] I will be found by you,” says YHWH, “and I will turn again your captivity, and I will gather you from all the nations, and from all the places where I have driven you,” says YHWH. “I will bring you again to the place from where I caused you to be carried away captive.” [15] Because you have said, “YHWH has raised us up prophets in Babylon,” [16] YHWH says concerning the king who sits on David’s throne, and concerning all the people who dwell in this city, your brothers who haven’t gone with you into captivity, [17] YHWH Tzeva'ot says: “Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that can’t be eaten, they are so bad. [18] I will pursue after them with the sword, with the famine, and with the pestilence, and will deliver them to be tossed back and forth amongst all the kingdoms of the earth, to be an object of horror, an astonishment, a hissing, and a reproach amongst all the nations where I have driven them, [19] because they have not listened to my words,” says YHWH, “with which I sent to them my servants the prophets, rising up early and sending them; but you would not hear,” says YHWH. [20] Hear therefore YHWH’s word, all you captives whom I have sent away from Jerusalem to Babylon. [21] YHWH Tzeva'ot, the Elohim of Israel, says concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name: “Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he will kill them before your eyes. [22] A curse will be taken up about them by all the captives of Judah who are in Babylon, saying, ‘YHWH make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;’ [23] because they have done foolish things in Israel, and have committed adultery with their neighbours’ wives, and have spoken words in my name falsely, which I didn’t command them. I am he who knows, and am witness,” says YHWH. [24] Concerning Shemaiah the Nehelamite you shall speak, saying, [25] “YHWH Tzeva'ot, the Elohim of Israel, says, ‘Because you have sent letters in your own name to all the people who are at Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying, [26] “YHWH has made you priest in the place of Jehoiada the priest, that there may be officers in YHWH’s house, for every man who is crazy and makes himself a prophet, that you should put him in the stocks and in shackles. [27] Now therefore, why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to you, [28] because he has sent to us in Babylon, saying, The captivity is

long. Build houses, and dwell in them. Plant gardens, and eat their fruit?"'" [29] Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. [30] Then YHWH's word came to Jeremiah, saying, [31] "Send to all of the captives, saying, 'YHWH says concerning Shemaiah the Nehelamite: "Because Shemaiah has prophesied to you, and I didn't send him, and he has caused you to trust in a lie," [32] therefore YHWH says, "Behold, I will punish Shemaiah the Nehelamite and his offspring. He will not have a man to dwell amongst this people. He won't see the good that I will do to my people," says YHWH, "because he has spoken rebellion against YHWH."'"

Chapter 30

[1] The word that came to Jeremiah from YHWH, saying, [2] "YHWH, the Elohim of Israel, says, 'Write all the words that I have spoken to you in a book. [3] For, behold, the days come,' says YHWH, 'that I will reverse the captivity of my people Israel and Judah,' says YHWH. 'I will cause them to return to the land that I gave to their fathers, and they will possess it.'" [4] These are the words that YHWH spoke concerning Israel and concerning Judah. [5] For YHWH says: "We have heard a voice of trembling; a voice of fear, and not of peace. [6] Ask now, and see whether a man travails with child. Why do I see every man with his hands on his waist, as a woman in travail, and all faces are turned pale? [7] Alas, for that day is great, so that none is like it! It is even the time of Jacob's trouble; but he will be saved out of it. [8] It will come to pass in that day, says YHWH Tzeva'ot, that I will break his yoke from off your neck, and will burst your bonds. Strangers will no more make them their bondservants; [9] but they will serve YHWH their Elohim, and David their king, whom I will raise up to them. [10] Therefore don't be afraid, O Jacob my servant, says YHWH. Don't be dismayed, Israel. For, behold, I will save you from afar, and save your offspring from the land of their captivity. Jacob will return, and will be quiet and at ease. No one will make him afraid. [11] For I am with you, says YHWH, to save you; for I will make a full end of all the nations where I have scattered you, but I will not make a full end of you; but I will correct you in measure, and will in no way leave you unpunished." [12] For YHWH says, "Your hurt is incurable. Your wound is grievous. [13] There is no one to plead your cause, that you may be bound up. You have no healing medicines. [14] All your lovers have forgotten you. They don't seek you. For I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the greatness of your iniquity, because your sins were increased. [15] Why do you cry over your injury? Your pain is incurable. For the greatness of your iniquity, because your sins have increased, I have done these things to you. [16] Therefore all those who devour you will be devoured. All your adversaries, everyone of them, will go into captivity. Those who plunder you will be plunder. I will make all who prey on you become prey. [17] For I will restore health to you, and I will heal you of your wounds," says YHWH, "because they have called you an outcast, saying, 'It is Zion, whom no man seeks after.'" [18] YHWH says: "Behold, I will reverse the captivity of Jacob's tents, and have compassion on his dwelling places. The city will be built on its own hill, and the palace will be inhabited in its own place. [19] Thanksgiving will proceed out of them with the voice of those who make merry. I will multiply them, and they will not be few; I will also glorify them, and they will not be small. [20] Their children also will be as before, and their congregation will be established before me. I will punish all who oppress them. [21] Their prince will be one of them, and their ruler will proceed from amongst them. I will cause him to draw near, and he will approach me; for who is he who has had boldness to approach me?" says YHWH. [22] "You shall be my people, and I will be your Elohim. [23] Behold, YHWH's storm, his wrath, has gone out, a sweeping storm; it will burst on the head of the wicked. [24] The fierce anger of YHWH will not return until he has accomplished, and until he has performed the intentions of his heart. In the latter days you will understand it."

Chapter 31

[1] "At that time," says YHWH, "I will be the Elohim of all the families of Israel, and they will be my people." [2] YHWH says, "The people who survive the sword found favour in the wilderness; even Israel, when I went to cause him to rest." [3] YHWH appeared of old to me, saying, "Yes, I have loved you with an everlasting love.

Therefore I have drawn you with chesed. [4] I will build you again, and you will be built, O virgin of Israel. You will again be adorned with your tambourines, and will go out in the dances of those who make merry. [5] Again you will plant vineyards on the mountains of Samaria. The planters will plant, and will enjoy its fruit. [6] For there will be a day that the watchmen on the hills of Ephraim cry, ‘Arise! Let’s go up to Zion to YHWH our Elohim.’” [7] For YHWH says, “Sing with gladness for Jacob, and shout for the chief of the nations. Publish, praise, and say, ‘YHWH, save your people, the remnant of Israel!’ [8] Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, along with the blind and the lame, the woman with child and her who travails with child together. They will return as a great company. [9] They will come with weeping. I will lead them with petitions. I will cause them to walk by rivers of waters, in a straight way in which they won’t stumble; for I am a father to Israel. Ephraim is my firstborn. [10] “Hear YHWH’s word, you nations, and declare it in the distant islands. Say, ‘He who scattered Israel will gather him, and keep him, as a shepherd does his flock.’ [11] For YHWH has ransomed Jacob, and redeemed him from the hand of him who was stronger than he. [12] They will come and sing in the height of Zion, and will flow to the goodness of YHWH, to the grain, to the new wine, to the oil, and to the young of the flock and of the herd. Their soul will be as a watered garden. They will not sorrow any more at all. [13] Then the virgin will rejoice in the dance, the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. [14] I will satiate the soul of the priests with fatness, and my people will be satisfied with my goodness,” says YHWH. [15] YHWH says: “A voice is heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children, because they are no more.” [16] YHWH says: “Refrain your voice from weeping, and your eyes from tears, for your work will be rewarded,” says YHWH. “They will come again from the land of the enemy. [17] There is hope for your latter end,” says YHWH. “Your children will come again to their own territory. [18] “I have surely heard Ephraim grieving thus, ‘You have chastised me, and I was chastised, as an untrained calf. Turn me, and I will be turned, for you are YHWH my Elohim. [19] Surely after that I was turned. I repented. After that I was instructed. I struck my thigh. I was ashamed, yes, even confounded, because I bore the reproach of my youth.’ [20] Is Ephraim my dear son? Is he a darling child? For as often as I speak against him, I still earnestly remember him. Therefore my heart yearns for him. I will surely have mercy on him,” says YHWH. [21] “Set up road signs. Make guideposts. Set your heart towards the highway, even the way by which you went. Turn again, virgin of Israel. Turn again to these your cities. [22] How long will you go here and there, you backsliding daughter? For YHWH has created a new thing in the earth: a woman will encompass a man.” [23] YHWH Tzeva'ot, the Elohim of Israel, says: “Yet again they will use this speech in the land of Judah and in its cities, when I reverse their captivity: ‘YHWH bless you, habitation of righteousness, mountain of holiness.’ [24] Judah and all its cities will dwell therein together, the farmers, and those who go about with flocks. [25] For I have satiated the weary soul, and I have replenished every sorrowful soul.” [26] On this I awakened, and saw; and my sleep was sweet to me. [27] “Behold, the days come,” says YHWH, “that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal. [28] It will happen that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so I will watch over them to build and to plant,” says YHWH. [29] “In those days they will say no more, “‘The fathers have eaten sour grapes, and the children’s teeth are set on edge.’ [30] But everyone will die for his own iniquity. Every man who eats the sour grapes, his teeth will be set on edge. [31] “Behold, the days come,” says YHWH, “that I will make a new covenant with the house of Israel, and with the house of Judah, [32] not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant of mine they broke, although I was a husband to them,” says YHWH. [33] “But this is the covenant that I will make with the house of Israel after those days,” says YHWH: “I will put my law in their inward parts, and I will write it in their heart. I will be their Elohim, and they shall be my people. [34] They will no longer each teach his neighbour, and every man teach his brother, saying, ‘Know YHWH;’ for they will all know me, from their least to their greatest,” says YHWH, “for I will forgive their iniquity, and I will remember their sin no more.” [35] YHWH, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, so that its waves roar— YHWH Tzeva'ot is his name, says: [36] “If these ordinances depart from

before me," says YHWH, "then the offspring of Israel also will cease from being a nation before me forever." [37] YHWH says: "If heaven above can be measured, and the foundations of the earth searched out beneath, then I will also cast off all the offspring of Israel for all that they have done," says YHWH. [38] "Behold, the days come," says YHWH, "that the city will be built to YHWH from the tower of Hananel to the gate of the corner. [39] The measuring line will go out further straight onward to the hill Gareb, and will turn towards Goah. [40] The whole valley of the dead bodies and of the ashes, and all the fields to the brook Kidron, to the corner of the horse gate towards the east, will be kodesh to YHWH. It will not be plucked up or thrown down any more forever."

Chapter 32

[1] This is the word that came to Jeremiah from YHWH in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. [2] Now at that time the king of Babylon's army was besieging Jerusalem. Jeremiah the prophet was shut up in the court of the guard, which was in the king of Judah's house. [3] For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy, and say, 'YHWH says, "Behold, I will give this city into the hand of the king of Babylon, and he will take it; [4] and Zedekiah king of Judah won't escape out of the hand of the Chaldeans, but will surely be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and his eyes will see his eyes; [5] and he will bring Zedekiah to Babylon, and he will be there until I visit him," says YHWH, "though you fight with the Chaldeans, you will not prosper"'?" [6] Jeremiah said, "YHWH's word came to me, saying, [7] 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field that is in Anathoth; for the right of redemption is yours to buy it."'" [8] "So Hanamel my uncle's son came to me in the court of the guard according to YHWH's word, and said to me, 'Please buy my field that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is yours, and the redemption is yours. Buy it for yourself.' "Then I knew that this was YHWH's word. [9] I bought the field that was in Anathoth of Hanamel my uncle's son, and weighed him the money, even seventeen shekels of silver. [10] I signed the deed, sealed it, called witnesses, and weighed the money in the balances to him. [11] So I took the deed of the purchase, both that which was sealed, containing the terms and conditions, and that which was open; [12] and I delivered the deed of the purchase to Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who signed the deed of the purchase, before all the Yehudim who sat in the court of the guard. [13] "I commanded Baruch before them, saying, [14] YHWH Tzeva'ot, the Elohim of Israel, says: 'Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel, that they may last many days.' [15] For YHWH Tzeva'ot, the Elohim of Israel says: 'Houses and fields and vineyards will yet again be bought in this land.' [16] Now after I had delivered the deed of the purchase to Baruch the son of Neriah, I prayed to YHWH, saying [17] "Ah Adonai YHWH! Behold, you have made the heavens and the earth by your great power and by your outstretched arm. There is nothing too hard for you. [18] You show chesed to thousands, and repay the iniquity of the fathers into the bosom of their children after them. The great, the mighty Elohim, YHWH Tzeva'ot is your name: [19] great in counsel, and mighty in work; whose eyes are open to all the ways of the children of men, to give everyone according to his ways, and according to the fruit of his doings; [20] who performed signs and wonders in the land of Egypt, even to this day, both in Israel and amongst other men; and made yourself a name, as it is today; [21] and brought your people Israel out of the land of Egypt with signs, with wonders, with a strong hand, with an outstretched arm, and with great terror; [22] and gave them this land, which you swore to their fathers to give them, a land flowing with milk and honey. [23] They came in and possessed it, but they didn't obey your voice and didn't walk in your law. They have done nothing of all that you commanded them to do. Therefore you have caused all this evil to come upon them. [24] "Behold, siege ramps have been built against the city to take it. The city is given into the hand of the Chaldeans who fight against it, because of the sword, of the famine, and of the pestilence. What you have spoken has happened. Behold, you see it. [25] You have said to me, Adonai YHWH, 'Buy the field for money, and call witnesses;' whereas the city is given into the hand of the Chaldeans." [26] Then YHWH's word came to Jeremiah, saying, [27] "Behold, I am YHWH, the Elohim of all flesh. Is there anything too hard for me? [28]

Therefore YHWH says: Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he will take it. [29] The Chaldeans, who fight against this city, will come and set this city on fire, and burn it with the houses on whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke me to anger. [30] “For the children of Israel and the children of Judah have done only that which was evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, says YHWH. [31] For this city has been to me a provocation of my anger and of my wrath from the day that they built it even to this day, so that I should remove it from before my face, [32] because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem. [33] They have turned their backs to me, and not their faces. Although I taught them, rising up early and teaching them, yet they have not listened to receive instruction. [34] But they set their abominations in the house which is called by my name, to defile it. [35] They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through fire to Molech, which I didn’t command them. It didn’t even come into my mind, that they should do this abomination, to cause Judah to sin.” [36] Now therefore YHWH, the Elohim of Israel, says concerning this city, about which you say, “It is given into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:” [37] “Behold, I will gather them out of all the countries where I have driven them in my anger, and in my wrath, and in great indignation; and I will bring them again to this place. I will cause them to dwell safely. [38] Then they will be my people, and I will be their Elohim. [39] I will give them one heart and one way, that they may fear me forever, for their good and the good of their children after them. [40] I will make an everlasting covenant with them, that I will not turn away from following them, to do them good. I will put my fear in their hearts, that they may not depart from me. [41] Yes, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.” [42] For YHWH says: “Just as I have brought all this great evil on this people, so I will bring on them all the good that I have promised them. [43] Fields will be bought in this land, about which you say, ‘It is desolate, without man or animal. It is given into the hand of the Chaldeans.’ [44] Men will buy fields for money, sign the deeds, seal them, and call witnesses, in the land of Benjamin, and in the places around Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the South; for I will cause their captivity to be reversed,” says YHWH.

Chapter 33

[1] Moreover YHWH’s word came to Jeremiah the second time, while he was still locked up in the court of the guard, saying, [2] “YHWH who does it, YHWH who forms it to establish it—YHWH is his name, says: [3] ‘Call to me, and I will answer you, and will show you great and difficult things, which you don’t know.’ [4] For YHWH, the Elohim of Israel, says concerning the houses of this city and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounds and against the sword: [5] ‘While men come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have killed in my anger and in my wrath, and for all whose wickedness I have hidden my face from this city, [6] behold, I will bring it health and healing, and I will cure them; and I will reveal to them abundance of peace and truth. [7] I will restore the fortunes of Judah and Israel, and will build them as at the first. [8] I will cleanse them from all their iniquity by which they have sinned against me. I will pardon all their iniquities by which they have sinned against me and by which they have transgressed against me. [9] This city will be to me for a name of joy, for praise, and for glory, before all the nations of the earth, which will hear all the good that I do to them, and will fear and tremble for all the good and for all the peace that I provide to it.’” [10] YHWH says: “Yet again there will be heard in this place, about which you say, ‘It is waste, without man and without animal, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without animal,’ [11] the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, ‘Give thanks to YHWH Tzeva'ot, for YHWH is good, for his chesed endures forever;’ who bring thanksgiving into

YHWH's house. For I will cause the captivity of the land to be reversed as at the first," says YHWH. [12] YHWH Tzeva'ot says: "Yet again there will be in this place, which is waste, without man and without animal, and in all its cities, a habitation of shepherds causing their flocks to lie down. [13] In the cities of the hill country, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of him who counts them," says YHWH. [14] "Behold, the days come," says YHWH, "that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. [15] "In those days and at that time, I will cause a Branch of righteousness to grow up to David. He will execute justice and righteousness in the land. [16] In those days Judah will be saved, and Jerusalem will dwell safely. This is the name by which she will be called: The LORD our righteousness." [17] For YHWH says: "David will never lack a man to sit on the throne of the house of Israel. [18] The Levitical priests won't lack a man before me to offer burnt offerings, to burn meal offerings, and to do sacrifice continually." [19] YHWH's word came to Jeremiah, saying, [20] "YHWH says: 'If you can break my covenant of the day and my covenant of the night, so that there will not be day and night in their time, [21] then my covenant could also be broken with David my servant, that he won't have a son to reign on his throne; and with the Levitical priests, my ministers. [22] As the army of the sky can't be counted, and the sand of the sea can't be measured, so I will multiply the offspring of David my servant and the Levites who minister to me.'" [23] YHWH's word came to Jeremiah, saying, [24] "Don't consider what this people has spoken, saying, 'Has YHWH cast off the two families which he chose?' Thus they despise my people, that they should be no more a nation before them." [25] YHWH says: "If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth, [26] then I will also cast away the offspring of Jacob, and of David my servant, so that I will not take of his offspring to be rulers over the offspring of Abraham, Isaac, and Jacob; for I will cause their captivity to be reversed and will have mercy on them."

Chapter 34

[1] The word which came to Jeremiah from YHWH, when Nebuchadnezzar king of Babylon, with all his army, all the kingdoms of the earth that were under his dominion, and all the peoples, were fighting against Jerusalem and against all its cities, saying: [2] "YHWH, the Elohim of Israel, says, 'Go, and speak to Zedekiah king of Judah, and tell him, YHWH says, "Behold, I will give this city into the hand of the king of Babylon and he will burn it with fire. [3] You won't escape out of his hand, but will surely be taken and delivered into his hand. Your eyes will see the eyes of the king of Babylon, and he will speak with you mouth to mouth. You will go to Babylon."' [4] "Yet hear YHWH's word, O Zedekiah king of Judah. YHWH says concerning you, 'You won't die by the sword. [5] You will die in peace; and with the burnings of your fathers, the former kings who were before you, so they will make a burning for you. They will lament you, saying, "Ah Adonai!" for I have spoken the word,' says YHWH." [6] Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, [7] when the king of Babylon's army was fighting against Jerusalem and against all the cities of Judah that were left, against Lachish and against Azekah; for these alone remained of the cities of Judah as fortified cities. [8] The word came to Jeremiah from YHWH, after King Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them, [9] that every man should let his male servant, and every man his female servant, who is a Hebrew or a Hebrewess, go free, that no one should make bondservants of them, of a Yehudi his brother. [10] All the princes and all the people obeyed who had entered into the covenant, that everyone should let his male servant and everyone his female servant go free, that no one should make bondservants of them any more. They obeyed and let them go, [11] but afterwards they turned, and caused the servants and the handmaids whom they had let go free to return, and brought them into subjection for servants and for handmaids. [12] Therefore YHWH's word came to Jeremiah from YHWH, saying, [13] "YHWH, the Elohim of Israel, says: 'I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying: [14] At the end of seven years, every man of you shall release his brother who is a Hebrew, who has been sold to you, and has served you six years. You shall let him go free from you. But your fathers didn't listen to me, and

didn’t incline their ear. 15 You had now turned, and had done that which is right in my eyes, in every man
proclaiming liberty to his neighbour. You had made a covenant before me in the house which is called by my
name; 16 but you turned and profaned my name, and every man caused his servant and every man his
handmaid, whom you had let go free at their pleasure, to return. You brought them into subjection, to be to you
for servants and for handmaids.’” 17 Therefore YHWH says: “You have not listened to me, to proclaim liberty,
every man to his brother, and every man to his neighbour. Behold, I proclaim to you a liberty,” says YHWH, “to
the sword, to the pestilence, and to the famine. I will make you be tossed back and forth amongst all the
kingdoms of the earth. 18 I will give the men who have transgressed my covenant, who have not performed the
words of the covenant which they made before me when they cut the calf in two and passed between its parts:
19 the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land, who
passed between the parts of the calf. 20 I will even give them into the hand of their enemies and into the hand of
those who seek their life. Their dead bodies will be food for the birds of the sky and for the animals of the earth.
21 “I will give Zedekiah king of Judah and his princes into the hands of their enemies, into the hands of those
who seek their life and into the hands of the king of Babylon’s army, who has gone away from you. 22 Behold, I
will command,” says YHWH, “and cause them to return to this city. They will fight against it, take it, and burn it
with fire. I will make the cities of Judah a desolation, without inhabitant.”

Chapter 35

1 The word which came to Jeremiah from YHWH in the days of Jehoiakim the son of Josiah, king of Judah,
saying, 2 “Go to the house of the Rechabites, and speak to them, and bring them into YHWH’s house, into one
of the rooms, and give them wine to drink.” 3 Then I took Jaazaniah the son of Jeremiah, the son of
Habazziniah, with his brothers, all his sons, and the whole house of the Rechabites; 4 and I brought them into
YHWH’s house, into the room of the sons of Hanan the son of Igdaliah, the man of Elohim, which was by the
room of the princes, which was above the room of Maaseiah the son of Shallum, the keeper of the threshold. 5 I
set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, “Drink wine!”
6 But they said, “We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, ‘You
shall drink no wine, neither you nor your children, forever. 7 You shall not build a house, sow seed, plant a
vineyard, or have any; but all your days you shall dwell in tents, that you may live many days in the land in
which you live as nomads.’ 8 We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he
commanded us, to drink no wine all our days, we, our wives, our sons, or our daughters; 9 and not to build
houses for ourselves to dwell in. We have no vineyard, field, or seed; 10 but we have lived in tents, and have
obeyed, and done according to all that Jonadab our father commanded us. 11 But when Nebuchadnezzar king of
Babylon came up into the land, we said, ‘Come! Let’s go to Jerusalem for fear of the army of the Chaldeans,
and for fear of the army of the Syrians; so we will dwell at Jerusalem.’” 12 Then YHWH’s word came to Jeremiah,
saying, 13 “YHWH Tzeva'ot, the Elohim of Israel, says: ‘Go and tell the men of Judah and the inhabitants of
Jerusalem, “Will you not receive instruction to listen to my words?” says YHWH. 14 “The words of Jonadab the
son of Rechab that he commanded his sons, not to drink wine, are performed; and to this day they drink none,
for they obey their father’s mitzvah; but I have spoken to you, rising up early and speaking, and you have not
listened to me. 15 I have sent also to you all my servants the prophets, rising up early and sending them, saying,
‘Every one of you must return now from his evil way, amend your doings, and don’t go after other gods to serve
them. Then you will dwell in the land which I have given to you and to your fathers;’ but you have not inclined
your ear, nor listened to me. 16 The sons of Jonadab the son of Rechab have performed the mitzvah of their
father which he commanded them, but this people has not listened to me.”’ 17 “Therefore YHWH, the God of
Armies, the Elohim of Israel, says: ‘Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the
evil that I have pronounced against them, because I have spoken to them, but they have not heard; and I have
called to them, but they have not answered.’” 18 Jeremiah said to the house of the Rechabites, “YHWH Tzeva'ot,
the Elohim of Israel, says: ‘Because you have obeyed the mitzvah of Jonadab your father, and kept all his

precepts, and done according to all that he commanded you,' [19] therefore YHWH Tzeva'ot, the Elohim of Israel, says: 'Jonadab the son of Rechab will not lack a man to stand before me forever.'"

Chapter 36

[1] In the fourth year of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from YHWH, saying, [2] "Take a scroll of a book, and write in it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah even to this day. [3] It may be that the house of Judah will hear all the evil which I intend to do to them, that they may each return from his evil way; that I may forgive their iniquity and their sin." [4] Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all YHWH's words, which he had spoken to him, on a scroll of a book. [5] Jeremiah commanded Baruch, saying, "I am restricted. I can't go into YHWH's house. [6] Therefore you go, and read from the scroll which you have written from my mouth, YHWH's words, in the ears of the people in YHWH's house on the fast day. Also you shall read them in the ears of all Judah who come out of their cities. [7] It may be they will present their supplication before YHWH, and will each return from his evil way; for YHWH has pronounced great anger and wrath against this people." [8] Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book YHWH's words in YHWH's house. [9] Now in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, all the people in Jerusalem and all the people who came from the cities of Judah to Jerusalem, proclaimed a fast before YHWH. [10] Then Baruch read the words of Jeremiah from the book in YHWH's house, in the room of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of YHWH's house, in the ears of all the people. [11] When Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all YHWH's words, [12] he went down into the king's house, into the scribe's room; and behold, all the princes were sitting there, Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes. [13] Then Micaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people. [14] Therefore all the princes sent Yehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll in which you have read in the ears of the people, and come." So Baruch the son of Neriah took the scroll in his hand, and came to them. [15] They said to him, "Sit down now, and read it in our hearing." So Baruch read it in their hearing. [16] Now when they had heard all the words, they turned in fear one towards another, and said to Baruch, "We will surely tell the king of all these words." [17] They asked Baruch, saying, "Tell us now, how did you write all these words at his mouth?" [18] Then Baruch answered them, "He dictated all these words to me with his mouth, and I wrote them with ink in the book." [19] Then the princes said to Baruch, "You and Jeremiah go hide. Don't let anyone know where you are." [20] They went in to the king into the court, but they had laid up the scroll in the room of Elishama the scribe. Then they told all the words in the hearing of the king. [21] So the king sent Yehudi to get the scroll, and he took it out of the room of Elishama the scribe. Yehudi read it in the hearing of the king, and in the hearing of all the princes who stood beside the king. [22] Now the king was sitting in the winter house in the ninth month, and there was a fire in the brazier burning before him. [23] When Yehudi had read three or four columns, the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the scroll was consumed in the fire that was in the brazier. [24] The king and his servants who heard all these words were not afraid, and didn't tear their garments. [25] Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the scroll; but he would not listen to them. [26] The king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to arrest Baruch the scribe and Jeremiah the prophet; but YHWH hid them. [27] Then YHWH's word came to Jeremiah, after the king had burnt the scroll, and the words which Baruch wrote at the mouth of Jeremiah, saying, [28] "Take again another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burnt. [29] Concerning Jehoiakim king of Judah you shall say, 'YHWH says: "You have burnt this scroll, saying, 'Why have you written therein, saying, "The king of Babylon will certainly come and destroy this land, and will cause to cease from

there man and animal”?’” [30] Therefore YHWH says concerning Jehoiakim king of Judah: “He will have no one to sit on David’s throne. His dead body will be cast out in the day to the heat, and in the night to the frost. [31] I will punish him, his offspring, and his servants for their iniquity. I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah, all the evil that I have pronounced against them, but they didn’t listen.”’” [32] Then Jeremiah took another scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire; and many similar words were added to them.

Chapter 37

[1] Zedekiah the son of Josiah reigned as king instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah. [2] But neither he, nor his servants, nor the people of the land, listened to YHWH’s words, which he spoke by the prophet Jeremiah. [3] Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, “Pray now to YHWH our Elohim for us.” [4] Now Jeremiah came in and went out amongst the people, for they had not put him into prison. [5] Pharaoh’s army had come out of Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they withdrew from Jerusalem. [6] Then YHWH’s word came to the prophet Jeremiah, saying, [7] “YHWH, the Elohim of Israel, says, ‘You shall tell the king of Judah, who sent you to me to enquire of me: “Behold, Pharaoh’s army, which has come out to help you, will return to Egypt into their own land. [8] The Chaldeans will come again, and fight against this city. They will take it and burn it with fire.”’ [9] “YHWH says, ‘Don’t deceive yourselves, saying, “The Chaldeans will surely depart from us;” for they will not depart. [10] For though you had struck the whole army of the Chaldeans who fight against you, and only wounded men remained amongst them, they would each rise up in his tent and burn this city with fire.’” [11] When the army of the Chaldeans had withdrawn from Jerusalem for fear of Pharaoh’s army, [12] then Jeremiah went out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the middle of the people. [13] When he was in Benjamin’s gate, a captain of the guard was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, “You are defecting to the Chaldeans!” [14] Then Jeremiah said, “That is false! I am not defecting to the Chaldeans.” But he didn’t listen to him; so Irijah seized Jeremiah, and brought him to the princes. [15] The princes were angry with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison. [16] When Jeremiah had come into the dungeon house and into the cells, and Jeremiah had remained there many days, [17] then Zedekiah the king sent and had him brought out. The king asked him secretly in his house, “Is there any word from YHWH?” Jeremiah said, “There is.” He also said, “You will be delivered into the hand of the king of Babylon.” [18] Moreover Jeremiah said to King Zedekiah, “How have I sinned against you, against your servants, or against this people, that you have put me in prison? [19] Now where are your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you, nor against this land’? [20] Now please hear, my adonai the king: please let my supplication be presented before you, that you not cause me to return to the house of Jonathan the scribe, lest I die there.” [21] Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard. They gave him daily a loaf of bread out of the bakers’ street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the guard.

Chapter 38

[1] Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words that Jeremiah spoke to all the people, saying, [2] “YHWH says, ‘He who remains in this city will die by the sword, by the famine, and by the pestilence, but he who goes out to the Chaldeans will live. He will escape with his life and he will live.’ [3] YHWH says, ‘This city will surely be given into the hand of the army of the king of Babylon, and he will take it.’” [4] Then the princes said to the king, “Please let this man be put to death, because he weakens the hands of the men of war who remain in this city, and the hands of all the

people, in speaking such words to them; for this man doesn't seek the welfare of this people, but harm." [5] Zedekiah the king said, "Behold, he is in your hand; for the king can't do anything to oppose you." [6] Then they took Jeremiah and threw him into the dungeon of Malchijah the king's son, that was in the court of the guard. They let down Jeremiah with cords. In the dungeon there was no water, but mire; and Jeremiah sank in the mire. [7] Now when Ebedmelech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king was then sitting in Benjamin's gate), [8] Ebedmelech went out of the king's house, and spoke to the king, saying, [9] "My adonai the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon. He is likely to die in the place where he is, because of the famine; for there is no more bread in the city." [10] Then the king commanded Ebedmelech the Ethiopian, saying, "Take from here thirty men with you, and take up Jeremiah the prophet out of the dungeon, before he dies." [11] So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took from there rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah. [12] Ebedmelech the Ethiopian said to Jeremiah, "Now put these rags and worn-out garments under your armpits under the cords." Jeremiah did so. [13] So they lifted Jeremiah up with the cords, and took him up out of the dungeon; and Jeremiah remained in the court of the guard. [14] Then Zedekiah the king sent and took Jeremiah the prophet to himself into the third entry that is in YHWH's house. Then the king said to Jeremiah, "I will ask you something. Hide nothing from me." [15] Then Jeremiah said to Zedekiah, "If I declare it to you, will you not surely put me to death? If I give you counsel, you will not listen to me." [16] So Zedekiah the king swore secretly to Jeremiah, saying, "As YHWH lives, who made our souls, I will not put you to death, neither will I give you into the hand of these men who seek your life." [17] Then Jeremiah said to Zedekiah, "YHWH, the God of Armies, the Elohim of Israel, says: 'If you will go out to the king of Babylon's princes, then your soul will live, and this city will not be burnt with fire. You will live, along with your house. [18] But if you will not go out to the king of Babylon's princes, then this city will be given into the hand of the Chaldeans, and they will burn it with fire, and you won't escape out of their hand.'" [19] Zedekiah the king said to Jeremiah, "I am afraid of the Yehudim who have defected to the Chaldeans, lest they deliver me into their hand, and they mock me." [20] But Jeremiah said, "They won't deliver you. Obey, I beg you, YHWH's voice, in that which I speak to you; so it will be well with you, and your soul will live. [21] But if you refuse to go out, this is the word that YHWH has shown me: [22] 'Behold, all the women who are left in the king of Judah's house will be brought out to the king of Babylon's princes, and those women will say, "Your familiar friends have turned on you, and have prevailed over you. Your feet are sunk in the mire, they have turned away from you." [23] They will bring out all your wives and your children to the Chaldeans. You won't escape out of their hand, but will be taken by the hand of the king of Babylon. You will cause this city to be burnt with fire.'" [24] Then Zedekiah said to Jeremiah, "Let no man know of these words, and you won't die. [25] But if the princes hear that I have talked with you, and they come to you, and tell you, 'Declare to us now what you have said to the king; don't hide it from us, and we will not put you to death; also tell us what the king said to you;' [26] then you shall tell them, 'I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.'" [27] Then all the princes came to Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they stopped speaking with him, for the matter was not perceived. [28] So Jeremiah stayed in the court of the guard until the day that Jerusalem was taken.

Chapter 39

[1] In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it. [2] In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made in the city. [3] All the princes of the king of Babylon came in, and sat in the middle gate: Nergal Sharezer, Samgarnebo, Sarsechim the Rabsaris, Nergal Sharezer the Rabmag, with all the rest of the princes of the king of Babylon. [4] When Zedekiah the king of Judah and all the men of war saw them, then they fled and went out of the city by night, by the way of the king's garden, through the gate between the

two walls; and he went out towards the Arabah. [5] But the army of the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho. When they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; and he pronounced judgement on him. [6] Then the king of Babylon killed Zedekiah's sons in Riblah before his eyes. The king of Babylon also killed all the nobles of Judah. [7] Moreover he put out Zedekiah's eyes and bound him in fetters, to carry him to Babylon. [8] The Chaldeans burnt the king's house and the people's houses with fire and broke down the walls of Jerusalem. [9] Then Nebuzaradan the captain of the guard carried away captive into Babylon the rest of the people who remained in the city, the deserters also who fell away to him, and the rest of the people who remained. [10] But Nebuzaradan the captain of the guard left of the poor of the people, who had nothing, in the land of Judah, and gave them vineyards and fields at the same time. [11] Now Nebuchadnezzar king of Babylon commanded Nebuzaradan the captain of the guard concerning Jeremiah, saying, [12] "Take him and take care of him. Do him no harm; but do to him even as he tells you." [13] So Nebuzaradan the captain of the guard, Nebushazban, Rabsaris, and Nergal Sharezer, Rabmag, and all the chief officers of the king of Babylon [14] sent and took Jeremiah out of the court of the guard, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should bring him home. So he lived amongst the people. [15] Now YHWH's word came to Jeremiah while he was shut up in the court of the guard, saying, [16] "Go, and speak to Ebedmelech the Ethiopian, saying, 'YHWH Tzeva'ot, the Elohim of Israel, says: "Behold, I will bring my words on this city for evil, and not for good; and they will be accomplished before you in that day. [17] But I will deliver you in that day," says YHWH; "and you will not be given into the hand of the men of whom you are afraid. [18] For I will surely save you. You won't fall by the sword, but you will escape with your life, because you have put your trust in me," says YHWH.'"

Chapter 40

[1] The word which came to Jeremiah from YHWH, after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains amongst all the captives of Jerusalem and Judah who were carried away captive to Babylon. [2] The captain of the guard took Jeremiah and said to him, "YHWH your Elohim pronounced this evil on this place; [3] and YHWH has brought it, and done according as he spoke. Because you have sinned against YHWH, and have not obeyed his voice, therefore this thing has come on you. [4] Now, behold, I release you today from the chains which are on your hand. If it seems good to you to come with me into Babylon, come, and I will take care of you; but if it seems bad to you to come with me into Babylon, don't. Behold, all the land is before you. Where it seems good and right to you to go, go there." [5] Now while he had not yet gone back, "Go back then," he said, "to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him amongst the people; or go wherever it seems right to you to go." So the captain of the guard gave him food and a present, and let him go. [6] Then Jeremiah went to Gedaliah the son of Ahikam to Mizpah, and lived with him amongst the people who were left in the land. [7] Now when all the captains of the forces who were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and of the poorest of the land, of those who were not carried away captive to Babylon, [8] then Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men came to Gedaliah to Mizpah. [9] Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, "Don't be afraid to serve the Chaldeans. Dwell in the land, and serve the king of Babylon, and it will be well with you. [10] As for me, behold, I will dwell at Mizpah, to stand before the Chaldeans who will come to us; but you, gather wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that you have taken." [11] Likewise when all the Yehudim who were in Moab, and amongst the children of Ammon, and in Edom, and who were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan, [12] then all the Yehudim returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered very

much wine and summer fruits. [13] Moreover Johanan the son of Kareah, and all the captains of the forces who were in the fields, came to Gedaliah to Mizpah, [14] and said to him, “Do you know that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life?” But Gedaliah the son of Ahikam didn’t believe them. [15] Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, “Please let me go, and I will kill Ishmael the son of Nethaniah, and no man will know it. Why should he take your life, that all the Yehudim who are gathered to you should be scattered, and the remnant of Judah perish?” [16] But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “You shall not do this thing, for you speak falsely of Ishmael.”

Chapter 41

[1] Now in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal offspring and one of the chief officers of the king, and ten men with him, came to Gedaliah the son of Ahikam to Mizpah; and there they ate bread together in Mizpah. [2] Then Ishmael the son of Nethaniah arose, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword and killed him, whom the king of Babylon had made governor over the land. [3] Ishmael also killed all the Yehudim who were with Gedaliah at Mizpah, and the Chaldean men of war who were found there. [4] The second day after he had killed Gedaliah, and no man knew it, [5] men came from Shechem, from Shiloh, and from Samaria, even eighty men, having their beards shaved and their clothes torn, and having cut themselves, with meal offerings and frankincense in their hand, to bring them to YHWH’s house. [6] Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping all along as he went, and as he met them, he said to them, “Come to Gedaliah the son of Ahikam.” [7] It was so, when they came into the middle of the city, that Ishmael the son of Nethaniah killed them, and cast them into the middle of the pit, he, and the men who were with him. [8] But ten men were found amongst those who said to Ishmael, “Don’t kill us; for we have stores hidden in the field, of wheat, and of barley, and of oil, and of honey.” So he stopped, and didn’t kill them amongst their brothers. [9] Now the pit in which Ishmael cast all the dead bodies of the men whom he had killed, by the side of Gedaliah (this was that which Asa the king had made for fear of Baasha king of Israel), Ishmael the son of Nethaniah filled it with those who were killed. [10] Then Ishmael carried away captive all of the people who were left in Mizpah, even the king’s daughters, and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon. [11] But when Johanan the son of Kareah, and all the captains of the forces who were with him, heard of all the evil that Ishmael the son of Nethaniah had done, [12] then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. [13] Now when all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who were with him, then they were glad. [14] So all the people who Ishmael had carried away captive from Mizpah turned about and came back, and went to Johanan the son of Kareah. [15] But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the children of Ammon. [16] Then Johanan the son of Kareah and all the captains of the forces who were with him took all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam—the men of war, with the women, the children, and the eunuchs, whom he had brought back from Gibeon. [17] They departed and lived in Geruth Chimham, which is by Bethlehem, to go to enter into Egypt [18] because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had killed Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.

Chapter 42

[1] Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near, [2] and said to Jeremiah the prophet, “Please let our supplication be presented before you, and pray for us to YHWH your Elohim, even for all this remnant, for we

are left but a few of many, as your eyes see us, [3] that YHWH your Elohim may show us the way in which we should walk, and the things that we should do." [4] Then Jeremiah the prophet said to them, "I have heard you. Behold, I will pray to YHWH your Elohim according to your words; and it will happen that whatever thing YHWH answers you, I will declare it to you. I will keep nothing back from you." [5] Then they said to Jeremiah, "May YHWH be a true and faithful witness amongst us, if we don't do according to all the word with which YHWH your Elohim sends you to tell us. [6] Whether it is good, or whether it is bad, we will obey the voice of YHWH our Elohim, to whom we send you; that it may be well with us, when we obey the voice of YHWH our Elohim." [7] After ten days, YHWH's word came to Jeremiah. [8] Then he called Johanan the son of Kareah, and all the captains of the forces who were with him, and all the people from the least even to the greatest, [9] and said to them, "YHWH, the Elohim of Israel, to whom you sent me to present your supplication before him, says: [10] 'If you will still live in this land, then I will build you, and not pull you down, and I will plant you, and not pluck you up; for I grieve over the distress that I have brought on you. [11] Don't be afraid of the king of Babylon, of whom you are afraid. Don't be afraid of him,' says YHWH, 'for I am with you to save you, and to deliver you from his hand. [12] I will grant you mercy, that he may have mercy on you, and cause you to return to your own land. [13] "'But if you say, "We will not dwell in this land," so that you don't obey YHWH your Elohim's voice, [14] saying, "No, but we will go into the land of Egypt, where we will see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there we will dwell;"' [15] now therefore hear YHWH's word, O remnant of Judah! YHWH Tzeva'ot, the Elohim of Israel, says, 'If you indeed set your faces to enter into Egypt, and go to live there, [16] then it will happen that the sword, which you fear, will overtake you there in the land of Egypt; and the famine, about which you are afraid, will follow close behind you there in Egypt; and you will die there. [17] So will it be with all the men who set their faces to go into Egypt to live there. They will die by the sword, by the famine, and by the pestilence. None of them will remain or escape from the evil that I will bring on them.' [18] For YHWH Tzeva'ot, the Elohim of Israel, says: 'As my anger and my wrath has been poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you, when you enter into Egypt; and you will be an object of horror, an astonishment, a curse, and a reproach; and you will see this place no more.' [19] "YHWH has spoken concerning you, remnant of Judah, 'Don't go into Egypt!' Know certainly that I have testified to you today. [20] For you have dealt deceitfully against your own souls; for you sent me to YHWH your Elohim, saying, 'Pray for us to YHWH our Elohim; and according to all that YHWH our Elohim says, so declare to us, and we will do it.' [21] I have declared it to you today; but you have not obeyed YHWH your Elohim's voice in anything for which he has sent me to you. [22] Now therefore know certainly that you will die by the sword, by the famine, and by the pestilence in the place where you desire to go to live."

Chapter 43

[1] When Jeremiah had finished speaking to all the people all the words of YHWH their Elohim, with which YHWH their Elohim had sent him to them, even all these words, [2] then Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak falsely. YHWH our Elohim has not sent you to say, 'You shall not go into Egypt to live there;' [3] but Baruch the son of Neriah has turned you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon." [4] So Johanan the son of Kareah, and all the captains of the forces, and all the people, didn't obey YHWH's voice, to dwell in the land of Judah. [5] But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah, who had returned from all the nations where they had been driven, to live in the land of Judah— [6] the men, the women, the children, the king's daughters, and every person who Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriah. [7] They came into the land of Egypt, for they didn't obey YHWH's voice; and they came to Tahpanhes. [8] Then YHWH's word came to Jeremiah in Tahpanhes, saying, [9] "Take great stones in your hand and hide them in mortar in the brick work which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah. [10] Tell them, YHWH Tzeva'ot, the Elohim of Israel, says: 'Behold, I

will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne on these stones that I have hidden; and he will spread his royal pavilion over them. 11 He will come, and will strike the land of Egypt; such as are for death will be put to death, and such as are for captivity to captivity, and such as are for the sword to the sword. 12 I will kindle a fire in the houses of the gods of Egypt. He will burn them, and carry them away captive. He will array himself with the land of Egypt, as a shepherd puts on his garment; and he will go out from there in peace. 13 He will also break the pillars of Beth Shemesh that is in the land of Egypt; and he will burn the houses of the gods of Egypt with fire.'"

Chapter 44

1 The word that came to Jeremiah concerning all the Yehudim who lived in the land of Egypt, who lived at Migdol, and at Tahpanhes, and at Memphis, and in the country of Pathros, saying, 2 "YHWH Tzeva'ot, the Elohim of Israel, says: 'You have seen all the evil that I have brought on Jerusalem, and on all the cities of Judah. Behold, today they are a desolation, and no man dwells in them, 3 because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, to serve other gods that they didn't know, neither they, nor you, nor your fathers. 4 However I sent to you all my servants the prophets, rising up early and sending them, saying, "Oh, don't do this abominable thing that I hate." 5 But they didn't listen and didn't incline their ear. They didn't turn from their wickedness, to stop burning incense to other gods. 6 Therefore my wrath and my anger was poured out, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as it is today.' 7 "Therefore now YHWH, the God of Armies, the Elohim of Israel, says: 'Why do you commit great evil against your own souls, to cut off from yourselves man and woman, infant and nursing child out of the middle of Judah, to leave yourselves no one remaining, 8 in that you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to live, that you may be cut off, and that you may be a curse and a reproach amongst all the nations of the earth? 9 Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives which they committed in the land of Judah and in the streets of Jerusalem? 10 They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.' 11 "Therefore YHWH Tzeva'ot, the Elohim of Israel, says: 'Behold, I will set my face against you for evil, even to cut off all Judah. 12 I will take the remnant of Judah that have set their faces to go into the land of Egypt to live there, and they will all be consumed. They will fall in the land of Egypt. They will be consumed by the sword and by the famine. They will die, from the least even to the greatest, by the sword and by the famine. They will be an object of horror, an astonishment, a curse, and a reproach. 13 For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; 14 so that none of the remnant of Judah, who have gone into the land of Egypt to live there, will escape or be left to return into the land of Judah, to which they have a desire to return to dwell there; for no one will return except those who will escape.'" 15 Then all the men who knew that their wives burnt incense to other gods, and all the women who stood by, a great assembly, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah, saying, 16 "As for the word that you have spoken to us in YHWH's name, we will not listen to you. 17 But we will certainly perform every word that has gone out of our mouth, to burn incense to the queen of the sky and to pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and were well, and saw no evil. 18 But since we stopped burning incense to the queen of the sky, and pouring out drink offerings to her, we have lacked all things, and have been consumed by the sword and by the famine." 19 The women said, "When we burnt incense to the queen of the sky and poured out drink offerings to her, did we make her cakes to worship her, and pour out drink offerings to her, without our husbands?" 20 Then Jeremiah said to all the people—to the men and to the women, even to all the people who had given him an answer, saying, 21 "The incense that you burnt in the cities of Judah, and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the

people of the land, didn't YHWH remember them, and didn't it come into his mind? [22] Thus YHWH could no longer bear it, because of the evil of your doings and because of the abominations which you have committed. Therefore your land has become a desolation, an astonishment, and a curse, without inhabitant, as it is today. [23] Because you have burnt incense and because you have sinned against YHWH, and have not obeyed YHWH's voice, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil has happened to you, as it is today." [24] Moreover Jeremiah said to all the people, including all the women, "Hear YHWH's word, all Judah who are in the land of Egypt! [25] YHWH Tzeva'ot, the Elohim of Israel, says, 'You and your wives have both spoken with your mouths, and with your hands have fulfilled it, saying, "We will surely perform our vows that we have vowed, to burn incense to the queen of the sky, and to pour out drink offerings to her." "'Establish then your vows, and perform your vows.' [26] "Therefore hear YHWH's word, all Judah who dwell in the land of Egypt: 'Behold, I have sworn by my great name,' says YHWH, 'that my name will no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As Adonai YHWH lives." [27] Behold, I watch over them for evil, and not for good; and all the men of Judah who are in the land of Egypt will be consumed by the sword and by the famine, until they are all gone. [28] Those who escape the sword will return out of the land of Egypt into the land of Judah few in number. All the remnant of Judah, who have gone into the land of Egypt to live there, will know whose word will stand, mine or theirs. [29] "'This will be the sign to you,' says YHWH, 'that I will punish you in this place, that you may know that my words will surely stand against you for evil.' [30] YHWH says, 'Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, just as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, who was his enemy and sought his life.'"

Chapter 45

[1] The message that Jeremiah the prophet spoke to Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, [2] "YHWH, the Elohim of Israel, says to you, Baruch: [3] 'You said, "Woe is me now! For YHWH has added sorrow to my pain! I am weary with my groaning, and I find no rest."' [4] "You shall tell him, YHWH says: 'Behold, that which I have built, I will break down, and that which I have planted I will pluck up; and this in the whole land. [5] Do you seek great things for yourself? Don't seek them; for, behold, I will bring evil on all flesh,' says YHWH, 'but I will let you escape with your life wherever you go.'"

Chapter 46

[1] YHWH's word which came to Jeremiah the prophet concerning the nations. [2] Of Egypt: concerning the army of Pharaoh Necoh king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon struck in the fourth year of Jehoiakim the son of Josiah, king of Judah. [3] "Prepare the buckler and shield, and draw near to battle! [4] Harness the horses, and get up, you horsemen, and stand up with your helmets. Polish the spears, put on the coats of mail. [5] Why have I seen it? They are dismayed and are turned backward. Their mighty ones are beaten down, have fled in haste, and don't look back. Terror is on every side," says YHWH. [6] "Don't let the swift flee away, nor the mighty man escape. In the north by the river Euphrates they have stumbled and fallen. [7] "Who is this who rises up like the Nile, like rivers whose waters surge? [8] Egypt rises up like the Nile, like rivers whose waters surge. He says, 'I will rise up. I will cover the earth. I will destroy cities and its inhabitants.' [9] Go up, you horses! Rage, you chariots! Let the mighty men go out: Cush and Put, who handle the shield; and the Ludim, who handle and bend the bow. [10] For that day is of Adonai, YHWH Tzeva'ot, a day of vengeance, that he may avenge himself of his adversaries. The sword will devour and be satiated, and will drink its fill of their blood; for Adonai, YHWH Tzeva'ot, has a sacrifice in the north country by the river Euphrates. [11] Go up into Gilead, and take balm, virgin daughter of Egypt. You use many medicines in vain. There is no healing for you. [12] The nations have heard of your shame, and the earth is full of your cry; for the mighty man has stumbled against the mighty, they both fall together." [13] The word that YHWH spoke to

Jeremiah the prophet, how that Nebuchadnezzar king of Babylon should come and strike the land of Egypt: [14] “Declare in Egypt, publish in Migdol, and publish in Memphis and in Tahpanhes; say, ‘Stand up, and prepare, for the sword has devoured around you.’ [15] Why are your strong ones swept away? They didn’t stand, because YHWH pushed them. [16] He made many to stumble. Yes, they fell on one another. They said, ‘Arise! Let’s go again to our own people, and to the land of our birth, from the oppressing sword.’ [17] They cried there, ‘Pharaoh king of Egypt is but a noise; he has let the appointed time pass by.’ [18] “As I live,” says the King, whose name is YHWH Tzeva'ot, “surely like Tabor amongst the mountains, and like Carmel by the sea, so he will come. [19] You daughter who dwells in Egypt, furnish yourself to go into captivity; for Memphis will become a desolation, and will be burnt up, without inhabitant. [20] “Egypt is a very beautiful heifer; but destruction out of the north has come. It has come. [21] Also her hired men in the middle of her are like calves of the stall, for they also are turned back. They have fled away together. They didn’t stand, for the day of their calamity has come on them, the time of their visitation. [22] Its sound will go like the serpent, for they will march with an army, and come against her with axes, as wood cutters. [23] They will cut down her forest,” says YHWH, “though it can’t be searched; because they are more than the locusts, and are innumerable. [24] The daughter of Egypt will be disappointed; she will be delivered into the hand of the people of the north.” [25] YHWH Tzeva'ot, the Elohim of Israel, says: “Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods and her kings, even Pharaoh, and those who trust in him. [26] I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants. Afterwards it will be inhabited, as in the days of old,” says YHWH. [27] “But don’t you be afraid, Jacob my servant. Don’t be dismayed, Israel; for, behold, I will save you from afar, and your offspring from the land of their captivity. Jacob will return, and will be quiet and at ease. No one will make him afraid. [28] Don’t be afraid, O Jacob my servant,” says YHWH, “for I am with you; for I will make a full end of all the nations where I have driven you, but I will not make a full end of you, but I will correct you in measure, and will in no way leave you unpunished.”

Chapter 47

[1] YHWH’s word that came to Jeremiah the prophet concerning the Philistines, before Pharaoh struck Gaza. [2] YHWH says: “Behold, waters rise up out of the north, and will become an overflowing stream, and will overflow the land and all that is therein, the city and those who dwell therein. The men will cry, and all the inhabitants of the land will wail. [3] At the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels, the fathers don’t look back for their children because their hands are so feeble, [4] because of the day that comes to destroy all the Philistines, to cut off from Tyre and Sidon every helper who remains; for YHWH will destroy the Philistines, the remnant of the isle of Caphtor. [5] Baldness has come on Gaza; Ashkelon is brought to nothing. You remnant of their valley, how long will you cut yourself? [6] “‘You sword of YHWH, how long will it be before you are quiet? Put yourself back into your scabbard; rest, and be still.’ [7] “How can you be quiet, since YHWH has given you a command? Against Ashkelon, and against the seashore, there he has appointed it.”

Chapter 48

[1] Of Moab. YHWH Tzeva'ot, the Elohim of Israel, says: “Woe to Nebo! For it is laid waste. Kiriathaim is disappointed. It is taken. Misgab is put to shame and broken down. [2] The praise of Moab is no more. In Heshbon they have devised evil against her: ‘Come! Let’s cut her off from being a nation.’ You also, Madmen, will be brought to silence. The sword will pursue you. [3] The sound of a cry from Horonaim, desolation and great destruction! [4] Moab is destroyed. Her little ones have caused a cry to be heard. [5] For they will go up by the ascent of Luhith with continual weeping. For at the descent of Horonaim they have heard the distress of the cry of destruction. [6] Flee! Save your lives! Be like the juniper bush in the wilderness. [7] For, because you have trusted in your works and in your treasures, you also will be taken. Chemosh will go out into captivity, his priests and his princes together. [8] The destroyer will come on every city, and no city will escape; the valley also will

perish, and the plain will be destroyed, as YHWH has spoken. [9] Give wings to Moab, that she may fly and get herself away: and her cities will become a desolation, without anyone to dwell in them. [10] “Cursed is he who does the work of YHWH negligently; and cursed is he who keeps back his sword from blood. [11] “Moab has been at ease from his youth, and he has settled on his dregs, and has not been emptied from vessel to vessel, neither has he gone into captivity; therefore his taste remains in him, and his scent is not changed. [12] Therefore behold, the days come,” says YHWH, “that I will send to him those who pour off, and they will pour him off; and they will empty his vessels, and break their containers in pieces. [13] Moab will be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence. [14] “How do you say, ‘We are mighty men, and valiant men for the war’? [15] Moab is laid waste, and they have gone up into his cities, and his chosen young men have gone down to the slaughter,” says the King, whose name is YHWH Tzeva'ot. [16] “The calamity of Moab is near to come, and his affliction hurries fast. [17] All you who are around him, bemoan him; and all you who know his name, say, ‘How the strong staff is broken, the beautiful rod!’ [18] “You daughter who dwells in Dibon, come down from your glory, and sit in thirst; for the destroyer of Moab has come up against you. He has destroyed your strongholds. [19] Inhabitant of Aroer, stand by the way and watch. Ask him who flees, and her who escapes; say, ‘What has been done?’ [20] Moab is disappointed; for it is broken down. Wail and cry! Tell it by the Arnon, that Moab is laid waste. [21] Judgement has come on the plain country— on Holon, on Jahzah, on Mephaath, [22] on Dibon, on Nebo, on Beth Diblathaim, [23] on Kiriathaim, on Beth Gamul, on Beth Meon, [24] on Kerioth, on Bozrah, and on all the cities of the land of Moab, far or near. [25] The horn of Moab is cut off, and his arm is broken,” says YHWH. [26] “Make him drunk, for he magnified himself against YHWH. Moab will wallow in his vomit, and he also will be in derision. [27] For wasn’t Israel a derision to you? Was he found amongst thieves? For as often as you speak of him, you shake your head. [28] You inhabitants of Moab, leave the cities, and dwell in the rock. Be like the dove that makes her nest over the mouth of the abyss. [29] “We have heard of the pride of Moab. He is very proud in his loftiness, his pride, his arrogance, and the arrogance of his heart. [30] I know his wrath,” says YHWH, “that it is nothing; his boastings have done nothing. [31] Therefore I will wail for Moab. Yes, I will cry out for all Moab. They will mourn for the men of Kir Heres. [32] With more than the weeping of Jazer I will weep for you, vine of Sibmah. Your branches passed over the sea. They reached even to the sea of Jazer. The destroyer has fallen on your summer fruits and on your vintage. [33] Gladness and joy is taken away from the fruitful field and from the land of Moab. I have caused wine to cease from the wine presses. No one will tread with shouting. The shouting will be no shouting. [34] From the cry of Heshbon even to Elealeh, even to Jahaz they have uttered their voice, from Zoar even to Horonaim, to Eglath Shelishiyah; for the waters of Nimrim will also become desolate. [35] Moreover I will cause to cease in Moab,” says YHWH, “him who offers in the high place, and him who burns incense to his gods. [36] Therefore my heart sounds for Moab like flutes, and my heart sounds like flutes for the men of Kir Heres. Therefore the abundance that he has gotten has perished. [37] For every head is bald, and every beard clipped. There are cuttings on all the hands, and sackcloth on the waist. [38] On all the housetops of Moab, and in its streets, there is lamentation everywhere; for I have broken Moab like a vessel in which no one delights,” says YHWH. [39] “How it is broken down! How they wail! How Moab has turned the back with shame! So will Moab become a derision and a terror to all who are around him.” [40] For YHWH says: “Behold, he will fly as an eagle, and will spread out his wings against Moab. [41] Kerioth is taken, and the strongholds are seized. The heart of the mighty men of Moab at that day will be as the heart of a woman in her pangs. [42] Moab will be destroyed from being a people, because he has magnified himself against YHWH. [43] Terror, the pit, and the snare are on you, inhabitant of Moab,” says YHWH. [44] “He who flees from the terror will fall into the pit; and he who gets up out of the pit will be taken in the snare, for I will bring on him, even on Moab, the year of their visitation,” says YHWH. [45] “Those who fled stand without strength under the shadow of Heshbon; for a fire has gone out of Heshbon, and a flame from the middle of Sihon, and has devoured the corner of Moab, and the crown of the head of the tumultuous ones. [46] Woe to you, O Moab! The people of Chemosh are undone; for your sons are taken away captive, and your daughters into captivity. [47] “Yet I will reverse the captivity of Moab in the latter days,” says YHWH. Thus far is the judgement of Moab.

Chapter 49

1 Of the children of Ammon. YHWH says: “Has Israel no sons? Has he no heir? Why then does Malcam
possess Gad, and his people dwell in its cities? 2 Therefore behold, the days come,” says YHWH, “that I will
cause an alarm of war to be heard against Rabbah of the children of Ammon, and it will become a desolate
heap, and her daughters will be burnt with fire; then Israel will possess those who possessed him,” says YHWH.
3 “Wail, Heshbon, for Ai is laid waste! Cry, you daughters of Rabbah! Clothe yourself in sackcloth. Lament, and
run back and forth amongst the fences; for Malcam will go into captivity, his priests and his princes together. 4
Why do you boast in the valleys, your flowing valley, backsliding daughter? You trusted in her treasures, saying,
‘Who will come to me?’ 5 Behold, I will bring a terror on you,” says Adonai, YHWH Tzeva'ot, “from all who are
around you. All of you will be driven completely out, and there will be no one to gather together the fugitives. 6
“But afterward I will reverse the captivity of the children of Ammon,” says YHWH. 7 Of Edom, YHWH Tzeva'ot
says: “Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? 8
Flee! Turn back! Dwell in the depths, inhabitants of Dedan; for I will bring the calamity of Esau on him when I
visit him. 9 If grape gatherers came to you, would they not leave some gleaning grapes? If thieves came by
night, wouldn’t they steal until they had enough? 10 But I have made Esau bare, I have uncovered his secret
places, and he will not be able to hide himself. His offspring is destroyed, with his brothers and his neighbours;
and he is no more. 11 Leave your fatherless children. I will preserve them alive. Let your widows trust in me.” 12
For YHWH says: “Behold, they to whom it didn’t pertain to drink of the cup will certainly drink; and are you he
who will altogether go unpunished? You won’t go unpunished, but you will surely drink. 13 For I have sworn by
myself,” says YHWH, “that Bozrah will become an astonishment, a reproach, a waste, and a curse. All its cities
will be perpetual wastes.” 14 I have heard news from YHWH, and an ambassador is sent amongst the nations,
saying, “Gather yourselves together! Come against her! Rise up to the battle!” 15 “For, behold, I have made you
small amongst the nations, and despised amongst men. 16 As for your terror, the pride of your heart has
deceived you, O you who dwell in the clefts of the rock, who hold the height of the hill, though you should make
your nest as high as the eagle, I will bring you down from there,” says YHWH. 17 “Edom will become an
astonishment. Everyone who passes by it will be astonished, and will hiss at all its plagues. 18 As in the
overthrow of Sodom and Gomorrah and its neighbour cities,” says YHWH, “no man will dwell there, neither will
any son of man live therein. 19 “Behold, he will come up like a lion from the pride of the Jordan against the
strong habitation; for I will suddenly make them run away from it, and whoever is chosen, I will appoint him over
it. For who is like me? Who will appoint me a time? Who is the shepherd who will stand before me?” 20
Therefore hear the counsel of YHWH, that he has taken against Edom, and his purposes that he has purposed
against the inhabitants of Teman: Surely they will drag them away, the little ones of the flock. Surely he will
make their habitation desolate over them. 21 The earth trembles at the noise of their fall; there is a cry, the noise
which is heard in the Red Sea. 22 Behold, he will come up and fly as the eagle, and spread out his wings against
Bozrah. The heart of the mighty men of Edom at that day will be as the heart of a woman in her pangs. 23 Of
Damascus: “Hamath and Arpad are confounded, for they have heard evil news. They have melted away. There
is sorrow on the sea. It can’t be quiet. 24 Damascus has grown feeble, she turns herself to flee, and trembling
has seized her. Anguish and sorrows have taken hold of her, as of a woman in travail. 25 How is the city of
praise not forsaken, the city of my joy? 26 Therefore her young men will fall in her streets, and all the men of war
will be brought to silence in that day,” says YHWH Tzeva'ot. 27 “I will kindle a fire in the wall of Damascus, and it
will devour the palaces of Ben Hadad.” 28 Of Kedar, and of the kingdoms of Hazor, which Nebuchadnezzar king
of Babylon struck, YHWH says: “Arise, go up to Kedar, and destroy the children of the east. 29 They will take
their tents and their flocks. they will carry away for themselves their curtains, all their vessels, and their camels;
and they will cry to them, ‘Terror on every side!’ 30 Flee! Wander far off! Dwell in the depths, you inhabitants of
Hazor,” says YHWH; “for Nebuchadnezzar king of Babylon has taken counsel against you, and has conceived a
purpose against you. 31 Arise! Go up to a nation that is at ease, that dwells without care,” says YHWH; “that has
neither gates nor bars, that dwells alone. 32 Their camels will be a booty, and the multitude of their livestock a

plunder. I will scatter to all winds those who have the corners of their beards cut off; and I will bring their calamity from every side of them," says YHWH. [33] Hazor will be a dwelling place of jackals, a desolation forever. No man will dwell there, neither will any son of man live therein." [34] YHWH's word that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying, [35] "YHWH Tzeva'ot says: 'Behold, I will break the bow of Elam, the chief of their might. [36] I will bring on Elam the four winds from the four quarters of the sky, and will scatter them towards all those winds. There will be no nation where the outcasts of Elam will not come. [37] I will cause Elam to be dismayed before their enemies, and before those who seek their life. I will bring evil on them, even my fierce anger,' says YHWH; 'and I will send the sword after them, until I have consumed them. [38] I will set my throne in Elam, and will destroy from there king and princes,' says YHWH. [39] 'But it will happen in the latter days that I will reverse the captivity of Elam,' says YHWH."

Chapter 50

[1] The word that YHWH spoke concerning Babylon, concerning the land of the Chaldeans, by Jeremiah the prophet. [2] "Declare amongst the nations and publish, and set up a standard; publish, and don't conceal; say, 'Babylon has been taken, Bel is disappointed, Merodach is dismayed! Her images are disappointed. Her idols are dismayed.' [3] For a nation comes up out of the north against her, which will make her land desolate, and no one will dwell in it. They have fled. They are gone, both man and animal. [4] "In those days, and in that time," says YHWH, "the children of Israel will come, they and the children of Judah together; they will go on their way weeping, and will seek YHWH their Elohim. [5] They will enquire concerning Zion with their faces turned towards it, saying, 'Come, and join yourselves to YHWH in an everlasting covenant that will not be forgotten.' [6] My people have been lost sheep. Their shepherds have caused them to go astray. They have turned them away on the mountains. They have gone from mountain to hill. They have forgotten their resting place. [7] All who found them have devoured them. Their adversaries said, 'We are not guilty, because they have sinned against YHWH, the habitation of righteousness, even YHWH, the hope of their fathers.' [8] "Flee out of the middle of Babylon! Go out of the land of the Chaldeans, and be as the male goats before the flocks. [9] For, behold, I will stir up and cause to come up against Babylon a company of great nations from the north country; and they will set themselves in array against her. She will be taken from there. Their arrows will be as of an expert mighty man. None of them will return in vain. [10] Chaldea will be a prey. All who prey on her will be satisfied," says YHWH. [11] "Because you are glad, because you rejoice, O you who plunder my heritage, because you are wanton as a heifer that treads out the grain, and neigh as strong horses, [12] your mother will be utterly disappointed. She who bore you will be confounded. Behold, she will be the least of the nations, a wilderness, a dry land, and a desert. [13] Because of YHWH's wrath she won't be inhabited, but she will be wholly desolate. Everyone who goes by Babylon will be astonished, and hiss at all her plagues. [14] Set yourselves in array against Babylon all around, all you who bend the bow; shoot at her. Spare no arrows, for she has sinned against YHWH. [15] Shout against her all around. She has submitted herself. Her bulwarks have fallen. Her walls have been thrown down, for it is the vengeance of YHWH. Take vengeance on her. As she has done, do to her. [16] Cut off the sower from Babylon, and him who handles the sickle in the time of harvest. For fear of the oppressing sword, they will each return to their own people, and they will each flee to their own land. [17] "Israel is a hunted sheep. The lions have driven him away. First, the king of Assyria devoured him, and now at last Nebuchadnezzar king of Babylon has broken his bones." [18] Therefore YHWH Tzeva'ot, the Elohim of Israel, says: "Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. [19] I will bring Israel again to his pasture, and he will feed on Carmel and Bashan. His soul will be satisfied on the hills of Ephraim and in Gilead. [20] In those days, and in that time," says YHWH, "the iniquity of Israel will be sought for, and there will be none, also the sins of Judah, and they won't be found; for I will pardon them whom I leave as a remnant. [21] "Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod. Kill and utterly destroy after them," says YHWH, "and do according to all that I have commanded you. [22] A sound of battle is in the land, and of great destruction. [23] How the hammer of the whole earth is cut apart and broken!

How Babylon has become a desolation amongst the nations! [24] I have laid a snare for you, and you are also taken, Babylon, and you weren't aware. You are found, and also caught, because you have fought against YHWH. [25] YHWH has opened his armoury, and has brought out the weapons of his indignation; for Adonai, YHWH Tzeva'ot, has a work to do in the land of the Chaldeans. [26] Come against her from the farthest border. Open her storehouses. Cast her up as heaps. Destroy her utterly. Let nothing of her be left. [27] Kill all her bulls. Let them go down to the slaughter. Woe to them! For their day has come, the time of their visitation. [28] Listen to those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of YHWH our Elohim, the vengeance of his temple. [29] "Call together the archers against Babylon, all those who bend the bow. Encamp against her all around. Let none of it escape. Pay her back according to her work. According to all that she has done, do to her; for she has been proud against YHWH, against the Kodesh One of Israel. [30] Therefore her young men will fall in her streets. All her men of war will be brought to silence in that day," says YHWH. [31] "Behold, I am against you, you proud one," says Adonai, YHWH Tzeva'ot; "for your day has come, the time that I will visit you. [32] The proud one will stumble and fall, and no one will raise him up. I will kindle a fire in his cities, and it will devour all who are around him." [33] YHWH Tzeva'ot says: "The children of Israel and the children of Judah are oppressed together. All who took them captive hold them fast. They refuse to let them go. [34] Their Redeemer is strong. YHWH Tzeva'ot is his name. He will thoroughly plead their cause, that he may give rest to the earth, and disquiet the inhabitants of Babylon. [35] "A sword is on the Chaldeans," says YHWH, "and on the inhabitants of Babylon, on her princes, and on her wise men. [36] A sword is on the boasters, and they will become fools. A sword is on her mighty men, and they will be dismayed. [37] A sword is on their horses, on their chariots, and on all the mixed people who are in the middle of her; and they will become as women. A sword is on her treasures, and they will be robbed. [38] A drought is on her waters, and they will be dried up; for it is a land of engraved images, and they are mad over idols. [39] Therefore the wild animals of the desert with the wolves will dwell there. The ostriches will dwell therein. It will be inhabited no more forever, neither will it be lived in from generation to generation. [40] As when Elohim overthrew Sodom and Gomorrah and its neighbour cities," says YHWH, "so no man will dwell there, neither will any son of man live therein. [41] "Behold, a people comes from the north. A great nation and many kings will be stirred up from the uttermost parts of the earth. [42] They take up bow and spear. They are cruel, and have no mercy. Their voice roars like the sea. They ride on horses, everyone set in array, as a man to the battle, against you, daughter of Babylon. [43] The king of Babylon has heard the news of them, and his hands become feeble. Anguish has taken hold of him, pains as of a woman in labour. [44] Behold, the enemy will come up like a lion from the thickets of the Jordan against the strong habitation; for I will suddenly make them run away from it. Whoever is chosen, I will appoint him over it, for who is like me? Who will appoint me a time? Who is the shepherd who can stand before me?" [45] Therefore hear the counsel of YHWH that he has taken against Babylon; and his purposes that he has purposed against the land of the Chaldeans: Surely they will drag them away, even the little ones of the flock. Surely he will make their habitation desolate over them. [46] The earth trembles at the noise of the taking of Babylon. The cry is heard amongst the nations.

Chapter 51

[1] YHWH says: "Behold, I will raise up against Babylon, and against those who dwell in Lebkamai, a destroying wind. [2] I will send to Babylon strangers, who will winnow her. They will empty her land; for in the day of trouble they will be against her all around. [3] Against him who bends, let the archer bend his bow, also against him who lifts himself up in his coat of mail. Don't spare her young men! Utterly destroy all her army! [4] They will fall down slain in the land of the Chaldeans, and thrust through in her streets. [5] For Israel is not forsaken, nor Judah, by his Elohim, by YHWH Tzeva'ot; though their land is full of guilt against the Kodesh One of Israel. [6] "Flee out of the middle of Babylon! Everyone save his own life! Don't be cut off in her iniquity, for it is the time of YHWH's vengeance. He will give to her a recompense. [7] Babylon has been a golden cup in YHWH's hand, who made all the earth drunk. The nations have drunk of her wine; therefore the nations have gone mad. [8] Babylon has suddenly fallen and been destroyed! Wail for her! Take balm for her pain. Perhaps she may be healed. [9] "We

would have healed Babylon, but she is not healed. Forsake her, and let's each go into his own country; for her judgement reaches to heaven, and is lifted up even to the skies. [10] 'YHWH has produced our righteousness. Come, and let's declare in Zion the work of YHWH our Elohim.' [11] "Make the arrows sharp! Hold the shields firmly! YHWH has stirred up the spirit of the kings of the Medes, because his purpose is against Babylon, to destroy it; for it is the vengeance of YHWH, the vengeance of his temple. [12] Set up a standard against the walls of Babylon! Make the watch strong! Set the watchmen, and prepare the ambushes; for YHWH has both purposed and done that which he spoke concerning the inhabitants of Babylon. [13] You who dwell on many waters, abundant in treasures, your end has come, the measure of your covetousness. [14] YHWH Tzeva'ot has sworn by himself, saying, 'Surely I will fill you with men, as with locusts, and they will lift up a shout against you.' [15] "He has made the earth by his power. He has established the world by his wisdom. By his understanding he has stretched out the heavens. [16] When he utters his voice, there is a roar of waters in the heavens, and he causes the vapours to ascend from the ends of the earth. He makes lightning for the rain, and brings the wind out of his treasuries. [17] "Every man has become stupid and without knowledge. Every goldsmith is disappointed by his image, for his molten images are falsehood, and there is no breath in them. [18] They are vanity, a work of delusion. In the time of their visitation, they will perish. [19] The portion of Jacob is not like these, for he formed all things, including the tribe of his inheritance. YHWH Tzeva'ot is his name. [20] "You are my battle axe and weapons of war. With you I will break the nations into pieces. With you I will destroy kingdoms. [21] With you I will break in pieces the horse and his rider. [22] With you I will break in pieces the chariot and him who rides therein. With you I will break in pieces man and woman. With you I will break in pieces the old man and the youth. With you I will break in pieces the young man and the virgin. [23] With you I will break in pieces the shepherd and his flock. With you I will break in pieces the farmer and his yoke. With you I will break in pieces governors and deputies. [24] "I will give to Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight," says YHWH. [25] "Behold, I am against you, destroying mountain," says YHWH, "which destroys all the earth. I will stretch out my hand on you, roll you down from the rocks, and will make you a burnt mountain. [26] They won't take a cornerstone from you, nor a stone for foundations; but you will be desolate forever," says YHWH. [27] "Set up a standard in the land! Blow the trumpet amongst the nations! Prepare the nations against her! Call together against her the kingdoms of Ararat, Minni, and Ashkenaz! Appoint a marshal against her! Cause the horses to come up as the swarming locusts! [28] Prepare against her the nations, the kings of the Medes, its governors, and all its deputies, and all the land of their dominion! [29] The land trembles and is in pain; for the purposes of YHWH against Babylon stand, to make the land of Babylon a desolation, without inhabitant. [30] The mighty men of Babylon have stopped fighting, they remain in their strongholds. Their might has failed. They have become as women. Her dwelling places are set on fire. Her bars are broken. [31] One runner will run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken on every quarter. [32] So the passages are seized. They have burnt the reeds with fire. The men of war are frightened." [33] For YHWH Tzeva'ot, the Elohim of Israel says: "The daughter of Babylon is like a threshing floor at the time when it is trodden. Yet a little while, and the time of harvest comes for her." [34] "Nebuchadnezzar the king of Babylon has devoured me. He has crushed me. He has made me an empty vessel. He has, like a monster, swallowed me up. He has filled his mouth with my delicacies. He has cast me out. [35] May the violence done to me and to my flesh be on Babylon!" the inhabitant of Zion will say; and, "May my blood be on the inhabitants of Chaldea!" will Jerusalem say. [36] Therefore YHWH says: "Behold, I will plead your cause, and take vengeance for you. I will dry up her sea, and make her fountain dry. [37] Babylon will become heaps, a dwelling place for jackals, an astonishment, and a hissing, without inhabitant. [38] They will roar together like young lions. They will growl as lions' cubs. [39] When they are inflamed, I will make their feast, and I will make them drunk, that they may rejoice, and sleep a perpetual sleep, and not wake up," says YHWH. [40] "I will bring them down like lambs to the slaughter, like rams with male goats. [41] "How Sheshach is taken! How the praise of the whole earth is seized! How Babylon has become a desolation amongst the nations! [42] The sea has come up on Babylon. She is covered with the multitude of its waves. [43] Her cities have become a desolation, a dry land, and a desert, a land in which no man dwells. No son of man passes by it. [44] I will execute judgement on Bel in Babylon, and I

will bring out of his mouth that which he has swallowed up. The nations will not flow any more to him. Yes, the wall of Babylon will fall. [45] “My people, go away from the middle of her, and each of you save yourselves from YHWH’s fierce anger. [46] Don’t let your heart faint. Don’t fear for the news that will be heard in the land. For news will come one year, and after that in another year news will come, and violence in the land, ruler against ruler. [47] Therefore behold, the days come that I will execute judgement on the engraved images of Babylon; and her whole land will be confounded. All her slain will fall in the middle of her. [48] Then the heavens and the earth, and all that is therein, will sing for joy over Babylon; for the destroyers will come to her from the north,” says YHWH. [49] “As Babylon has caused the slain of Israel to fall, so the slain of all the land will fall at Babylon. [50] You who have escaped the sword, go! Don’t stand still! Remember YHWH from afar, and let Jerusalem come into your mind.” [51] “We are confounded because we have heard reproach. Confusion has covered our faces, for strangers have come into the sanctuaries of YHWH’s house.” [52] “Therefore behold, the days come,” says YHWH, “that I will execute judgement on her engraved images; and through all her land the wounded will groan. [53] Though Babylon should mount up to the sky, and though she should fortify the height of her strength, yet destroyers will come to her from me,” says YHWH. [54] “The sound of a cry comes from Babylon, and of great destruction from the land of the Chaldeans! [55] For YHWH lays Babylon waste, and destroys out of her the great voice! Their waves roar like many waters. The noise of their voice is uttered. [56] For the destroyer has come on her, even on Babylon. Her mighty men are taken. Their bows are broken in pieces, for YHWH is an Elohim of retribution. He will surely repay. [57] I will make her princes, her wise men, her governors, her deputies, and her mighty men drunk. They will sleep a perpetual sleep, and not wake up,” says the King, whose name is YHWH Tzeva'ot. [58] YHWH Tzeva'ot says: “The wide walls of Babylon will be utterly overthrown. Her high gates will be burnt with fire. The peoples will labour for vanity, and the nations for the fire; and they will be weary.” [59] The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief quartermaster. [60] Jeremiah wrote in a book all the evil that should come on Babylon, even all these words that are written concerning Babylon. [61] Jeremiah said to Seraiah, “When you come to Babylon, then see that you read all these words, [62] and say, ‘YHWH, you have spoken concerning this place, to cut it off, that no one will dwell in it, neither man nor animal, but that it will be desolate forever.’ [63] It will be, when you have finished reading this book, that you shall bind a stone to it, and cast it into the middle of the Euphrates. [64] Then you shall say, ‘Thus will Babylon sink, and will not rise again because of the evil that I will bring on her; and they will be weary.’” Thus far are the words of Jeremiah.

Chapter 52

[1] Zedekiah was twenty-one years old when he began to reign. He reigned eleven years in Jerusalem. His mother’s name was Hamutal the daughter of Jeremiah of Libnah. [2] He did that which was evil in YHWH’s sight, according to all that Jehoiakim had done. [3] For through YHWH’s anger this happened in Jerusalem and Judah, until he had cast them out from his presence. Zedekiah rebelled against the king of Babylon. [4] In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. [5] So the city was besieged to the eleventh year of King Zedekiah. [6] In the fourth month, in the ninth day of the month, the famine was severe in the city, so that there was no bread for the people of the land. [7] Then a breach was made in the city, and all the men of war fled, and went out of the city by night by the way of the gate between the two walls, which was by the king’s garden. Now the Chaldeans were against the city all around. The men of war went towards the Arabah, [8] but the army of the Chaldeans pursued the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. [9] Then they took the king, and carried him up to the king of Babylon to Riblah in the land of Hamath; and he pronounced judgement on him. [10] The king of Babylon killed the sons of Zedekiah before his eyes. He also killed all the princes of Judah in Riblah. [11] He put out the eyes of Zedekiah; and the king of Babylon bound him in fetters, and carried him to Babylon, and put him in

prison until the day of his death. [12] Now in the fifth month, in the tenth day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, who stood before the king of Babylon, came into Jerusalem. [13] He burnt YHWH's house, and the king's house; and all the houses of Jerusalem, even every great house, he burnt with fire. [14] All the army of the Chaldeans, who were with the captain of the guard, broke down all the walls of Jerusalem all around. [15] Then Nebuzaradan the captain of the guard carried away captive of the poorest of the people, and the rest of the people who were left in the city, and those who fell away, who defected to the king of Babylon, and the rest of the multitude. [16] But Nebuzaradan the captain of the guard left of the poorest of the land to be vineyard keepers and farmers. [17] The Chaldeans broke the pillars of bronze that were in YHWH's house and the bases and the bronze sea that were in YHWH's house in pieces, and carried all of their bronze to Babylon. [18] They also took away the pots, the shovels, the snuffers, the basins, the spoons, and all the vessels of bronze with which they ministered. [19] The captain of the guard took away the cups, the fire pans, the basins, the pots, the lamp stands, the spoons, and the bowls; that which was of gold, as gold, and that which was of silver, as silver. [20] They took the two pillars, the one sea, and the twelve bronze bulls that were under the bases, which King Solomon had made for YHWH's house. The bronze of all these vessels was without weight. [21] As for the pillars, the height of the one pillar was eighteen cubits; and a line of twelve cubits encircled it; and its thickness was four fingers. It was hollow. [22] A capital of bronze was on it; and the height of the one capital was five cubits, with network and pomegranates on the capital all around, all of bronze. The second pillar also had the same, with pomegranates. [23] There were ninety-six pomegranates on the sides; all the pomegranates were one hundred on the network all around. [24] The captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold, [25] and out of the city he took an officer who was set over the men of war; and seven men of those who saw the king's face, who were found in the city; and the scribe of the captain of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the middle of the city. [26] Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. [27] The king of Babylon struck them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land. [28] This is the number of the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Yehudim; [29] in the eighteenth year of Nebuchadnezzar, he carried away captive from Jerusalem eight hundred and thirty-two persons; [30] in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Yehudim seven hundred and forty-five people. All the people numbered four thousand and six hundred. [31] In the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth day of the month, Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and released him from prison. [32] He spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon, [33] and changed his prison garments. Jehoiachin ate bread before him continually all the days of his life. [34] For his allowance, there was a continual allowance given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

Eichah

Chapter 1

[1] How the city sits solitary, that was full of people! She has become as a widow, who was great amongst the nations! She who was a princess amongst the provinces has become a slave! [2] She weeps bitterly in the night. Her tears are on her cheeks. Amongst all her lovers she has no one to comfort her. All her friends have dealt treacherously with her. They have become her enemies. [3] Judah has gone into captivity because of affliction and because of great servitude. She dwells amongst the nations. She finds no rest. All her persecutors overtook her in her distress. [4] The roads to Zion mourn, because no one comes to the solemn assembly. All her gates are desolate. Her priests sigh. Her virgins are afflicted, and she herself is in bitterness. [5] Her adversaries have become the head. Her enemies prosper; for YHWH has afflicted her for the multitude of her transgressions. Her young children have gone into captivity before the adversary. [6] All majesty has departed from the daughter of Zion. Her princes have become like deer that find no pasture. They have gone without strength before the pursuer. [7] Jerusalem remembers in the days of her affliction and of her miseries all her pleasant things that were from the days of old; when her people fell into the hand of the adversary, and no one helped her. The adversaries saw her. They mocked at her desolations. [8] Jerusalem has grievously sinned. Therefore she has become unclean. All who honoured her despise her, because they have seen her nakedness. Yes, she sighs and turns backward. [9] Her filthiness was in her skirts. She didn't remember her latter end. Therefore she has come down astoundingly. She has no comforter. "See, YHWH, my affliction; for the enemy has magnified himself." [10] The adversary has spread out his hand on all her pleasant things; for she has seen that the nations have entered into her sanctuary, concerning whom you commanded that they should not enter into your assembly. [11] All her people sigh. They seek bread. They have given their pleasant things for food to refresh their soul. "Look, YHWH, and see, for I have become despised." [12] "Is it nothing to you, all you who pass by? Look, and see if there is any sorrow like my sorrow, which is brought on me, with which YHWH has afflicted me in the day of his fierce anger. [13] "From on high has he sent fire into my bones, and it prevails against them. He has spread a net for my feet. He has turned me back. He has made me desolate and I faint all day long. [14] "The yoke of my transgressions is bound by his hand. They are knit together. They have come up on my neck. He made my strength fail. Adonai has delivered me into their hands, against whom I am not able to stand. [15] "Adonai has set at nothing all my mighty men within me. He has called a solemn assembly against me to crush my young men. Adonai has trodden the virgin daughter of Judah as in a wine press. [16] "For these things I weep. My eye, my eye runs down with water, because the comforter who should refresh my soul is far from me. My children are desolate, because the enemy has prevailed." [17] Zion spreads out her hands. There is no one to comfort her. YHWH has commanded concerning Jacob, that those who are around him should be his adversaries. Jerusalem is amongst them as an unclean thing. [18] "YHWH is righteous, for I have rebelled against his mitzvah. Please hear all you peoples, and see my sorrow. My virgins and my young men have gone into captivity. [19] "I called for my lovers, but they deceived me. My priests and my elders gave up the spirit in the city, while they sought food for themselves to refresh their souls. [20] "Look, YHWH; for I am in distress. My heart is troubled. My heart turns over within me, for I have grievously rebelled. Abroad, the sword bereaves. At home, it is like death. [21] "They have heard that I sigh. There is no one to comfort me. All my enemies have heard of my trouble. They are glad that you have done it. You will bring the day that you have proclaimed, and they will be like me. [22] "Let all their wickedness come before you. Do to them as you have done to me for all my transgressions. For my sighs are many, and my heart is faint.

Chapter 2

[1] How has Adonai covered the daughter of Zion with a cloud in his anger! He has cast the beauty of Israel down from heaven to the earth, and hasn't remembered his footstool in the day of his anger. [2] Adonai has swallowed up all the dwellings of Jacob without pity. He has thrown down in his wrath the strongholds of the daughter of

Judah. He has brought them down to the ground. He has profaned the kingdom and its princes. [3] He has cut off all the horn of Israel in fierce anger. He has drawn back his right hand from before the enemy. He has burnt up Jacob like a flaming fire, which devours all around. [4] He has bent his bow like an enemy. He has stood with his right hand as an adversary. He has killed all that were pleasant to the eye. In the tent of the daughter of Zion, he has poured out his wrath like fire. [5] Adonai has become as an enemy. He has swallowed up Israel. He has swallowed up all her palaces. He has destroyed his strongholds. He has multiplied mourning and lamentation in the daughter of Judah. [6] He has violently taken away his Mishkan, as if it were a garden. He has destroyed his place of assembly. YHWH has caused solemn assembly and Shabbat to be forgotten in Zion. In the indignation of his anger, he has despised the king and the priest. [7] Adonai has cast off his altar. He has abhorred his sanctuary. He has given the walls of her palaces into the hand of the enemy. They have made a noise in YHWH's house, as in the day of a solemn assembly. [8] YHWH has purposed to destroy the wall of the daughter of Zion. He has stretched out the line. He has not withdrawn his hand from destroying; He has made the rampart and wall lament. They languish together. [9] Her gates have sunk into the ground. He has destroyed and broken her bars. Her king and her princes are amongst the nations where the law is not. Yes, her prophets find no vision from YHWH. [10] The elders of the daughter of Zion sit on the ground. They keep silence. They have cast up dust on their heads. They have clothed themselves with sackcloth. The virgins of Jerusalem hang down their heads to the ground. [11] My eyes fail with tears. My heart is troubled. My bile is poured on the earth, because of the destruction of the daughter of my people, because the young children and the infants swoon in the streets of the city. [12] They ask their mothers, "Where is grain and wine?" when they swoon as the wounded in the streets of the city, when their soul is poured out into their mothers' bosom. [13] What shall I testify to you? What shall I liken to you, daughter of Jerusalem? What shall I compare to you, that I may comfort you, virgin daughter of Zion? For your breach is as big as the sea. Who can heal you? [14] Your prophets have seen false and foolish visions for you. They have not uncovered your iniquity, to reverse your captivity, but have seen for you false revelations and causes of banishment. [15] All that pass by clap their hands at you. They hiss and wag their head at the daughter of Jerusalem, saying, "Is this the city that men called 'The perfection of beauty, the joy of the whole earth'?" [16] All your enemies have opened their mouth wide against you. They hiss and gnash their teeth. They say, "We have swallowed her up. Certainly this is the day that we looked for. We have found it. We have seen it." [17] YHWH has done that which he planned. He has fulfilled his word that he commanded in the days of old. He has thrown down, and has not pitied. He has caused the enemy to rejoice over you. He has exalted the horn of your adversaries. [18] Their heart cried to Adonai. O wall of the daughter of Zion, let tears run down like a river day and night. Give yourself no relief. Don't let your eyes rest. [19] Arise, cry out in the night, at the beginning of the watches! Pour out your heart like water before the face of Adonai. Lift up your hands towards him for the life of your young children, who faint for hunger at the head of every street. [20] "Look, YHWH, and see to whom you have done thus! Should the women eat their offspring, the children that they held and bounced on their knees? Should the priest and the prophet be killed in the sanctuary of Adonai? [21] "The youth and the old man lie on the ground in the streets. My virgins and my young men have fallen by the sword. You have killed them in the day of your anger. You have slaughtered, and not pitied. [22] "You have called, as in the day of a solemn assembly, my terrors on every side. There was no one that escaped or remained in the day of YHWH's anger. My enemy has consumed those whom I have cared for and brought up.

Chapter 3

[1] I am the man who has seen affliction by the rod of his wrath. [2] He has led me and caused me to walk in darkness, and not in light. [3] Surely he turns his hand against me again and again all day long. [4] He has made my flesh and my skin old. He has broken my bones. [5] He has built against me, and surrounded me with bitterness and hardship. [6] He has made me dwell in dark places, as those who have been long dead. [7] He has walled me about, so that I can't go out. He has made my chain heavy. [8] Yes, when I cry, and call for help, he shuts out my prayer. [9] He has walled up my ways with cut stone. He has made my paths crooked. [10] He is to me

as a bear lying in wait, as a lion in hiding. [11] He has turned away my path, and pulled me in pieces. He has made me desolate. [12] He has bent his bow, and set me as a mark for the arrow. [13] He has caused the shafts of his quiver to enter into my kidneys. [14] I have become a derision to all my people, and their song all day long. [15] He has filled me with bitterness. He has stuffed me with wormwood. [16] He has also broken my teeth with gravel. He has covered me with ashes. [17] You have removed my soul far away from peace. I forgot prosperity. [18] I said, “My strength has perished, along with my expectation from YHWH.” [19] Remember my affliction and my misery, the wormwood and the bitterness. [20] My soul still remembers them, and is bowed down within me. [21] This I recall to my mind; therefore I have hope. [22] It is because of YHWH’s loving kindnesses that we are not consumed, because his mercies don’t fail. [23] They are new every morning. Great is your faithfulness. [24] “YHWH is my portion,” says my soul. “Therefore I will hope in him.” [25] YHWH is good to those who wait for him, to the soul who seeks him. [26] It is good that a man should hope and quietly wait for the salvation of YHWH. [27] It is good for a man that he bear the yoke in his youth. [28] Let him sit alone and keep silence, because he has laid it on him. [29] Let him put his mouth in the dust, if it is so that there may be hope. [30] Let him give his cheek to him who strikes him. Let him be filled full of reproach. [31] For Adonai will not cast off forever. [32] For though he causes grief, yet he will have compassion according to the multitude of his loving kindnesses. [33] For he does not afflict willingly, nor grieve the children of men. [34] To crush under foot all the prisoners of the earth, [35] to turn away the right of a man before the face of the Elyon, [36] to subvert a man in his cause, Adonai doesn’t approve. [37] Who is he who says, and it comes to pass, when Adonai doesn’t command it? [38] Doesn’t evil and good come out of the mouth of the Elyon? [39] Why should a living man complain, a man for the punishment of his sins? [40] Let us search and try our ways, and turn again to YHWH. [41] Let’s lift up our heart with our hands to Elohim in the heavens. [42] “We have transgressed and have rebelled. You have not pardoned. [43] “You have covered us with anger and pursued us. You have killed. You have not pitied. [44] You have covered yourself with a cloud, so that no prayer can pass through. [45] You have made us an off-scouring and refuse in the middle of the peoples. [46] “All our enemies have opened their mouth wide against us. [47] Terror and the pit have come on us, devastation and destruction.” [48] My eye runs down with streams of water, for the destruction of the daughter of my people. [49] My eye pours down and doesn’t cease, without any intermission, [50] until YHWH looks down, and sees from heaven. [51] My eye affects my soul, because of all the daughters of my city. [52] They have chased me relentlessly like a bird, those who are my enemies without cause. [53] They have cut off my life in the dungeon, and have cast a stone on me. [54] Waters flowed over my head. I said, “I am cut off.” [55] I called on your name, YHWH, out of the lowest dungeon. [56] You heard my voice: “Don’t hide your ear from my sighing, and my cry.” [57] You came near in the day that I called on you. You said, “Don’t be afraid.” [58] Adonai, you have pleaded the causes of my soul. You have redeemed my life. [59] YHWH, you have seen my wrong. Judge my cause. [60] You have seen all their vengeance and all their plans against me. [61] You have heard their reproach, YHWH, and all their plans against me, [62] the lips of those that rose up against me, and their plots against me all day long. [63] You see their sitting down and their rising up. I am their song. [64] You will pay them back, YHWH, according to the work of their hands. [65] You will give them hardness of heart, your curse to them. [66] You will pursue them in anger, and destroy them from under the heavens of YHWH.

Chapter 4

[1] How the gold has become dim! The most pure gold has changed! The stones of the sanctuary are poured out at the head of every street. [2] The precious sons of Zion, comparable to fine gold, how they are esteemed as earthen pitchers, the work of the hands of the potter! [3] Even the jackals offer their breast. They nurse their young ones. But the daughter of my people has become cruel, like the ostriches in the wilderness. [4] The tongue of the nursing child clings to the roof of his mouth for thirst. The young children ask for bread, and no one breaks it for them. [5] Those who ate delicacies are desolate in the streets. Those who were brought up in purple embrace dunghills. [6] For the iniquity of the daughter of my people is greater than the sin of Sodom, which was overthrown as in a moment. No hands were laid on her. [7] Her nobles were purer than snow. They were whiter

than milk. They were more ruddy in body than rubies. Their polishing was like sapphire. [8] Their appearance is blacker than a coal. They are not known in the streets. Their skin clings to their bones. It is withered. It has become like wood. [9] Those who are killed with the sword are better than those who are killed with hunger; for these pine away, stricken through, for lack of the fruits of the field. [10] The hands of the pitiful women have boiled their own children. They were their food in the destruction of the daughter of my people. [11] YHWH has accomplished his wrath. He has poured out his fierce anger. He has kindled a fire in Zion, which has devoured its foundations. [12] The kings of the earth didn't believe, neither did all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Jerusalem. [13] It is because of the sins of her prophets and the iniquities of her priests, that have shed the blood of the just in the middle of her. [14] They wander as blind men in the streets. They are polluted with blood, So that men can't touch their garments. [15] "Go away!" they cried to them. "Unclean! Go away! Go away! Don't touch! When they fled away and wandered, men said amongst the nations, "They can't live here any more." [16] YHWH's anger has scattered them. He will not pay attention to them any more. They didn't respect the persons of the priests. They didn't favour the elders. [17] Our eyes still fail, looking in vain for our help. In our watching we have watched for a nation that could not save. [18] They hunt our steps, so that we can't go in our streets. Our end is near. Our days are fulfilled, for our end has come. [19] Our pursuers were swifter than the eagles of the sky. They chased us on the mountains. They set an ambush for us in the wilderness. [20] The breath of our nostrils, the anointed of YHWH, was taken in their pits; of whom we said, under his shadow we will live amongst the nations. [21] Rejoice and be glad, daughter of Edom, who dwells in the land of Uz. The cup will pass through to you also. You will be drunken, and will make yourself naked. [22] The punishment of your iniquity is accomplished, daughter of Zion. He will no more carry you away into captivity. He will visit your iniquity, daughter of Edom. He will uncover your sins.

Chapter 5

[1] Remember, YHWH, what has come on us. Look, and see our reproach. [2] Our inheritance has been turned over to strangers, our houses to aliens. [3] We are orphans and fatherless. Our mothers are as widows. [4] We must pay for water to drink. Our wood is sold to us. [5] Our pursuers are on our necks. We are weary, and have no rest. [6] We have given our hands to the Egyptians, and to the Assyrians, to be satisfied with bread. [7] Our fathers sinned, and are no more. We have borne their iniquities. [8] Servants rule over us. There is no one to deliver us out of their hand. [9] We get our bread at the peril of our lives, because of the sword in the wilderness. [10] Our skin is black like an oven, because of the burning heat of famine. [11] They ravished the women in Zion, the virgins in the cities of Judah. [12] Princes were hanged up by their hands. The faces of elders were not honoured. [13] The young men carry millstones. The children stumbled under loads of wood. [14] The elders have ceased from the gate, and the young men from their music. [15] The joy of our heart has ceased. Our dance is turned into mourning. [16] The crown has fallen from our head. Woe to us, for we have sinned! [17] For this our heart is faint. For these things our eyes are dim: [18] for the mountain of Zion, which is desolate. The foxes walk on it. [19] You, YHWH, remain forever. Your throne is from generation to generation. [20] Why do you forget us forever, and forsake us for so long a time? [21] Turn us to yourself, YHWH, and we will be turned. Renew our days as of old. [22] But you have utterly rejected us. You are very angry against us.

Yechezkel

Chapter 1

1 Now in the thirtieth year, in the fourth month, in the fifth day of the month, as I was amongst the captives by
the river Chebar, the heavens were opened, and I saw visions of Elohim. 2 In the fifth of the month, which was
the fifth year of King Jehoiachin's captivity, 3 YHWH's word came to Ezekiel the priest, the son of Buzi, in the
land of the Chaldeans by the river Chebar; and YHWH's hand was there on him. 4 I looked, and behold, a
stormy wind came out of the north: a great cloud, with flashing lightning, and a brightness around it, and out of
the middle of it as it were glowing metal, out of the middle of the fire. 5 Out of its centre came the likeness of four
living creatures. This was their appearance: They had the likeness of a man. 6 Everyone had four faces, and
each one of them had four wings. 7 Their feet were straight feet. The sole of their feet was like the sole of a
calf's foot; and they sparkled like burnished bronze. 8 They had the hands of a man under their wings on their
four sides. The four of them had their faces and their wings like this: 9 Their wings were joined to one another.
They didn't turn when they went. Each one went straight forward. 10 As for the likeness of their faces, they had
the face of a man. The four of them had the face of a lion on the right side. The four of them had the face of an
ox on the left side. The four of them also had the face of an eagle. 11 Such were their faces. Their wings were
spread out above. Two wings of each one touched another, and two covered their bodies. 12 Each one went
straight forward. Where the spirit was to go, they went. They didn't turn when they went. 13 As for the likeness of
the living creatures, their appearance was like burning coals of fire, like the appearance of torches. The fire
went up and down amongst the living creatures. The fire was bright, and lightning went out of the fire. 14 The
living creatures ran and returned as the appearance of a flash of lightning. 15 Now as I saw the living creatures,
behold, there was one wheel on the earth beside the living creatures, for each of the four faces of it. 16 The
appearance of the wheels and their work was like a beryl. The four of them had one likeness. Their appearance
and their work was as it were a wheel within a wheel. 17 When they went, they went in their four directions. They
didn't turn when they went. 18 As for their rims, they were high and dreadful; and the four of them had their rims
full of eyes all around. 19 When the living creatures went, the wheels went beside them. When the living
creatures were lifted up from the earth, the wheels were lifted up. 20 Wherever the spirit was to go, they went.
The spirit was to go there. The wheels were lifted up beside them; for the spirit of the living creature was in the
wheels. 21 When those went, these went. When those stood, these stood. When those were lifted up from the
earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. 22 Over the
head of the living creature there was the likeness of an expanse, like an awesome crystal to look at, stretched
out over their heads above. 23 Under the expanse, their wings were straight, one towards the other. Each one
had two which covered on this side, and each one had two which covered their bodies on that side. 24 When
they went, I heard the noise of their wings like the noise of great waters, like the voice of the El Shaddai, a noise
of tumult like the noise of an army. When they stood, they let down their wings. 25 There was a voice above the
expanse that was over their heads. When they stood, they let down their wings. 26 Above the expanse that was
over their heads was the likeness of a throne, as the appearance of a sapphire stone. On the likeness of the
throne was a likeness as the appearance of a man on it above. 27 I saw as it were glowing metal, as the
appearance of fire within it all around, from the appearance of his waist and upward; and from the appearance
of his waist and downward I saw as it were the appearance of fire, and there was brightness around him. 28 As
the appearance of the rainbow that is in the cloud in the day of rain, so was the appearance of the brightness all
around. This was the appearance of the likeness of YHWH's glory. When I saw it, I fell on my face, and I heard
a voice of one that spoke.

Chapter 2

1 He said to me, "Son of man, stand on your feet, and I will speak with you." 2 The Ruach entered into me when
he spoke to me, and set me on my feet; and I heard him who spoke to me. 3 He said to me, "Son of man, I send

you to the children of Israel, to a nation of rebels who have rebelled against me. They and their fathers have transgressed against me even to this very day. 4 The children are impudent and stiff-hearted. I am sending you to them, and you shall tell them, 'This is what Adonai YHWH says.' 5 They, whether they will hear, or whether they will refuse—for they are a rebellious house—yet they will know that there has been a prophet amongst them. 6 You, son of man, don't be afraid of them, neither be afraid of their words, though briers and thorns are with you, and you dwell amongst scorpions. Don't be afraid of their words, nor be dismayed at their looks, though they are a rebellious house. 7 You shall speak my words to them, whether they will hear or whether they will refuse; for they are most rebellious. 8 But you, son of man, hear what I tell you. Don't be rebellious like that rebellious house. Open your mouth, and eat that which I give you." 9 When I looked, behold, a hand was stretched out to me; and behold, a scroll of a book was in it. 10 He spread it before me. It was written within and without; and lamentations, mourning, and woe were written in it.

Chapter 3

1 He said to me, "Son of man, eat what you find. Eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and he caused me to eat the scroll. 3 He said to me, "Son of man, eat this scroll that I give you and fill your belly and your bowels with it." Then I ate it. It was as sweet as honey in my mouth. 4 He said to me, "Son of man, go to the house of Israel, and speak my words to them. 5 For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel— 6 not to many peoples of a strange speech and of a hard language, whose words you can't understand. Surely, if I sent you to them, they would listen to you. 7 But the house of Israel will not listen to you, for they will not listen to me; for all the house of Israel are obstinate and hard-hearted. 8 Behold, I have made your face hard against their faces, and your forehead hard against their foreheads. 9 I have made your forehead as a diamond, harder than flint. Don't be afraid of them, neither be dismayed at their looks, though they are a rebellious house." 10 Moreover he said to me, "Son of man, receive in your heart and hear with your ears all my words that I speak to you. 11 Go to them of the captivity, to the children of your people, and speak to them, and tell them, 'This is what Adonai YHWH says,' whether they will hear, or whether they will refuse." 12 Then the Ruach lifted me up, and I heard behind me the voice of a great rushing, saying, "Blessed be YHWH's glory from his place." 13 I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. 14 So the Ruach lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and YHWH's hand was strong on me. 15 Then I came to them of the captivity at Tel Aviv who lived by the river Chebar, and to where they lived; and I sat there overwhelmed amongst them seven days. 16 At the end of seven days, YHWH's word came to me, saying, 17 "Son of man, I have made you a watchman to the house of Israel. Therefore hear the word from my mouth, and warn them from me. 18 When I tell the wicked, 'You will surely die;' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that wicked man will die in his iniquity; but I will require his blood at your hand. 19 Yet if you warn the wicked, and he doesn't turn from his wickedness, nor from his wicked way, he will die in his iniquity; but you have delivered your soul." 20 "Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he will die. Because you have not given him warning, he will die in his sin, and his righteous deeds which he has done will not be remembered; but I will require his blood at your hand. 21 Nevertheless if you warn the righteous man, that the righteous not sin, and he does not sin, he will surely live, because he took warning; and you have delivered your soul." 22 YHWH's hand was there on me; and he said to me, "Arise, go out into the plain, and I will talk with you there." 23 Then I arose, and went out into the plain, and behold, YHWH's glory stood there, like the glory which I saw by the river Chebar. Then I fell on my face. 24 Then the Ruach entered into me and set me on my feet. He spoke with me, and said to me, "Go, shut yourself inside your house. 25 But you, son of man, behold, they will put ropes on you, and will bind you with them, and you will not go out amongst them. 26 I will make your tongue stick to the roof of your mouth so that you will be mute and will not be able to correct them, for they are a rebellious house. 27 But when I speak with you, I will open your mouth, and

you shall tell them, ‘This is what Adonai YHWH says.’ He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house.”

Chapter 4

[1] “You also, son of man, take a tile, and lay it before yourself, and portray on it a city, even Jerusalem. [2] Lay siege against it, build forts against it, and cast up a mound against it. Also set camps against it and plant battering rams against it all around. [3] Take for yourself an iron pan and set it for a wall of iron between you and the city. Then set your face towards it. It will be besieged, and you shall lay siege against it. This shall be a sign to the house of Israel. [4] “Moreover lie on your left side, and lay the iniquity of the house of Israel on it. According to the number of the days that you shall lie on it, you shall bear their iniquity. [5] For I have appointed the years of their iniquity to be to you a number of days, even three hundred and ninety days. So you shall bear the iniquity of the house of Israel. [6] “Again, when you have accomplished these, you shall lie on your right side, and shall bear the iniquity of the house of Judah. I have appointed forty days, each day for a year, to you. [7] You shall set your face towards the siege of Jerusalem, with your arm uncovered; and you shall prophesy against it. [8] Behold, I put ropes on you, and you shall not turn yourself from one side to the other, until you have accomplished the days of your siege. [9] “Take for yourself also wheat, barley, beans, lentils, millet, and spelt, and put them in one vessel. Make bread of it. According to the number of the days that you will lie on your side, even three hundred and ninety days, you shall eat of it. [10] Your food which you shall eat shall be by weight, twenty shekels a day. From time to time you shall eat it. [11] You shall drink water by measure, the sixth part of a hin. From time to time you shall drink. [12] You shall eat it as barley cakes, and you shall bake it in their sight with dung that comes out of man.” [13] YHWH said, “Even thus will the children of Israel eat their bread unclean, amongst the nations where I will drive them.” [14] Then I said, “Ah Adonai YHWH! Behold, my soul has not been polluted; for from my youth up even until now I have not eaten of that which dies of itself, or is torn of animals. No abominable meat has come into my mouth!” [15] Then he said to me, “Behold, I have given you cow’s dung for man’s dung, and you shall prepare your bread on it.” [16] Moreover he said to me, “Son of man, behold, I will break the staff of bread in Jerusalem. They will eat bread by weight, and with fearfulness. They will drink water by measure, and in dismay; [17] that they may lack bread and water, be dismayed one with another, and pine away in their iniquity.

Chapter 5

[1] “You, son of man, take a sharp sword. You shall take it as a barber’s razor to yourself, and shall cause it to pass over your head and over your beard. Then take balances to weigh and divide the hair. [2] A third part you shall burn in the fire in the middle of the city, when the days of the siege are fulfilled. You shall take a third part, and strike with the sword around it. A third part you shall scatter to the wind, and I will draw out a sword after them. [3] You shall take a small number of these and bind them in the folds of your robe. [4] Of these again you shall take, and cast them into the middle of the fire, and burn them in the fire. From it a fire will come out into all the house of Israel. [5] “Adonai YHWH says: ‘This is Jerusalem. I have set her in the middle of the nations, and countries are around her. [6] She has rebelled against my ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are around her; for they have rejected my ordinances, and as for my statutes, they have not walked in them.’ [7] “Therefore Adonai YHWH says: ‘Because you are more turbulent than the nations that are around you, and have not walked in my statutes, neither have kept my ordinances, neither have followed the ordinances of the nations that are around you; [8] therefore Adonai YHWH says: ‘Behold, I, even I, am against you; and I will execute judgements amongst you in the sight of the nations. [9] I will do in you that which I have not done, and which I will not do anything like it any more, because of all your abominations. [10] Therefore the fathers will eat the sons within you, and the sons will eat their fathers. I will execute judgements on you; and I will scatter the whole remnant of you to all the winds. [11] Therefore as I live,’ says Adonai YHWH, ‘surely, because you have defiled my sanctuary with all your detestable things, and with all your abominations, therefore I will also diminish you. My eye won’t spare, and I will have no pity. [12] A third part

of you will die with the pestilence, and they will be consumed with famine within you. A third part will fall by the sword around you. A third part I will scatter to all the winds, and will draw out a sword after them. 13 "'Thus my anger will be accomplished, and I will cause my wrath towards them to rest, and I will be comforted. They will know that I, YHWH, have spoken in my zeal, when I have accomplished my wrath on them. 14 "'Moreover I will make you a desolation and a reproach amongst the nations that are around you, in the sight of all that pass by. 15 So it will be a reproach and a taunt, an instruction and an astonishment, to the nations that are around you, when I execute judgements on you in anger and in wrath, and in wrathful rebukes—I, YHWH, have spoken it— 16 when I send on them the evil arrows of famine that are for destruction, which I will send to destroy you. I will increase the famine on you and will break your staff of bread. 17 I will send on you famine and evil animals, and they will bereave you. Pestilence and blood will pass through you. I will bring the sword on you. I, YHWH, have spoken it.'"

Chapter 6

1 YHWH's word came to me, saying, 2 "Son of man, set your face towards the mountains of Israel, and prophesy to them, 3 and say, 'You mountains of Israel, hear the word of Adonai YHWH! Adonai YHWH says to the mountains and to the hills, to the watercourses and to the valleys: "Behold, I, even I, will bring a sword on you, and I will destroy your high places. 4 Your altars will become desolate, and your incense altars will be broken. I will cast down your slain men before your idols. 5 I will lay the dead bodies of the children of Israel before their idols. I will scatter your bones around your altars. 6 In all your dwelling places, the cities will be laid waste and the high places will be desolate, so that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your incense altars may be cut down, and your works may be abolished. 7 The slain will fall amongst you, and you will know that I am YHWH. 8 ""Yet I will leave a remnant, in that you will have some that escape the sword amongst the nations, when you are scattered through the countries. 9 Those of you that escape will remember me amongst the nations where they are carried captive, how I have been broken with their lewd heart, which has departed from me, and with their eyes, which play the prostitute after their idols. Then they will loathe themselves in their own sight for the evils which they have committed in all their abominations. 10 They will know that I am YHWH. I have not said in vain that I would do this evil to them."' 11 "Adonai YHWH says: 'Strike with your hand, and stamp with your foot, and say, "Alas!", because of all the evil abominations of the house of Israel; for they will fall by the sword, by the famine, and by the pestilence. 12 He who is far off will die of the pestilence. He who is near will fall by the sword. He who remains and is besieged will die by the famine. Thus I will accomplish my wrath on them. 13 You will know that I am YHWH when their slain men are amongst their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree, and under every thick oak—the places where they offered pleasant aroma to all their idols. 14 I will stretch out my hand on them and make the land desolate and waste, from the wilderness towards Diblah, throughout all their habitations. Then they will know that I am YHWH.'"

Chapter 7

1 Moreover YHWH's word came to me, saying, 2 "You, son of man, Adonai YHWH says to the land of Israel, 'An end! The end has come on the four corners of the land. 3 Now the end is on you, and I will send my anger on you, and will judge you according to your ways. I will bring on you all your abominations. 4 My eye will not spare you, neither will I have pity; but I will bring your ways on you, and your abominations will be amongst you. Then you will know that I am YHWH.' 5 "Adonai YHWH says: 'A disaster! A unique disaster! Behold, it comes. 6 An end has come. The end has come! It awakes against you. Behold, it comes. 7 Your doom has come to you, inhabitant of the land! The time has come! The day is near, a day of tumult, and not of joyful shouting, on the mountains. 8 Now I will shortly pour out my wrath on you, and accomplish my anger against you, and will judge you according to your ways. I will bring on you all your abominations. 9 My eye won't spare, neither will I have pity. I will punish you according to your ways. Your abominations will be amongst you. Then you will know that I,

YHWH, strike. [10] "'Behold, the day! Behold, it comes! Your doom has gone out. The rod has blossomed. Pride has budded. [11] Violence has risen up into a rod of wickedness. None of them will remain, nor of their multitude, nor of their wealth. There will be nothing of value amongst them. [12] The time has come! The day draws near. Don't let the buyer rejoice, nor the seller mourn; for wrath is on all its multitude. [13] For the seller won't return to that which is sold, although they are still alive; for the vision concerns the whole multitude of it. None will return. None will strengthen himself in the iniquity of his life. [14] They have blown the trumpet, and have made all ready; but no one goes to the battle, for my wrath is on all its multitude. [15] "'The sword is outside, and the pestilence and the famine within. He who is in the field will die by the sword. He who is in the city will be devoured by famine and pestilence. [16] But of those who escape, they will escape and will be on the mountains like doves of the valleys, all of them moaning, everyone in his iniquity. [17] All hands will be feeble, and all knees will be weak as water. [18] They will also clothe themselves with sackcloth, and horror will cover them. Shame will be on all faces, and baldness on all their heads. [19] They will cast their silver in the streets, and their gold will be as an unclean thing. Their silver and their gold won't be able to deliver them in the day of YHWH's wrath. They won't satisfy their souls or fill their bellies; because it has been the stumbling block of their iniquity. [20] As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein. Therefore I have made it to them as an unclean thing. [21] I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a plunder; and they will profane it. [22] I will also turn my face from them, and they will profane my secret place. Robbers will enter into it, and profane it. [23] "'Make chains, for the land is full of bloody crimes, and the city is full of violence. [24] Therefore I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong to cease. Their kodesh places will be profaned. [25] Destruction comes! They will seek peace, and there will be none. [26] Mischief will come on mischief, and rumour will be on rumour. They will seek a vision of the prophet; but the law will perish from the priest, and counsel from the elders. [27] The king will mourn, and the prince will be clothed with desolation. The hands of the people of the land will be troubled. I will do to them after their way, and according to their own judgements I will judge them. Then they will know that I am YHWH.'"

Chapter 8

[1] In the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, Adonai YHWH's hand fell on me there. [2] Then I saw, and behold, a likeness as the appearance of fire—from the appearance of his waist and downward, fire, and from his waist and upward, as the appearance of brightness, as it were glowing metal. [3] He stretched out the form of a hand, and took me by a lock of my head; and the Ruach lifted me up between earth and the sky, and brought me in the visions of Elohim to Jerusalem, to the door of the gate of the inner court that looks towards the north, where there was the seat of the image of jealousy, which provokes to jealousy. [4] Behold, the glory of the Elohim of Israel was there, according to the appearance that I saw in the plain. [5] Then he said to me, "Son of man, lift up your eyes now the way towards the north." So I lifted up my eyes the way towards the north, and saw, northward of the gate of the altar this image of jealousy in the entry. [6] He said to me, "Son of man, do you see what they do? Even the great abominations that the house of Israel commit here, that I should go far off from my sanctuary? But you will again see yet other great abominations." [7] He brought me to the door of the court; and when I looked, behold, a hole in the wall. [8] Then he said to me, "Son of man, dig now in the wall." When I had dug in the wall, I saw a door. [9] He said to me, "Go in, and see the wicked abominations that they do here." [10] So I went in and looked, and saw every form of creeping things, abominable animals, and all the idols of the house of Israel, portrayed around on the wall. [11] Seventy men of the elders of the house of Israel stood before them. In the middle of them Jaazaniah the son of Shaphan stood, every man with his censer in his hand; and the smell of the cloud of incense went up. [12] Then he said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in his rooms of imagery? For they say, 'YHWH doesn't see us. YHWH has forsaken the land.'" [13] He said also to me, "You will again see more of the great abominations which they do." [14] Then he

brought me to the door of the gate of YHWH's house which was towards the north; and I saw the women sit there weeping for Tammuz. [15] Then he said to me, "Have you seen this, son of man? You will again see yet greater abominations than these." [16] He brought me into the inner court of YHWH's house; and I saw at the door of YHWH's temple, between the porch and the altar, there were about twenty-five men with their backs towards YHWH's temple and their faces towards the east. They were worshipping the sun towards the east. [17] Then he said to me, "Have you seen this, son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have turned again to provoke me to anger. Behold, they put the branch to their nose. [18] Therefore I will also deal in wrath. My eye won't spare, neither will I have pity. Though they cry in my ears with a loud voice, yet I will not hear them."

Chapter 9

[1] Then he cried in my ears with a loud voice, saying, "Cause those who are in charge of the city to draw near, each man with his destroying weapon in his hand." [2] Behold, six men came from the way of the upper gate, which lies towards the north, every man with his slaughter weapon in his hand. One man in the middle of them was clothed in linen, with a writer's inkhorn by his side. They went in, and stood beside the bronze altar. [3] The glory of the Elohim of Israel went up from the cherub, whereupon it was, to the threshold of the house; and he called to the man clothed in linen, who had the writer's inkhorn by his side. [4] YHWH said to him, "Go through the middle of the city, through the middle of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry over all the abominations that are done within it." [5] To the others he said in my hearing, "Go through the city after him, and strike. Don't let your eye spare, neither have pity. [6] Kill utterly the old man, the young man, the virgin, little children and women; but don't come near any man on whom is the mark. Begin at my sanctuary." Then they began at the old men who were before the house. [7] He said to them, "Defile the house, and fill the courts with the slain. Go out!" They went out, and struck in the city. [8] While they were killing, and I was left, I fell on my face, and cried, and said, "Ah Adonai YHWH! Will you destroy all the residue of Israel in your pouring out of your wrath on Jerusalem?" [9] Then he said to me, "The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perversion; for they say, 'YHWH has forsaken the land, and YHWH doesn't see.' [10] As for me also, my eye won't spare, neither will I have pity, but I will bring their way on their head." [11] Behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, "I have done as you have commanded me."

Chapter 10

[1] Then I looked, and see, in the expanse that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. [2] He spoke to the man clothed in linen, and said, "Go in between the whirling wheels, even under the cherub, and fill both your hands with coals of fire from between the cherubim, and scatter them over the city." He went in as I watched. [3] Now the cherubim stood on the right side of the house when the man went in; and the cloud filled the inner court. [4] YHWH's glory mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of YHWH's glory. [5] The sound of the wings of the cherubim was heard even to the outer court, as the voice of Elohim El Shaddai when he speaks. [6] It came to pass, when he commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the cherubim," that he went in and stood beside a wheel. [7] The cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took some of it, and put it into the hands of him who was clothed in linen, who took it and went out. [8] The form of a man's hand appeared here in the cherubim under their wings. [9] I looked, and behold, there were four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub. The appearance of the wheels was like a beryl stone. [10] As for their appearance, the four of them had one likeness, like a wheel within a wheel. [11] When they went, they went in their four directions. They didn't turn as they went, but to the place where the head looked they followed it. They

didn’t turn as they went. 12 Their whole body, including their backs, their hands, their wings, and the wheels,
were full of eyes all around, even the wheels that the four of them had. 13 As for the wheels, they were called in
my hearing, “the whirling wheels”. 14 Every one of them had four faces. The first face was the face of the cherub.
The second face was the face of a man. The third face was the face of a lion. The fourth was the face of an
eagle. 15 The cherubim mounted up. This is the living creature that I saw by the river Chebar. 16 When the
cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the
earth, the wheels also didn’t turn from beside them. 17 When they stood, these stood. When they mounted up,
these mounted up with them; for the spirit of the living creature was in them. 18 YHWH’s glory went out from over
the threshold of the house and stood over the cherubim. 19 The cherubim lifted up their wings and mounted up
from the earth in my sight when they went out, with the wheels beside them. Then they stood at the door of the
east gate of YHWH’s house; and the glory of the Elohim of Israel was over them above. 20 This is the living
creature that I saw under the Elohim of Israel by the river Chebar; and I knew that they were cherubim. 21 Every
one had four faces, and every one four wings. The likeness of the hands of a man was under their wings. 22 As
for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and
themselves. They each went straight forward.

Chapter 11

1 Moreover the Ruach lifted me up and brought me to the east gate of YHWH’s house, which looks eastward.
Behold, twenty-five men were at the door of the gate; and I saw amongst them Jaazaniah the son of Azzur, and
Pelatiah the son of Benaiah, princes of the people. 2 He said to me, “Son of man, these are the men who devise
iniquity, and who give wicked counsel in this city; 3 who say, ‘The time is not near to build houses. This is the
cauldron, and we are the meat.’ 4 Therefore prophesy against them. Prophesy, son of man.” 5 YHWH’s Ruach
fell on me, and he said to me, “Speak, ‘YHWH says: “Thus you have said, house of Israel; for I know the things
that come into your mind. 6 You have multiplied your slain in this city, and you have filled its streets with the
slain.” 7 “‘Therefore Adonai YHWH says: “Your slain whom you have laid in the middle of it, they are the meat,
and this is the cauldron; but you will be brought out of the middle of it. 8 You have feared the sword; and I will
bring the sword on you,” says Adonai YHWH. 9 “I will bring you out of the middle of it, and deliver you into the
hands of strangers, and will execute judgements amongst you. 10 You will fall by the sword. I will judge you in
the border of Israel. Then you will know that I am YHWH. 11 This will not be your cauldron, neither will you be
the meat in the middle of it. I will judge you in the border of Israel. 12 You will know that I am YHWH, for you
have not walked in my statutes. You have not executed my ordinances, but have done after the ordinances of
the nations that are around you.”” 13 When I prophesied, Pelatiah the son of Benaiah died. Then I fell down on
my face, and cried with a loud voice, and said, “Ah Adonai YHWH! Will you make a full end of the remnant of
Israel?” 14 YHWH’s word came to me, saying, 15 “Son of man, your brothers, even your brothers, the men of your
relatives, and all the house of Israel, all of them, are the ones to whom the inhabitants of Jerusalem have said,
‘Go far away from YHWH. This land has been given to us for a possession.’ 16 “Therefore say, ‘Adonai YHWH
says: “Whereas I have removed them far off amongst the nations, and whereas I have scattered them amongst
the countries, yet I will be to them a sanctuary for a little while in the countries where they have come.”’ 17
“Therefore say, ‘Adonai YHWH says: “I will gather you from the peoples, and assemble you out of the countries
where you have been scattered, and I will give you the land of Israel.” 18 “‘They will come there, and they will
take away all its detestable things and all its abominations from there. 19 I will give them one heart, and I will put
a new spirit within them. I will take the stony heart out of their flesh, and will give them a heart of flesh, 20 that
they may walk in my statutes, and keep my ordinances, and do them. They will be my people, and I will be their
Elohim. 21 But as for them whose heart walks after the heart of their detestable things and their abominations, I
will bring their way on their own heads,’ says Adonai YHWH.” 22 Then the cherubim lifted up their wings, and the
wheels were beside them. The glory of the Elohim of Israel was over them above. 23 YHWH’s glory went up from
the middle of the city, and stood on the mountain which is on the east side of the city. 24 The Ruach lifted me up,

and brought me in the vision by the Ruach Elohim into Chaldea, to the captives. So the vision that I had seen went up from me. [25] Then I spoke to the captives all the things that YHWH had shown me.

Chapter 12

[1] YHWH's word also came to me, saying, [2] "Son of man, you dwell in the middle of the rebellious house, who have eyes to see, and don't see, who have ears to hear, and don't hear; for they are a rebellious house. [3] "Therefore, you son of man, prepare your baggage for moving, and move by day in their sight. You shall move from your place to another place in their sight. It may be they will consider, though they are a rebellious house. [4] You shall bring out your baggage by day in their sight, as baggage for moving. You shall go out yourself at evening in their sight, as when men go out into exile. [5] Dig through the wall in their sight, and carry your baggage out that way. [6] In their sight you shall bear it on your shoulder, and carry it out in the dark. You shall cover your face, so that you don't see the land, for I have set you for a sign to the house of Israel." [7] I did so as I was commanded. I brought out my baggage by day, as baggage for moving, and in the evening I dug through the wall with my hand. I brought it out in the dark, and bore it on my shoulder in their sight. [8] In the morning, YHWH's word came to me, saying, [9] "Son of man, hasn't the house of Israel, the rebellious house, said to you, 'What are you doing?' [10] "Say to them, 'Adonai YHWH says: "This burden concerns the prince in Jerusalem, and all the house of Israel amongst whom they are."' [11] "Say, 'I am your sign. As I have done, so will it be done to them. They will go into exile, into captivity. [12] "'The prince who is amongst them will bear his baggage on his shoulder in the dark, and will go out. They will dig through the wall to carry things out that way. He will cover his face, because he will not see the land with his eyes. [13] I will also spread my net on him, and he will be taken in my snare. I will bring him to Babylon to the land of the Chaldeans; yet he will not see it, though he will die there. [14] I will scatter towards every wind all who are around him to help him, and all his bands. I will draw out the sword after them. [15] "'They will know that I am YHWH when I disperse them amongst the nations and scatter them through the countries. [16] But I will leave a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations amongst the nations where they come. Then they will know that I am YHWH.'" [17] Moreover YHWH's word came to me, saying, [18] "Son of man, eat your bread with quaking, and drink your water with trembling and with fearfulness. [19] Tell the people of the land, 'Adonai YHWH says concerning the inhabitants of Jerusalem and the land of Israel: "They will eat their bread with fearfulness and drink their water in dismay, that her land may be desolate, and all that is therein, because of the violence of all those who dwell therein. [20] The cities that are inhabited will be laid waste, and the land will be a desolation. Then you will know that I am YHWH."'" [21] YHWH's word came to me, saying, [22] "Son of man, what is this proverb that you have in the land of Israel, saying, 'The days are prolonged, and every vision fails'? [23] Tell them therefore, 'Adonai YHWH says: "I will make this proverb to cease, and they will no more use it as a proverb in Israel;"' but tell them, '"The days are at hand, and the fulfilment of every vision. [24] For there will be no more any false vision nor flattering divination within the house of Israel. [25] For I am YHWH. I will speak, and the word that I speak will be performed. It will be no more deferred; for in your days, rebellious house, I will speak the word and will perform it," says Adonai YHWH.'" [26] Again YHWH's word came to me, saying, [27] "Son of man, behold, they of the house of Israel say, 'The vision that he sees is for many days to come, and he prophesies of times that are far off.' [28] "Therefore tell them, 'Adonai YHWH says: "None of my words will be deferred any more, but the word which I speak will be performed," says Adonai YHWH.'"

Chapter 13

[1] YHWH's word came to me, saying, [2] "Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, 'Hear YHWH's word: [3] Adonai YHWH says, "Woe to the foolish prophets, who follow their own spirit, and have seen nothing! [4] Israel, your prophets have been like foxes in the waste places. [5] You have not gone up into the gaps or built up the wall for the house of Israel, to stand in the battle in YHWH's day. [6] They have seen falsehood and lying divination, who say, 'YHWH says;' but YHWH

has not sent them. They have made men to hope that the word would be confirmed. [7] Haven't you seen a false vision, and haven't you spoken a lying divination, in that you say, 'YHWH says;' but I have not spoken?" [8] "'Therefore Adonai YHWH says: "Because you have spoken falsehood and seen lies, therefore, behold, I am against you," says Adonai YHWH. [9] "My hand will be against the prophets who see false visions and who utter lying divinations. They will not be in the council of my people, neither will they be written in the writing of the house of Israel, neither will they enter into the land of Israel. Then you will know that I am Adonai YHWH." [10] "'Because, even because they have seduced my people, saying, "Peace;" and there is no peace. When one builds up a wall, behold, they plaster it with whitewash. [11] Tell those who plaster it with whitewash that it will fall. There will be an overflowing shower; and you, great hailstones, will fall. A stormy wind will tear it. [12] Behold, when the wall has fallen, won't it be said to you, "Where is the plaster with which you have plastered it?" [13] "'Therefore Adonai YHWH says: "I will even tear it with a stormy wind in my wrath. There will be an overflowing shower in my anger, and great hailstones in wrath to consume it. [14] So I will break down the wall that you have plastered with whitewash, and bring it down to the ground, so that its foundation will be uncovered. It will fall, and you will be consumed in the middle of it. Then you will know that I am YHWH. [15] Thus I will accomplish my wrath on the wall, and on those who have plastered it with whitewash. I will tell you, 'The wall is no more, nor those who plastered it— [16] to wit, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace,'" says Adonai YHWH.'" [17] You, son of man, set your face against the daughters of your people, who prophesy out of their own heart; and prophesy against them, [18] and say, "Adonai YHWH says: 'Woe to the women who sew magic bands on all elbows and make veils for the head of persons of every stature to hunt souls! Will you hunt the souls of my people and save souls alive for yourselves? [19] You have profaned me amongst my people for handfuls of barley and for pieces of bread, to kill the souls who should not die and to save the souls alive who should not live, by your lying to my people who listen to lies.' [20] "Therefore Adonai YHWH says: 'Behold, I am against your magic bands, with which you hunt the souls to make them fly, and I will tear them from your arms. I will let the souls fly free, even the souls whom you ensnare like birds. [21] I will also tear your veils and deliver my people out of your hand; and they will no longer be in your hand to be ensnared. Then you will know that I am YHWH. [22] Because with lies you have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive. [23] Therefore you shall no more see false visions nor practise divination. I will deliver my people out of your hand. Then you will know that I am YHWH.'"

Chapter 14

[1] Then some of the elders of Israel came to me and sat before me. [2] YHWH's word came to me, saying, [3] "Son of man, these men have taken their idols into their heart, and put the stumbling block of their iniquity before their face. Should I be enquired of at all by them? [4] Therefore speak to them and tell them, 'Adonai YHWH says: "Every man of the house of Israel who takes his idols into his heart and puts the stumbling block of his iniquity before his face then comes to the prophet, I YHWH will answer him there according to the multitude of his idols, [5] that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.'" [6] "Therefore tell the house of Israel, 'Adonai YHWH says: "Return, and turn yourselves from your idols! Turn away your faces from all your abominations. [7] ""For everyone of the house of Israel, or of the strangers who live in Israel, who separates himself from me and takes his idols into his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet to enquire for himself of me, I YHWH will answer him by myself. [8] I will set my face against that man and will make him an astonishment, for a sign and a proverb, and I will cut him off from amongst my people. Then you will know that I am YHWH. [9] ""If the prophet is deceived and speaks a word, I, YHWH, have deceived that prophet, and I will stretch out my hand on him, and will destroy him from amongst my people Israel. [10] They will bear their iniquity. The iniquity of the prophet will be even as the iniquity of him who seeks him, [11] that the house of Israel may no more go astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their

Elohim," says Adonai YHWH.'" [12] YHWH's word came to me, saying, [13] "Son of man, when a land sins against me by committing a trespass, and I stretch out my hand on it, and break the staff of its bread and send famine on it, and cut off from it man and animal— [14] though these three men, Noah, Daniel, and Job, were in it, they would deliver only their own souls by their righteousness," says Adonai YHWH. [15] "If I cause evil animals to pass through the land, and they ravage it and it is made desolate, so that no man may pass through because of the animals— [16] though these three men were in it, as I live," says Adonai YHWH, "they would deliver neither sons nor daughters. They only would be delivered, but the land would be desolate. [17] "Or if I bring a sword on that land, and say, 'Sword, go through the land, so that I cut off from it man and animal'— [18] though these three men were in it, as I live," says Adonai YHWH, "they would deliver neither sons nor daughters, but they only would be delivered themselves. [19] "Or if I send a pestilence into that land, and pour out my wrath on it in blood, to cut off from it man and animal— [20] though Noah, Daniel, and Job, were in it, as I live," says Adonai YHWH, "they would deliver neither son nor daughter; they would deliver only their own souls by their righteousness." [21] For Adonai YHWH says: "How much more when I send my four severe judgements on Jerusalem—the sword, the famine, the evil animals, and the pestilence—to cut off from it man and animal! [22] Yet, behold, there will be left a remnant in it that will be carried out, both sons and daughters. Behold, they will come out to you, and you will see their way and their doings. Then you will be comforted concerning the evil that I have brought on Jerusalem, even concerning all that I have brought on it. [23] They will comfort you, when you see their way and their doings; then you will know that I have not done all that I have done in it without cause," says Adonai YHWH.

Chapter 15

[1] YHWH's word came to me, saying, [2] "Son of man, what is the vine tree more than any tree, the vine branch which is amongst the trees of the forest? [3] Will wood be taken of it to make anything? Will men take a pin of it to hang any vessel on it? [4] Behold, it is cast into the fire for fuel; the fire has devoured both its ends, and the middle of it is burnt. Is it profitable for any work? [5] Behold, when it was whole, it was suitable for no work. How much less, when the fire has devoured it, and it has been burnt, will it yet be suitable for any work?" [6] Therefore Adonai YHWH says: "As the vine wood amongst the trees of the forest, which I have given to the fire for fuel, so I will give the inhabitants of Jerusalem. [7] I will set my face against them. They will go out from the fire, but the fire will still devour them. Then you will know that I am YHWH, when I set my face against them. [8] I will make the land desolate, because they have acted unfaithfully," says Adonai YHWH.

Chapter 16

[1] Again YHWH's word came to me, saying, [2] "Son of man, cause Jerusalem to know her abominations; [3] and say, 'Adonai YHWH says to Jerusalem: "Your origin and your birth is of the land of the Canaanite. An Amorite was your father, and your mother was a Hittite. [4] As for your birth, in the day you were born your navel was not cut. You weren't washed in water to cleanse you. You weren't salted at all, nor wrapped in blankets at all. [5] No eye pitied you, to do any of these things to you, to have compassion on you; but you were cast out in the open field, because you were abhorred in the day that you were born. [6] """When I passed by you, and saw you wallowing in your blood, I said to you, 'Though you are in your blood, live!' Yes, I said to you, 'Though you are in your blood, live!' [7] I caused you to multiply as that which grows in the field, and you increased and grew great, and you attained to excellent beauty. Your breasts were formed, and your hair grew; yet you were naked and bare. [8] """Now when I passed by you, and looked at you, behold, your time was the time of love; and I spread my garment over you and covered your nakedness. Yes, I pledged myself to you and entered into a covenant with you," says Adonai YHWH, "and you became mine. [9] """Then I washed you with water. Yes, I thoroughly washed away your blood from you, and I anointed you with oil. [10] I clothed you also with embroidered work and put leather sandals on you. I dressed you with fine linen and covered you with silk. [11] I decked you with ornaments, put bracelets on your hands, and put a chain on your neck. [12] I put a ring on your nose, earrings in your ears,

and a beautiful crown on your head. [13] Thus you were decked with gold and silver. Your clothing was of fine linen, silk, and embroidered work. You ate fine flour, honey, and oil. You were exceedingly beautiful, and you prospered to royal estate. [14] Your renown went out amongst the nations for your beauty; for it was perfect, through my majesty which I had put on you," says Adonai YHWH. [15] """But you trusted in your beauty, and played the prostitute because of your renown, and poured out your prostitution on everyone who passed by. It was his. [16] You took some of your garments, and made for yourselves high places decked with various colours, and played the prostitute on them. This shouldn't happen, neither shall it be. [17] You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and played the prostitute with them. [18] You took your embroidered garments, covered them, and set my oil and my incense before them. [19] My bread also which I gave you, fine flour, oil, and honey, with which I fed you, you even set it before them for a pleasant aroma; and so it was," says Adonai YHWH. [20] """Moreover you have taken your sons and your daughters, whom you have borne to me, and you have sacrificed these to them to be devoured. Was your prostitution a small matter, [21] that you have slain my children and delivered them up, in causing them to pass through the fire to them? [22] In all your abominations and your prostitution you have not remembered the days of your youth, when you were naked and bare, and were wallowing in your blood. [23] """It has happened after all your wickedness—woe, woe to you!" says Adonai YHWH— [24] "that you have built for yourselves a vaulted place, and have made yourselves a lofty place in every street. [25] You have built your lofty place at the head of every way, and have made your beauty an abomination, and have opened your feet to everyone who passed by, and multiplied your prostitution. [26] You have also committed sexual immorality with the Egyptians, your neighbours, great of flesh; and have multiplied your prostitution, to provoke me to anger. [27] See therefore, I have stretched out my hand over you, and have diminished your portion, and delivered you to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way. [28] You have played the prostitute also with the Assyrians, because you were insatiable; yes, you have played the prostitute with them, and yet you weren't satisfied. [29] You have moreover multiplied your prostitution to the land of merchants, to Chaldea; and yet you weren't satisfied with this. [30] """How weak is your heart," says Adonai YHWH, "since you do all these things, the work of an impudent prostitute; [31] in that you build your vaulted place at the head of every way, and make your lofty place in every street, and have not been as a prostitute, in that you scorn pay. [32] """Adulterous wife, who takes strangers instead of her husband! [33] People give gifts to all prostitutes; but you give your gifts to all your lovers, and bribe them, that they may come to you on every side for your prostitution. [34] You are different from other women in your prostitution, in that no one follows you to play the prostitute; and whereas you give hire, and no hire is given to you, therefore you are different."' [35] "Therefore, prostitute, hear YHWH's word: [36] 'Adonai YHWH says, "Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers; and because of all the idols of your abominations, and for the blood of your children, that you gave to them; [37] therefore see, I will gather all your lovers, with whom you have taken pleasure, and all those whom you have loved, with all those whom you have hated. I will even gather them against you on every side, and will uncover your nakedness to them, that they may see all your nakedness. [38] I will judge you as women who break wedlock and shed blood are judged; and I will bring on you the blood of wrath and jealousy. [39] I will also give you into their hand, and they will throw down your vaulted place, and break down your lofty places. They will strip you of your clothes and take your beautiful jewels. They will leave you naked and bare. [40] They will also bring up a company against you, and they will stone you with stones, and thrust you through with their swords. [41] They will burn your houses with fire, and execute judgements on you in the sight of many women. I will cause you to cease from playing the prostitute, and you will also give no hire any more. [42] So I will cause my wrath towards you to rest, and my jealousy will depart from you. I will be quiet, and will not be angry any more. [43] """Because you have not remembered the days of your youth, but have raged against me in all these things; therefore, behold, I also will bring your way on your head," says Adonai YHWH: "and you shall not commit this lewdness with all your abominations. [44] """Behold, everyone who uses proverbs will use this proverb against you, saying, 'As is the mother, so is her daughter.' [45] You are the daughter of your mother, who loathes her husband and her children; and you are the sister of your sisters,

who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite. [46] Your elder sister is Samaria, who dwells at your left hand, she and her daughters; and your younger sister, who dwells at your right hand, is Sodom with her daughters. [47] Yet you have not walked in their ways, nor done their abominations; but soon you were more corrupt than they in all your ways. [48] As I live," says Adonai YHWH, "Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters. [49] ""Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters. She also didn't strengthen the hand of the poor and needy. [50] They were arrogant and committed abomination before me. Therefore I took them away when I saw it. [51] Samaria hasn't committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all your abominations which you have done. [52] You also bear your own shame yourself, in that you have given judgement for your sisters; through your sins that you have committed more abominable than they, they are more righteous than you. Yes, be also confounded, and bear your shame, in that you have justified your sisters. [53] ""I will reverse their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of your captives amongst them; [54] that you may bear your own shame, and may be ashamed because of all that you have done, in that you are a comfort to them. [55] Your sisters, Sodom and her daughters, will return to their former estate; and Samaria and her daughters will return to their former estate; and you and your daughters will return to your former estate. [56] For your sister Sodom was not mentioned by your mouth in the day of your pride, [57] before your wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all who are around her, the daughters of the Philistines, who despise you all around. [58] You have borne your lewdness and your abominations," says YHWH. [59] "'For Adonai YHWH says: "I will also deal with you as you have done, who have despised the oath in breaking the covenant. [60] Nevertheless I will remember my covenant with you in the days of your youth, and I will establish an everlasting covenant with you. [61] Then you will remember your ways and be ashamed when you receive your sisters, your elder sisters and your younger; and I will give them to you for daughters, but not by your covenant. [62] I will establish my covenant with you. Then you will know that I am YHWH; [63] that you may remember, and be confounded, and never open your mouth any more because of your shame, when I have forgiven you all that you have done," says Adonai YHWH.'"

Chapter 17

[1] YHWH's word came to me, saying, [2] "Son of man, tell a riddle, and speak a parable to the house of Israel; [3] and say, 'Adonai YHWH says: "A great eagle with great wings and long feathers, full of feathers which had various colours, came to Lebanon and took the top of the cedar. [4] He cropped off the topmost of its young twigs, and carried it to a land of traffic. He planted it in a city of merchants. [5] ""He also took some of the seed of the land and planted it in fruitful soil. He placed it beside many waters. He set it as a willow tree. [6] It grew and became a spreading vine of low stature, whose branches turned towards him, and its roots were under him. So it became a vine, produced branches, and shot out sprigs. [7] """There was also another great eagle with great wings and many feathers. Behold, this vine bent its roots towards him, and shot out its branches towards him, from the ground where it was planted, that he might water it. [8] It was planted in a good soil by many waters, that it might produce branches and that it might bear fruit, that it might be a good vine."' [9] "Say, 'Adonai YHWH says: "Will it prosper? Won't he pull up its roots and cut off its fruit, that it may wither, that all its fresh springing leaves may wither? It can't be raised from its roots by a strong arm or many people. [10] Yes, behold, being planted, will it prosper? Won't it utterly wither when the east wind touches it? It will wither in the ground where it grew."'" [11] Moreover YHWH's word came to me, saying, [12] "Say now to the rebellious house, 'Don't you know what these things mean?' Tell them, 'Behold, the king of Babylon came to Jerusalem, and took its king, and its princes, and brought them to him to Babylon. [13] He took one of the royal offspring, and made a covenant with him. He also brought him under an oath, and took away the mighty of the land, [14] that the kingdom might be brought low, that it might not lift itself up, but that by keeping his covenant it might stand. [15] But he rebelled against him in sending

his ambassadors into Egypt, that they might give him horses and many people. Will he prosper? Will he who does such things escape? Will he break the covenant, and still escape? 16 "'As I live,' says Adonai YHWH, 'surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant he broke, even with him in the middle of Babylon he will die. 17 Pharaoh with his mighty army and great company won't help him in the war, when they cast up mounds and build forts to cut off many persons. 18 For he has despised the oath by breaking the covenant; and behold, he had given his hand, and yet has done all these things. He won't escape. 19 "Therefore Adonai YHWH says: 'As I live, I will surely bring on his own head my oath that he has despised and my covenant that he has broken. 20 I will spread my net on him, and he will be taken in my snare. I will bring him to Babylon, and will enter into judgement with him there for his trespass that he has trespassed against me. 21 All his fugitives in all his bands will fall by the sword, and those who remain will be scattered towards every wind. Then you will know that I, YHWH, have spoken it.' 22 "Adonai YHWH says: 'I will also take some of the lofty top of the cedar, and will plant it. I will crop off from the topmost of its young twigs a tender one, and I will plant it on a high and lofty mountain. 23 I will plant it in the mountain of the height of Israel; and it will produce boughs, and bear fruit, and be a good cedar. Birds of every kind will dwell in the shade of its branches. 24 All the trees of the field will know that I, YHWH, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree flourish. "'I, YHWH, have spoken and have done it.'"

Chapter 18

1 YHWH's word came to me again, saying, 2 "What do you mean, that you use this proverb concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? 3 "As I live," says Adonai YHWH, "you shall not use this proverb any more in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul who sins, he shall die. 5 "But if a man is just, and does that which is lawful and right, 6 and has not eaten on the mountains, hasn't lifted up his eyes to the idols of the house of Israel, hasn't defiled his neighbour's wife, hasn't come near a woman in her impurity, 7 and has not wronged any, but has restored to the debtor his pledge, has taken nothing by robbery, has given his bread to the hungry, and has covered the naked with a garment; 8 he who hasn't lent to them with interest, hasn't taken any increase from them, who has withdrawn his hand from iniquity, has executed true justice between man and man, 9 has walked in my statutes, and has kept my ordinances, to deal truly; he is just, he shall surely live," says Adonai YHWH. 10 "If he fathers a son who is a robber who sheds blood, and who does any one of these things, 11 or who does not do any of those things but has eaten at the mountain shrines and defiled his neighbour's wife, 12 has wronged the poor and needy, has taken by robbery, has not restored the pledge, and has lifted up his eyes to the idols, has committed abomination, 13 has lent with interest, and has taken increase from the poor, shall he then live? He shall not live. He has done all these abominations. He shall surely die. His blood will be on him. 14 "Now, behold, if he fathers a son who sees all his father's sins which he has done, and fears, and doesn't do likewise, 15 who hasn't eaten on the mountains, hasn't lifted up his eyes to the idols of the house of Israel, hasn't defiled his neighbour's wife, 16 hasn't wronged any, hasn't taken anything to pledge, hasn't taken by robbery, but has given his bread to the hungry, and has covered the naked with a garment; 17 who has withdrawn his hand from the poor, who hasn't received interest or increase, has executed my ordinances, has walked in my statutes; he shall not die for the iniquity of his father. He shall surely live. 18 As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good amongst his people, behold, he will die in his iniquity. 19 "Yet you say, 'Why doesn't the son bear the iniquity of the father?' When the son has done that which is lawful and right, and has kept all my statutes, and has done them, he will surely live. 20 The soul who sins, he shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be on him, and the wickedness of the wicked shall be on him. 21 "But if the wicked turns from all his sins that he has committed, and keeps all my statutes, and does that which is lawful and right, he shall surely live. He shall not die. 22 None of his transgressions that he

has committed will be remembered against him. In his righteousness that he has done, he shall live. [23] Have I any pleasure in the death of the wicked?" says Adonai YHWH, "and not rather that he should return from his way, and live? [24] "But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, should he live? None of his righteous deeds that he has done will be remembered. In his trespass that he has trespassed, and in his sin that he has sinned, in them he shall die. [25] "Yet you say, 'The way of Adonai is not equal.' Hear now, house of Israel: Is my way not equal? Aren't your ways unequal? [26] When the righteous man turns away from his righteousness, and commits iniquity, and dies in it, then he dies in his iniquity that he has done. [27] Again, when the wicked man turns away from his wickedness that he has committed, and does that which is lawful and right, he will save his soul alive. [28] Because he considers, and turns away from all his transgressions that he has committed, he shall surely live. He shall not die. [29] Yet the house of Israel says, 'The way of Adonai is not fair.' House of Israel, aren't my ways fair? Aren't your ways unfair? [30] "Therefore I will judge you, house of Israel, everyone according to his ways," says Adonai YHWH. "Return, and turn yourselves from all your transgressions, so iniquity will not be your ruin. [31] Cast away from you all your transgressions in which you have transgressed; and make yourself a new heart and a new spirit. For why will you die, house of Israel? [32] For I have no pleasure in the death of him who dies," says Adonai YHWH. "Therefore turn yourselves, and live!

Chapter 19

[1] "Moreover, take up a lamentation for the princes of Israel, [2] and say, 'What was your mother? A lioness. She couched amongst lions, in the middle of the young lions she nourished her cubs. [3] She brought up one of her cubs. He became a young lion. He learnt to catch the prey. He devoured men. [4] The nations also heard of him. He was taken in their pit; and they brought him with hooks to the land of Egypt. [5] "'Now when she saw that she had waited, and her hope was lost, then she took another of her cubs, and made him a young lion. [6] He went up and down amongst the lions. He became a young lion. He learnt to catch the prey. He devoured men. [7] He knew their palaces, and laid waste their cities. The land was desolate with its fullness, because of the noise of his roaring. [8] Then the nations attacked him on every side from the provinces. They spread their net over him. He was taken in their pit. [9] They put him in a cage with hooks, and brought him to the king of Babylon. They brought him into strongholds, so that his voice should no more be heard on the mountains of Israel. [10] "'Your mother was like a vine in your blood, planted by the waters. It was fruitful and full of branches by reason of many waters. [11] It had strong branches for the sceptres of those who ruled. Their stature was exalted amongst the thick boughs. They were seen in their height with the multitude of their branches. [12] But it was plucked up in fury. It was cast down to the ground, and the east wind dried up its fruit. Its strong branches were broken off and withered. The fire consumed them. [13] Now it is planted in the wilderness, in a dry and thirsty land. [14] Fire has gone out of its branches. It has devoured its fruit, so that there is in it no strong branch to be a sceptre to rule.' This is a lamentation, and shall be for a lamentation."

Chapter 20

[1] In the seventh year, in the fifth month, the tenth day of the month, some of the elders of Israel came to enquire of YHWH, and sat before me. [2] YHWH's word came to me, saying, [3] "Son of man, speak to the elders of Israel, and tell them, 'Adonai YHWH says: "Is it to enquire of me that you have come? As I live," says Adonai YHWH, "I will not be enquired of by you."' [4] "Will you judge them, son of man? Will you judge them? Cause them to know the abominations of their fathers. [5] Tell them, 'Adonai YHWH says: "In the day when I chose Israel, and swore to the offspring of the house of Jacob, and made myself known to them in the land of Egypt, when I swore to them, saying, 'I am YHWH your Elohim;' [6] in that day I swore to them to bring them out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. [7] I said to them, 'Each of you throw away the abominations of his eyes. Don't defile yourselves with the idols of Egypt. I am YHWH your Elohim.' [8] ""But they rebelled against me and wouldn't listen to me. They didn't all throw away

the abominations of their eyes. They also didn't forsake the idols of Egypt. Then I said I would pour out my wrath on them, to accomplish my anger against them in the middle of the land of Egypt. [9] But I worked for my name's sake, that it should not be profaned in the sight of the nations amongst which they were, in whose sight I made myself known to them in bringing them out of the land of Egypt. [10] So I caused them to go out of the land of Egypt and brought them into the wilderness. [11] I gave them my statutes and showed them my ordinances, which if a man does, he will live in them. [12] Moreover also I gave them my Shabbats, to be a sign between me and them, that they might know that I am YHWH who sanctifies them. [13] "'"But the house of Israel rebelled against me in the wilderness. They didn't walk in my statutes and they rejected my ordinances, which if a man keeps, he shall live in them. They greatly profaned my Shabbats. Then I said I would pour out my wrath on them in the wilderness, to consume them. [14] But I worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. [15] Moreover also I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, [16] because they rejected my ordinances, and didn't walk in my statutes, and profaned my Shabbats; for their heart went after their idols. [17] Nevertheless my eye spared them, and I didn't destroy them. I didn't make a full end of them in the wilderness. [18] I said to their children in the wilderness, 'Don't walk in the statutes of your fathers. Don't observe their ordinances or defile yourselves with their idols. [19] I am YHWH your Elohim. Walk in my statutes, keep my ordinances, and do them. [20] Make my Shabbats kodesh. They shall be a sign between me and you, that you may know that I am YHWH your Elohim.' [21] "'"But the children rebelled against me. They didn't walk in my statutes, and didn't keep my ordinances to do them, which if a man does, he shall live in them. They profaned my Shabbats. Then I said I would pour out my wrath on them, to accomplish my anger against them in the wilderness. [22] Nevertheless I withdrew my hand and worked for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. [23] Moreover I swore to them in the wilderness, that I would scatter them amongst the nations and disperse them through the countries, [24] because they had not executed my ordinances, but had rejected my statutes, and had profaned my Shabbats, and their eyes were after their fathers' idols. [25] Moreover also I gave them statutes that were not good, and ordinances in which they couldn't live. [26] I polluted them in their own gifts, in that they caused all that opens the womb to pass through the fire, that I might make them desolate, to the end that they might know that I am YHWH."' [27] "Therefore, son of man, speak to the house of Israel, and tell them, 'Adonai YHWH says: "Moreover, in this your fathers have blasphemed me, in that they have committed a trespass against me. [28] For when I had brought them into the land which I swore to give to them, then they saw every high hill and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering. There they also made their pleasant aroma, and there they poured out their drink offerings. [29] Then I said to them, 'What does the high place where you go mean?' So its name is called Bamah to this day."' [30] "Therefore tell the house of Israel, 'Adonai YHWH says: "Do you pollute yourselves in the way of your fathers? Do you play the prostitute after their abominations? [31] When you offer your gifts, when you make your sons pass through the fire, do you pollute yourselves with all your idols to this day? Should I be enquired of by you, house of Israel? As I live, says Adonai YHWH, I will not be enquired of by you! [32] "'"That which comes into your mind will not be at all, in that you say, 'We will be as the nations, as the families of the countries, to serve wood and stone.' [33] As I live," says Adonai YHWH, "surely with a mighty hand, with an outstretched arm, and with wrath poured out, I will be king over you. [34] I will bring you out from the peoples, and will gather you out of the countries in which you are scattered with a mighty hand, with an outstretched arm, and with wrath poured out. [35] I will bring you into the wilderness of the peoples, and there I will enter into judgement with you face to face. [36] Just as I entered into judgement with your fathers in the wilderness of the land of Egypt, so I will enter into judgement with you," says Adonai YHWH. [37] "I will cause you to pass under the rod, and I will bring you into the bond of the covenant. [38] I will purge out from amongst you the rebels and those who disobey me. I will bring them out of the land where they live, but they shall not enter into the land of Israel. Then you will know that I am YHWH." [39] "'As for you, house of Israel, Adonai YHWH says: "Go, everyone serve his idols, and hereafter also, if you will not listen to me; but you shall no more profane my kodesh name with your gifts and with your idols. [40] For in my kodesh

mountain, in the mountain of the height of Israel," says Adonai YHWH, "there all the house of Israel, all of them, shall serve me in the land. There I will accept them, and there I will require your offerings and the first fruits of your offerings, with all your kodesh things. 41 I will accept you as a pleasant aroma when I bring you out from the peoples and gather you out of the countries in which you have been scattered. I will be sanctified in you in the sight of the nations. 42 You will know that I am YHWH when I bring you into the land of Israel, into the country which I swore to give to your fathers. 43 There you will remember your ways, and all your deeds in which you have polluted yourselves. Then you will loathe yourselves in your own sight for all your evils that you have committed. 44 You will know that I am YHWH, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, you house of Israel," says Adonai YHWH.'" 45 YHWH's word came to me, saying, 46 "Son of man, set your face towards the south, and preach towards the south, and prophesy against the forest of the field in the south. 47 Tell the forest of the south, 'Hear YHWH's word: Adonai YHWH says, "Behold, I will kindle a fire in you, and it will devour every green tree in you, and every dry tree. The burning flame will not be quenched, and all faces from the south to the north will be burnt by it. 48 All flesh will see that I, YHWH, have kindled it. It will not be quenched."'" 49 Then I said, "Ah Adonai YHWH! They say of me, 'Isn't he a speaker of parables?'"

Chapter 21

1 YHWH's word came to me, saying, 2 "Son of man, set your face towards Jerusalem, and preach towards the sanctuaries, and prophesy against the land of Israel. 3 Tell the land of Israel, 'YHWH says: "Behold, I am against you, and will draw my sword out of its sheath, and will cut off from you the righteous and the wicked. 4 Seeing then that I will cut off from you the righteous and the wicked, therefore my sword will go out of its sheath against all flesh from the south to the north. 5 All flesh will know that I, YHWH, have drawn my sword out of its sheath. It will not return any more."' 6 "Therefore sigh, you son of man. You shall sigh before their eyes with a broken heart and with bitterness. 7 It shall be, when they ask you, 'Why do you sigh?' that you shall say, 'Because of the news, for it comes! Every heart will melt, all hands will be feeble, every spirit will faint, and all knees will be weak as water. Behold, it comes, and it shall be done, says Adonai YHWH.'" 8 YHWH's word came to me, saying, 9 "Son of man, prophesy, and say, 'YHWH says: "A sword! A sword! It is sharpened, and also polished. 10 It is sharpened that it may make a slaughter. It is polished that it may be as lightning. Should we then make mirth? The rod of my son condemns every tree. 11 It is given to be polished, that it may be handled. The sword is sharpened. Yes, it is polished to give it into the hand of the killer."' 12 Cry and wail, son of man; for it is on my people. It is on all the princes of Israel. They are delivered over to the sword with my people. Therefore beat your thigh. 13 "For there is a trial. What if even the rod that condemns will be no more?" says Adonai YHWH. 14 "You therefore, son of man, prophesy, and strike your hands together. Let the sword be doubled the third time, the sword of the fatally wounded. It is the sword of the great one who is fatally wounded, which enters into their rooms. 15 I have set the threatening sword against all their gates, that their heart may melt, and their stumblings be multiplied. Ah! It is made as lightning. It is pointed for slaughter. 16 Gather yourselves together. Go to the right. Set yourselves in array. Go to the left, wherever your face is set. 17 I will also strike my hands together, and I will cause my wrath to rest. I, YHWH, have spoken it." 18 YHWH's word came to me again, saying, 19 "Also, you son of man, appoint two ways, that the sword of the king of Babylon may come. They both will come out of one land, and mark out a place. Mark it out at the head of the way to the city. 20 You shall appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified. 21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination. He shook the arrows back and forth. He consulted the teraphim. He looked in the liver. 22 In his right hand was the lot for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, and to build forts. 23 It will be to them as a false divination in their sight, who have sworn oaths to them; but he brings iniquity to memory, that they may be taken. 24 "Therefore Adonai YHWH says: 'Because you have caused your iniquity to be

remembered, in that your transgressions are uncovered, so that in all your doings your sins appear; because you have come to memory, you will be taken with the hand. 25 "'You, deadly wounded wicked one, the prince of Israel, whose day has come, in the time of the iniquity of the end, 26 Adonai YHWH says: "Remove the turban, and take off the crown. This will not be as it was. Exalt that which is low, and humble that which is high. 27 I will overturn, overturn, overturn it. This also will be no more, until he comes whose right it is; and I will give it.'" 28 "You, son of man, prophesy and say, 'Adonai YHWH says this concerning the children of Ammon, and concerning their reproach: "A sword! A sword is drawn! It is polished for the slaughter, to cause it to devour, that it may be as lightning; 29 while they see for you false visions, while they divine lies to you, to lay you on the necks of the wicked who are deadly wounded, whose day has come in the time of the iniquity of the end. 30 Cause it to return into its sheath. In the place where you were created, in the land of your birth, I will judge you. 31 I will pour out my indignation on you. I will blow on you with the fire of my wrath. I will deliver you into the hand of brutish men, skilful to destroy. 32 You will be for fuel to the fire. Your blood will be in the middle of the land. You will be remembered no more; for I, YHWH, have spoken it.""

Chapter 22

1 Moreover YHWH's word came to me, saying, 2 "You, son of man, will you judge? Will you judge the bloody city? Then cause her to know all her abominations. 3 You shall say, 'Adonai YHWH says: "A city that sheds blood within herself, that her time may come, and that makes idols against herself to defile her! 4 You have become guilty in your blood that you have shed, and are defiled in your idols which you have made! You have caused your days to draw near, and have come to the end of your years. Therefore I have made you a reproach to the nations, and a mocking to all the countries. 5 Those who are near and those who are far from you will mock you, you infamous one, full of tumult. 6 ""Behold, the princes of Israel, everyone according to his power, have been in you to shed blood. 7 In you have they treated father and mother with contempt. Amongst you they have oppressed the foreigner. In you they have wronged the fatherless and the widow. 8 You have despised my kodesh things, and have profaned my Shabbats. 9 Slanderous men have been in you to shed blood. In you they have eaten on the mountains. They have committed lewdness amongst you. 10 In you have they uncovered their fathers' nakedness. In you have they humbled her who was unclean in her impurity. 11 One has committed abomination with his neighbour's wife, and another has lewdly defiled his daughter-in-law. Another in you has humbled his sister, his father's daughter. 12 In you have they taken bribes to shed blood. You have taken interest and increase, and you have greedily gained of your neighbours by oppression, and have forgotten me," says Adonai YHWH. 13 ""Behold, therefore I have struck my hand at your dishonest gain which you have made, and at the blood which has been shed within you. 14 Can your heart endure, or can your hands be strong, in the days that I will deal with you? I, YHWH, have spoken it, and will do it. 15 I will scatter you amongst the nations, and disperse you through the countries. I will purge your filthiness out of you. 16 You will be profaned in yourself in the sight of the nations. Then you will know that I am YHWH."" 17 YHWH's word came to me, saying, 18 "Son of man, the house of Israel has become dross to me. All of them are bronze, tin, iron, and lead in the middle of the furnace. They are the dross of silver. 19 Therefore Adonai YHWH says: 'Because you have all become dross, therefore, behold, I will gather you into the middle of Jerusalem. 20 As they gather silver, bronze, iron, lead, and tin into the middle of the furnace, to blow the fire on it, to melt it, so I will gather you in my anger and in my wrath, and I will lay you there and melt you. 21 Yes, I will gather you, and blow on you with the fire of my wrath, and you will be melted in the middle of it. 22 As silver is melted in the middle of the furnace, so you will be melted in the middle of it; and you will know that I, YHWH, have poured out my wrath on you.'" 23 YHWH's word came to me, saying, 24 "Son of man, tell her, 'You are a land that is not cleansed nor rained on in the day of indignation.' 25 There is a conspiracy of her prophets within it, like a roaring lion ravening the prey. They have devoured souls. They take treasure and precious things. They have made many widows within it. 26 Her priests have done violence to my law and have profaned my kodesh things. They have made no distinction between the kodesh and the common, neither have they caused men to discern between the unclean and the clean, and

have hidden their eyes from my Shabbats. So I am profaned amongst them. [27] Her princes within it are like wolves ravening the prey, to shed blood and to destroy souls, that they may get dishonest gain. [28] Her prophets have plastered for them with whitewash, seeing false visions, and divining lies to them, saying, ‘Adonai YHWH says,’ when YHWH has not spoken. [29] The people of the land have used oppression and exercised robbery. Yes, they have troubled the poor and needy, and have oppressed the foreigner wrongfully. [30] “I sought for a man amongst them who would build up the wall and stand in the gap before me for the land, that I would not destroy it; but I found no one. [31] Therefore I have poured out my indignation on them. I have consumed them with the fire of my wrath. I have brought their own way on their heads,” says Adonai YHWH.

Chapter 23

[1] YHWH’s word came again to me, saying, [2] “Son of man, there were two women, the daughters of one mother. [3] They played the prostitute in Egypt. They played the prostitute in their youth. Their breasts were fondled there, and their youthful nipples were caressed there. [4] Their names were Oholah the elder, and Oholibah her sister. They became mine, and they bore sons and daughters. As for their names, Samaria is Oholah, and Jerusalem Oholibah. [5] “Oholah played the prostitute when she was mine. She doted on her lovers, on the Assyrians her neighbours, [6] who were clothed with blue—governors and rulers, all of them desirable young men, horsemen riding on horses. [7] She gave herself as a prostitute to them, all of them the choicest men of Assyria. She defiled herself with the idols of whomever she lusted after. [8] She hasn’t left her prostitution since leaving Egypt; for in her youth they lay with her. They caressed her youthful nipples and they poured out their prostitution on her. [9] “Therefore I delivered her into the hand of her lovers, into the hand of the Assyrians on whom she doted. [10] These uncovered her nakedness. They took her sons and her daughters, and they killed her with the sword. She became a byword amongst women; for they executed judgements on her. [11] “Her sister Oholibah saw this, yet she was more corrupt in her lusting than she, and in her prostitution which was more depraved than the prostitution of her sister. [12] She lusted after the Assyrians, governors and rulers—her neighbours, clothed most gorgeously, horsemen riding on horses, all of them desirable young men. [13] I saw that she was defiled. They both went the same way. [14] “She increased her prostitution; for she saw men portrayed on the wall, the images of the Chaldeans portrayed with red, [15] dressed with belts on their waists, with flowing turbans on their heads, all of them looking like princes, after the likeness of the Babylonians in Chaldea, the land of their birth. [16] As soon as she saw them, she lusted after them and sent messengers to them into Chaldea. [17] The Babylonians came to her into the bed of love, and they defiled her with their prostitution. She was polluted with them, and her soul was alienated from them. [18] So she uncovered her prostitution and uncovered her nakedness. Then my soul was alienated from her, just like my soul was alienated from her sister. [19] Yet she multiplied her prostitution, remembering the days of her youth, in which she had played the prostitute in the land of Egypt. [20] She lusted after their lovers, whose flesh is as the flesh of donkeys, and whose issue is like the issue of horses. [21] Thus you called to memory the lewdness of your youth, in the caressing of your nipples by the Egyptians because of your youthful breasts. [22] “Therefore, Oholibah, Adonai YHWH says: ‘Behold, I will raise up your lovers against you, from whom your soul is alienated, and I will bring them against you on every side: [23] the Babylonians and all the Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them; all of them desirable young men, governors and rulers, princes and men of renown, all of them riding on horses. [24] They will come against you with weapons, chariots, and wagons, and with a company of peoples. They will set themselves against you with buckler, shield, and helmet all around. I will commit the judgement to them, and they will judge you according to their judgements. [25] I will set my jealousy against you, and they will deal with you in fury. They will take away your nose and your ears. Your remnant will fall by the sword. They will take your sons and your daughters; and the rest of you will be devoured by the fire. [26] They will also strip you of your clothes and take away your beautiful jewels. [27] Thus I will make your lewdness to cease from you, and remove your prostitution from the land of Egypt, so that you will not lift up your eyes to them, nor remember Egypt any more.’ [28] “For Adonai YHWH says: ‘Behold, I will deliver you into the hand of them whom you hate, into the hand of them from whom

your soul is alienated. [29] They will deal with you in hatred, and will take away all your labour, and will leave you naked and bare. The nakedness of your prostitution will be uncovered, both your lewdness and your prostitution. [30] These things will be done to you because you have played the prostitute after the nations, and because you are polluted with their idols. [31] You have walked in the way of your sister; therefore I will give her cup into your hand.' [32] "Adonai YHWH says: 'You will drink of your sister's cup, which is deep and large. You will be ridiculed and held in derision. It contains much. [33] You will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of your sister Samaria. [34] You will even drink it and drain it out. You will gnaw the broken pieces of it, and will tear your breasts; for I have spoken it,' says Adonai YHWH. [35] "Therefore Adonai YHWH says: 'Because you have forgotten me and cast me behind your back, therefore you also bear your lewdness and your prostitution.'" [36] YHWH said moreover to me: "Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations. [37] For they have committed adultery, and blood is in their hands. They have committed adultery with their idols. They have also caused their sons, whom they bore to me, to pass through the fire to them to be devoured. [38] Moreover this they have done to me: they have defiled my sanctuary in the same day, and have profaned my Shabbats. [39] For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and behold, they have done this in the middle of my house. [40] "Furthermore you sisters have sent for men who come from far away, to whom a messenger was sent, and behold, they came; for whom you washed yourself, painted your eyes, decorated yourself with ornaments, [41] and sat on a stately bed, with a table prepared before it, whereupon you set my incense and my oil. [42] "The voice of a multitude being at ease was with her. With men of the common sort were brought drunkards from the wilderness; and they put bracelets on their hands, and beautiful crowns on their heads. [43] Then I said of her who was old in adulteries, 'Now they will play the prostitute with her, and she with them.' [44] They went in to her, as they go in to a prostitute. So they went in to Oholah and to Oholibah, the lewd women. [45] Righteous men will judge them with the judgement of adulteresses and with the judgement of women who shed blood, because they are adulteresses, and blood is in their hands. [46] "For Adonai YHWH says: 'I will bring up a mob against them, and will give them to be tossed back and forth and robbed. [47] The company will stone them with stones and dispatch them with their swords. They will kill their sons and their daughters, and burn up their houses with fire. [48] "'Thus I will cause lewdness to cease out of the land, that all women may be taught not to be lewd like you. [49] They will recompense your lewdness on you, and you will bear the sins of your idols. Then you will know that I am Adonai YHWH.'"

Chapter 24

[1] Again, in the ninth year, in the tenth month, in the tenth day of the month, YHWH's word came to me, saying, [2] "Son of man, write the name of the day, this same day. The king of Babylon drew close to Jerusalem this same day. [3] Utter a parable to the rebellious house, and tell them, 'Adonai YHWH says, "Put the cauldron on the fire. Put it on, and also pour water into it. [4] Gather its pieces into it, even every good piece: the thigh and the shoulder. Fill it with the choice bones. [5] Take the choice of the flock, and also a pile of wood for the bones under the cauldron. Make it boil well. Yes, let its bones be boiled within it." [6] "'Therefore Adonai YHWH says: "Woe to the bloody city, to the cauldron whose rust is in it, and whose rust hasn't gone out of it! Take out of it piece after piece without casting lots for it. [7] """For the blood she shed is in the middle of her. She set it on the bare rock. She didn't pour it on the ground, to cover it with dust. [8] That it may cause wrath to come up to take vengeance, I have set her blood on the bare rock, that it should not be covered." [9] "'Therefore Adonai YHWH says: "Woe to the bloody city! I also will make the pile great. [10] Heap on the wood. Make the fire hot. Boil the meat well. Make the broth thick, and let the bones be burnt. [11] Then set it empty on its coals, that it may be hot, and its bronze may burn, and that its filthiness may be molten in it, that its rust may be consumed. [12] She is weary with toil; yet her great rust, rust by fire, doesn't leave her. [13] """In your filthiness is lewdness. Because I have cleansed you and you weren't cleansed, you won't be cleansed from your filthiness any more, until I have caused my wrath towards you to rest. [14] """I, YHWH, have spoken it. It will happen, and I will do it. I won't go back. I won't spare. I

won’t repent. According to your ways and according to your doings, they will judge you,” says Adonai YHWH.’”
15 Also YHWH’s word came to me, saying, 16 “Son of man, behold, I will take away from you the desire of your
eyes with one stroke; yet you shall neither mourn nor weep, neither shall your tears run down. 17 Sigh, but not
aloud. Make no mourning for the dead. Bind your headdress on you, and put your sandals on your feet. Don’t
cover your lips, and don’t eat mourner’s bread.” 18 So I spoke to the people in the morning, and at evening my
wife died. So I did in the morning as I was commanded. 19 The people asked me, “Won’t you tell us what these
things mean to us, that you act like this?” 20 Then I said to them, “YHWH’s word came to me, saying, 21 ‘Speak
to the house of Israel, “Adonai YHWH says: ‘Behold, I will profane my sanctuary, the pride of your power, the
desire of your eyes, and that which your soul pities; and your sons and your daughters whom you have left
behind will fall by the sword. 22 You will do as I have done. You won’t cover your lips or eat mourner’s bread. 23
Your turbans will be on your heads, and your sandals on your feet. You won’t mourn or weep; but you will pine
away in your iniquities, and moan one towards another. 24 Thus Ezekiel will be a sign to you; according to all
that he has done, you will do. When this comes, then you will know that I am Adonai YHWH.’”’” 25 “You, son of
man, shouldn’t it be in the day when I take from them their strength, the joy of their glory, the desire of their
eyes, and that whereupon they set their heart—their sons and their daughters— 26 that in that day he who
escapes will come to you, to cause you to hear it with your ears? 27 In that day your mouth will be opened to him
who has escaped, and you will speak and be no more mute. So you will be a sign to them. Then they will know
that I am YHWH.”

Chapter 25

1 YHWH’s word came to me, saying, 2 “Son of man, set your face towards the children of Ammon, and prophesy
against them. 3 Tell the children of Ammon, ‘Hear the word of Adonai YHWH! Adonai YHWH says, “Because
you said, ‘Aha!’ against my sanctuary when it was profaned, and against the land of Israel when it was made
desolate, and against the house of Judah when they went into captivity, 4 therefore, behold, I will deliver you to
the children of the east for a possession. They will set their encampments in you and make their dwellings in
you. They will eat your fruit and they will drink your milk. 5 I will make Rabbah a stable for camels and the
children of Ammon a resting place for flocks. Then you will know that I am YHWH.” 6 For Adonai YHWH says:
“Because you have clapped your hands, stamped with the feet, and rejoiced with all the contempt of your soul
against the land of Israel, 7 therefore, behold, I have stretched out my hand on you, and will deliver you for a
plunder to the nations. I will cut you off from the peoples, and I will cause you to perish out of the countries. I will
destroy you. Then you will know that I am YHWH.” 8 “‘Adonai YHWH says: “Because Moab and Seir say,
‘Behold, the house of Judah is like all the nations,’ 9 therefore, behold, I will open the side of Moab from the
cities, from his cities which are on its frontiers, the glory of the country, Beth Jeshimoth, Baal Meon, and
Kiriathaim, 10 to the children of the east, to go against the children of Ammon; and I will give them for a
possession, that the children of Ammon may not be remembered amongst the nations. 11 I will execute
judgements on Moab. Then they will know that I am YHWH.” 12 “‘Adonai YHWH says: “Because Edom has dealt
against the house of Judah by taking vengeance, and has greatly offended, and taken revenge on them,” 13
therefore Adonai YHWH says, “I will stretch out my hand on Edom, and will cut off man and animal from it; and I
will make it desolate from Teman. They will fall by the sword even to Dedan. 14 I will lay my vengeance on Edom
by the hand of my people Israel. They will do in Edom according to my anger and according to my wrath. Then
they will know my vengeance,” says Adonai YHWH. 15 “‘Adonai YHWH says: “Because the Philistines have
taken revenge, and have taken vengeance with contempt of soul to destroy with perpetual hostility,” 16 therefore
Adonai YHWH says, “Behold, I will stretch out my hand on the Philistines, and I will cut off the Cherethites, and
destroy the remnant of the sea coast. 17 I will execute great vengeance on them with wrathful rebukes. Then
they will know that I am YHWH, when I lay my vengeance on them.”’”

Chapter 26

[1] In the eleventh year, in the first of the month, YHWH's word came to me, saying, [2] "Son of man, because Tyre has said against Jerusalem, 'Aha! She is broken! She who was the gateway of the peoples has been returned to me. I will be replenished, now that she is laid waste;' [3] therefore Adonai YHWH says, 'Behold, I am against you, Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. [4] They will destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her a bare rock. [5] She will be a place for the spreading of nets in the middle of the sea; for I have spoken it,' says Adonai YHWH. 'She will become plunder for the nations. [6] Her daughters who are in the field will be slain with the sword. Then they will know that I am YHWH.' [7] "For Adonai YHWH says: 'Behold, I will bring on Tyre Nebuchadnezzar king of Babylon, king of kings, from the north, with horses, with chariots, with horsemen, and an army with many people. [8] He will kill your daughters in the field with the sword. He will make forts against you, cast up a mound against you, and raise up the buckler against you. [9] He will set his battering engines against your walls, and with his axes he will break down your towers. [10] By reason of the abundance of his horses, their dust will cover you. Your walls will shake at the noise of the horsemen, of the wagons, and of the chariots, when he enters into your gates, as men enter into a city which is broken open. [11] He will tread down all your streets with the hoofs of his horses. He will kill your people with the sword. The pillars of your strength will go down to the ground. [12] They will make a plunder of your riches and make a prey of your merchandise. They will break down your walls and destroy your pleasant houses. They will lay your stones, your timber, and your dust in the middle of the waters. [13] I will cause the noise of your songs to cease. The sound of your harps won't be heard any more. [14] I will make you a bare rock. You will be a place for the spreading of nets. You will be built no more; for I YHWH have spoken it,' says Adonai YHWH. [15] "Adonai YHWH says to Tyre: 'Won't the islands shake at the sound of your fall, when the wounded groan, when the slaughter is made within you? [16] Then all the princes of the sea will come down from their thrones, and lay aside their robes, and strip off their embroidered garments. They will clothe themselves with trembling. They will sit on the ground, and will tremble every moment, and be astonished at you. [17] They will take up a lamentation over you, and tell you, "How you are destroyed, who were inhabited by seafaring men, the renowned city, who was strong in the sea, she and her inhabitants, who caused their terror to be on all who lived there!" [18] Now the islands will tremble in the day of your fall. Yes, the islands that are in the sea will be dismayed at your departure.' [19] "For Adonai YHWH says: 'When I make you a desolate city, like the cities that are not inhabited, when I bring up the deep on you, and the great waters cover you, [20] then I will bring you down with those who descend into the pit, to the people of old time, and will make you dwell in the lower parts of the earth, in the places that are desolate of old, with those who go down to the pit, that you be not inhabited; and I will set glory in the land of the living. [21] I will make you a terror, and you will no more have any being. Though you are sought for, yet you will never be found again,' says Adonai YHWH."

Chapter 27

[1] YHWH's word came again to me, saying, [2] "You, son of man, take up a lamentation over Tyre; [3] and tell Tyre, 'You who dwell at the entry of the sea, who are the merchant of the peoples to many islands, Adonai YHWH says: "You, Tyre, have said, 'I am perfect in beauty.' [4] Your borders are in the heart of the seas. Your builders have perfected your beauty. [5] They have made all your planks of cypress trees from Senir. They have taken a cedar from Lebanon to make a mast for you. [6] They have made your oars of the oaks of Bashan. They have made your benches of ivory inlaid in cypress wood from the islands of Kittim. [7] Your sail was of fine linen with embroidered work from Egypt, that it might be to you for a banner. Blue and purple from the islands of Elishah was your awning. [8] The inhabitants of Sidon and Arvad were your rowers. Your wise men, Tyre, were in you. They were your pilots. [9] The old men of Gebal and its wise men were your repairers of ship seams in you. All the ships of the sea with their mariners were in you to deal in your merchandise. [10] ""Persia, Lud, and Put were in your army, your men of war. They hung the shield and helmet in you. They showed your beauty. [11] The men of Arvad with your army were on your walls all around, and valiant men were in your towers. They hung their

shields on your walls all around. They have perfected your beauty. 12 “““Tarshish was your merchant by reason of the multitude of all kinds of riches. They traded for your wares with silver, iron, tin, and lead. 13 ““Javan, Tubal, and Meshech were your traders. They traded the persons of men and vessels of bronze for your merchandise. 14 ““They of the house of Togarmah traded for your wares with horses, war horses, and mules. 15 ““The men of Dedan traded with you. Many islands were the market of your hand. They brought you horns of ivory and ebony in exchange. 16 ““Syria was your merchant by reason of the multitude of your handiworks. They traded for your wares with emeralds, purple, embroidered work, fine linen, coral, and rubies. 17 ““Judah and the land of Israel were your traders. They traded wheat of Minnith, confections, honey, oil, and balm for your merchandise. 18 ““Damascus was your merchant for the multitude of your handiworks by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool. 19 ““Vedan and Javan traded with yarn for your wares; wrought iron, cassia, and calamus were amongst your merchandise. 20 ““Dedan was your merchant in precious saddle blankets for riding. 21 ““Arabia and all the princes of Kedar were your favourite dealers in lambs, rams, and goats. In these, they were your merchants. 22 ““The traders of Sheba and Raamah were your traders. They traded for your wares with the best of all spices, all precious stones, and gold. 23 ““Haran, Canneh, Eden, the traders of Sheba, Asshur and Chilmad, were your traders. 24 These were your traders in choice wares, in wrappings of blue and embroidered work, and in cedar chests of rich clothing bound with cords, amongst your merchandise. 25 ““The ships of Tarshish were your caravans for your merchandise. You were replenished and made very glorious in the heart of the seas. 26 Your rowers have brought you into great waters. The east wind has broken you in the heart of the seas. 27 Your riches, your wares, your merchandise, your mariners, your pilots, your repairers of ship seams, the dealers in your merchandise, and all your men of war who are in you, with all your company which is amongst you, will fall into the heart of the seas in the day of your ruin. 28 At the sound of the cry of your pilots, the pasture lands will shake. 29 All who handle the oars, the mariners and all the pilots of the sea, will come down from their ships. They will stand on the land, 30 and will cause their voice to be heard over you, and will cry bitterly. They will cast up dust on their heads. They will wallow in the ashes. 31 They will make themselves bald for you, and clothe themselves with sackcloth. They will weep for you in bitterness of soul, with bitter mourning. 32 In their wailing they will take up a lamentation for you, and lament over you, saying, ‘Who is there like Tyre, like her who is brought to silence in the middle of the sea?’ 33 When your wares came from the seas, you filled many peoples. You enriched the kings of the earth with the multitude of your riches and of your merchandise. 34 In the time that you were broken by the seas, in the depths of the waters, your merchandise and all your company fell within you. 35 All the inhabitants of the islands are astonished at you, and their kings are horribly afraid. They are troubled in their face. 36 The merchants amongst the peoples hiss at you. You have come to a terrible end, and you will be no more.”””

Chapter 28

1 YHWH’s word came again to me, saying, 2 “Son of man, tell the prince of Tyre, ‘Adonai YHWH says: “Because your heart is lifted up, and you have said, ‘I am a god, I sit in the seat of Elohim, in the middle of the seas;’ yet you are man, and no god, though you set your heart as the heart of a god— 3 behold, you are wiser than Daniel. There is no secret that is hidden from you. 4 By your wisdom and by your understanding you have gotten yourself riches, and have gotten gold and silver into your treasuries. 5 By your great wisdom and by your trading you have increased your riches, and your heart is lifted up because of your riches—” 6 “‘therefore Adonai YHWH says: “Because you have set your heart as the heart of Elohim, 7 therefore, behold, I will bring strangers on you, the terrible of the nations. They will draw their swords against the beauty of your wisdom. They will defile your brightness. 8 They will bring you down to the pit. You will die the death of those who are slain in the heart of the seas. 9 Will you yet say before him who kills you, ‘I am Elohim’? But you are man, and not Elohim, in the hand of him who wounds you. 10 You will die the death of the uncircumcised by the hand of strangers; for I have spoken it,” says Adonai YHWH.’” 11 Moreover YHWH’s word came to me, saying, 12 “Son of man, take up a lamentation over the king of Tyre, and tell him, ‘Adonai YHWH says: “You were the seal of full measure, full of wisdom, and

perfect in beauty. [13] You were in Eden, the garden of Elohim. Every precious stone adorned you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Gold work of tambourines and of pipes was in you. They were prepared in the day that you were created. [14] You were the anointed cherub who covers. Then I set you up on the kodesh mountain of Elohim. You have walked up and down in the middle of the stones of fire. [15] You were perfect in your ways from the day that you were created, until unrighteousness was found in you. [16] By the abundance of your commerce, your insides were filled with violence, and you have sinned. Therefore I have cast you as profane out of Elohim's mountain. I have destroyed you, covering cherub, from the middle of the stones of fire. [17] Your heart was lifted up because of your beauty. You have corrupted your wisdom by reason of your splendour. I have cast you to the ground. I have laid you before kings, that they may see you. [18] By the multitude of your iniquities, in the unrighteousness of your commerce, you have profaned your sanctuaries. Therefore I have brought out a fire from the middle of you. It has devoured you. I have turned you to ashes on the earth in the sight of all those who see you. [19] All those who know you amongst the peoples will be astonished at you. You have become a terror, and you will exist no more."'" [20] YHWH's word came to me, saying, [21] "Son of man, set your face towards Sidon, and prophesy against it, [22] and say, 'Adonai YHWH says: "Behold, I am against you, Sidon. I will be glorified amongst you. Then they will know that I am YHWH, when I have executed judgements in her, and am sanctified in her. [23] For I will send pestilence into her, and blood into her streets. The wounded will fall within her, with the sword on her on every side. Then they will know that I am YHWH. [24] "'"There will no longer be a pricking brier to the house of Israel, nor a hurting thorn of any that are around them that scorned them. Then they will know that I am Adonai YHWH." [25] "'Adonai YHWH says: "When I have gathered the house of Israel from the peoples amongst whom they are scattered, and am shown as kodesh amongst them in the sight of the nations, then they will dwell in their own land which I gave to my servant Jacob. [26] They will dwell in it securely. Yes, they will build houses, plant vineyards, and will dwell securely when I have executed judgements on all those around them who have treated them with contempt. Then they will know that I am YHWH their Elohim."'"

Chapter 29

[1] In the tenth year, in the tenth month, on the twelfth day of the month, YHWH's word came to me, saying, [2] "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt. [3] Speak and say, 'Adonai YHWH says: "Behold, I am against you, Pharaoh king of Egypt, the great monster that lies in the middle of his rivers, that has said, 'My river is my own, and I have made it for myself.' [4] I will put hooks in your jaws, and I will make the fish of your rivers stick to your scales. I will bring you up out of the middle of your rivers, with all the fish of your rivers which stick to your scales. [5] I'll cast you out into the wilderness, you and all the fish of your rivers. You'll fall on the open field. You won't be brought together or gathered. I have given you for food to the animals of the earth and to the birds of the sky. [6] "'"All the inhabitants of Egypt will know that I am YHWH, because they have been a staff of reed to the house of Israel. [7] When they took hold of you by your hand, you broke and tore all their shoulders. When they leaned on you, you broke and paralysed all of their thighs." [8] "'Therefore Adonai YHWH says: "Behold, I will bring a sword on you, and will cut off man and animal from you. [9] The land of Egypt will be a desolation and a waste. Then they will know that I am YHWH. "'"Because he has said, 'The river is mine, and I have made it,' [10] therefore, behold, I am against you and against your rivers. I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even to the border of Ethiopia. [11] No foot of man will pass through it, nor will any animal foot pass through it. It won't be inhabited for forty years. [12] I will make the land of Egypt a desolation in the middle of the countries that are desolate. Her cities amongst the cities that are laid waste will be a desolation forty years. I will scatter the Egyptians amongst the nations, and will disperse them through the countries." [13] "'For Adonai YHWH says: "At the end of forty years I will gather the Egyptians from the peoples where they were scattered. [14] I will reverse the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth. There they will be a lowly kingdom. [15] It will be the lowest of the kingdoms. It won't lift itself up above the nations any more. I

will diminish them so that they will no longer rule over the nations. [16] It will no longer be the confidence of the house of Israel, bringing iniquity to memory, when they turn to look after them. Then they will know that I am Adonai YHWH.”’” [17] It came to pass in the twenty-seventh year, in the first month, in the first day of the month, YHWH’s word came to me, saying, [18] “Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre. Every head was made bald, and every shoulder was worn; yet he had no wages, nor did his army, from Tyre, for the service that he had served against it. [19] Therefore Adonai YHWH says: ‘Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. He will carry off her multitude, take her plunder, and take her prey. That will be the wages for his army. [20] I have given him the land of Egypt as his payment for which he served, because they worked for me,’ says Adonai YHWH. [21] “In that day I will cause a horn to sprout for the house of Israel, and I will open your mouth amongst them. Then they will know that I am YHWH.”

Chapter 30

[1] YHWH’s word came again to me, saying, [2] “Son of man, prophesy, and say, ‘Adonai YHWH says: “Wail, ‘Alas for the day!’ [3] For the day is near, even YHWH’s day is near. It will be a day of clouds, a time of the nations. [4] A sword will come on Egypt, and anguish will be in Ethiopia, when the slain fall in Egypt. They take away her multitude, and her foundations are broken down. [5] “’”Ethiopia, Put, Lud, all the mixed people, Cub, and the children of the land that is allied with them, will fall with them by the sword.” [6] “‘YHWH says: “They also who uphold Egypt will fall. The pride of her power will come down. They will fall by the sword in it from the tower of Seveneh,” says Adonai YHWH. [7] “They will be desolate in the middle of the countries that are desolate. Her cities will be amongst the cities that are wasted. [8] They will know that I am YHWH when I have set a fire in Egypt, and all her helpers are destroyed. [9] “’”In that day messengers will go out from before me in ships to make the careless Ethiopians afraid. There will be anguish on them, as in the day of Egypt; for, behold, it comes.” [10] “‘Adonai YHWH says: “I will also make the multitude of Egypt to cease, by the hand of Nebuchadnezzar king of Babylon. [11] He and his people with him, the terrible of the nations, will be brought in to destroy the land. They will draw their swords against Egypt, and fill the land with the slain. [12] I will make the rivers dry, and will sell the land into the hand of evil men. I will make the land desolate, and all that is therein, by the hand of foreigners. I, YHWH, have spoken it.” [13] “‘Adonai YHWH says: “I will also destroy the idols, and I will cause the images to cease from Memphis. There will be no more a prince from the land of Egypt. I will put a fear in the land of Egypt. [14] I will make Pathros desolate, and will set a fire in Zoan, and will execute judgements on No. [15] I will pour my wrath on Sin, the stronghold of Egypt. I will cut off the multitude of No. [16] I will set a fire in Egypt Sin will be in great anguish. No will be broken up. Memphis will have adversaries in the daytime. [17] The young men of Aven and of Pibeseth will fall by the sword. They will go into captivity. [18] At Tehaphnehes also the day will withdraw itself, when I break the yokes of Egypt there. The pride of her power will cease in her. As for her, a cloud will cover her, and her daughters will go into captivity. [19] Thus I will execute judgements on Egypt. Then they will know that I am YHWH.”’” [20] In the eleventh year, in the first month, in the seventh day of the month, YHWH’s word came to me, saying, [21] “Son of man, I have broken the arm of Pharaoh king of Egypt. Behold, it has not been bound up, to apply medicines, to put a bandage to bind it, that it may become strong to hold the sword. [22] Therefore Adonai YHWH says: ‘Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong arm, and that which was broken. I will cause the sword to fall out of his hand. [23] I will scatter the Egyptians amongst the nations, and will disperse them through the countries. [24] I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break the arms of Pharaoh, and he will groan before the king of Babylon with the groaning of a mortally wounded man. [25] I will hold up the arms of the king of Babylon, but the arms of Pharaoh will fall down. Then they will know that I am YHWH when I put my sword into the hand of the king of Babylon, and he stretches it out on the land of Egypt. [26] I will scatter the Egyptians amongst the nations and disperse them through the countries. Then they will know that I am YHWH.’”

Chapter 31

1 In the eleventh year, in the third month, in the first day of the month, YHWH's word came to me, saying, 2 "Son
of man, tell Pharaoh king of Egypt and his multitude: 'Whom are you like in your greatness? 3 Behold, the
Assyrian was a cedar in Lebanon with beautiful branches, and with a forest-like shade, of high stature; and its
top was amongst the thick boughs. 4 The waters nourished it. The deep made it to grow. Its rivers ran all around
its plantation. It sent out its channels to all the trees of the field. 5 Therefore its stature was exalted above all the
trees of the field; and its boughs were multiplied. Its branches became long by reason of many waters, when it
spread them out. 6 All the birds of the sky made their nests in its boughs. Under its branches, all the animals of
the field gave birth to their young. All great nations lived under its shadow. 7 Thus it was beautiful in its
greatness, in the length of its branches; for its root was by many waters. 8 The cedars in the garden of Elohim
could not hide it. The cypress trees were not like its branches. The pine trees were not like its branches; nor
was any tree in the garden of Elohim like it in its beauty. 9 I made it beautiful by the multitude of its branches, so
that all the trees of Eden, that were in the garden of Elohim, envied it.' 10 "Therefore thus said Adonai YHWH:
'Because he is exalted in stature, and he has set his top amongst the thick branches, and his heart is lifted up in
his height, 11 I will deliver him into the hand of the mighty one of the nations. He will surely deal with him. I have
driven him out for his wickedness. 12 Foreigners, the tyrants of the nations, have cut him off and have left him.
His branches have fallen on the mountains and in all the valleys, and his boughs are broken by all the
watercourses of the land. All the peoples of the earth have gone down from his shadow and have left him. 13 All
the birds of the sky will dwell on his ruin, and all the animals of the field will be on his branches, 14 to the end that
none of all the trees by the waters exalt themselves in their stature, and don't set their top amongst the thick
boughs. Their mighty ones don't stand up on their height, even all who drink water; for they are all delivered to
death, to the lower parts of the earth, amongst the children of men, with those who go down to the pit.' 15
"Adonai YHWH says: 'In the day when he went down to Sheol, I caused a mourning. I covered the deep for him,
and I restrained its rivers. The great waters were stopped. I caused Lebanon to mourn for him, and all the trees
of the field fainted for him. 16 I made the nations to shake at the sound of his fall, when I cast him down to Sheol
with those who descend into the pit. All the trees of Eden, the choice and best of Lebanon, all that drink water,
were comforted in the lower parts of the earth. 17 They also went down into Sheol with him to those who are
slain by the sword; yes, those who were his arm, who lived under his shadow in the middle of the nations. 18 "'To
whom are you thus like in glory and in greatness amongst the trees of Eden? Yet you will be brought down with
the trees of Eden to the lower parts of the earth. You will lie in the middle of the uncircumcised, with those who
are slain by the sword. "'This is Pharaoh and all his multitude,' says Adonai YHWH."

Chapter 32

1 In the twelfth year, in the twelfth month, in the first day of the month, YHWH's word came to me, saying, 2 "Son
of man, take up a lamentation over Pharaoh king of Egypt, and tell him, 'You were likened to a young lion of the
nations; yet you are as a monster in the seas. You broke out with your rivers, and troubled the waters with your
feet, and fouled their rivers.'" 3 Adonai YHWH says: "I will spread out my net on you with a company of many
peoples. They will bring you up in my net. 4 I will leave you on the land. I will cast you out on the open field, and
will cause all the birds of the sky to settle on you. I will satisfy the animals of the whole earth with you. 5 I will lay
your flesh on the mountains, and fill the valleys with your height. 6 I will also water the land in which you swim
with your blood, even to the mountains. The watercourses will be full of you. 7 When I extinguish you, I will cover
the heavens and make its stars dark. I will cover the sun with a cloud, and the moon won't give its light. 8 I will
make all the bright lights of the sky dark over you, and set darkness on your land," says Adonai YHWH. 9 "I will
also trouble the hearts of many peoples, when I bring your destruction amongst the nations, into the countries
which you have not known. 10 Yes, I will make many peoples amazed at you, and their kings will be horribly
afraid for you, when I brandish my sword before them. They will tremble at every moment, every man for his
own life, in the day of your fall." 11 For Adonai YHWH says: "The sword of the king of Babylon will come on you.

12 I will cause your multitude to fall by the swords of the mighty. They are all the ruthless of the nations. They will
bring the pride of Egypt to nothing, and all its multitude will be destroyed. 13 I will destroy also all its animals from
beside many waters. The foot of man won't trouble them any more, nor will the hoofs of animals trouble them. 14
Then I will make their waters clear, and cause their rivers to run like oil," says Adonai YHWH. 15 "When I make
the land of Egypt desolate and waste, a land destitute of that of which it was full, when I strike all those who
dwell therein, then they will know that I am YHWH. 16 ""This is the lamentation with which they will lament. The
daughters of the nations will lament with this. They will lament with it over Egypt, and over all her multitude,"
says Adonai YHWH.'" 17 Also in the twelfth year, in the fifteenth day of the month, YHWH's word came to me,
saying, 18 "Son of man, wail for the multitude of Egypt, and cast them down, even her and the daughters of the
famous nations, to the lower parts of the earth, with those who go down into the pit. 19 Whom do you pass in
beauty? Go down, and be laid with the uncircumcised. 20 They will fall amongst those who are slain by the
sword. She is delivered to the sword. Draw her away with all her multitudes. 21 The strong amongst the mighty
will speak to him out of the middle of Sheol with those who help him. They have gone down. The uncircumcised
lie still, slain by the sword. 22 "Asshur is there with all her company. Her graves are all around her. All of them
are slain, fallen by the sword, 23 whose graves are set in the uttermost parts of the pit, and her company is
around her grave, all of them slain, fallen by the sword, who caused terror in the land of the living. 24 "There is
Elam and all her multitude around her grave; all of them slain, fallen by the sword, who have gone down
uncircumcised into the lower parts of the earth, who caused their terror in the land of the living, and have borne
their shame with those who go down to the pit. 25 They have made Elam a bed amongst the slain with all her
multitude. Her graves are around her, all of them uncircumcised, slain by the sword; for their terror was caused
in the land of the living, and they have borne their shame with those who go down to the pit. He is put amongst
those who are slain. 26 "There is Meshech, Tubal, and all their multitude. Their graves are around them, all of
them uncircumcised, slain by the sword; for they caused their terror in the land of the living. 27 They will not lie
with the mighty who are fallen of the uncircumcised, who have gone down to Sheol with their weapons of war
and have laid their swords under their heads. Their iniquities are on their bones; for they were the terror of the
mighty in the land of the living. 28 "But you will be broken amongst the uncircumcised, and will lie with those who
are slain by the sword. 29 "There is Edom, her kings, and all her princes, who in their might are laid with those
who are slain by the sword. They will lie with the uncircumcised, and with those who go down to the pit. 30
"There are the princes of the north, all of them, and all the Sidonians, who have gone down with the slain. They
are put to shame in the terror which they caused by their might. They lie uncircumcised with those who are slain
by the sword, and bear their shame with those who go down to the pit. 31 "Pharaoh will see them and will be
comforted over all his multitude, even Pharaoh and all his army, slain by the sword," says Adonai YHWH. 32 "For
I have put his terror in the land of the living. He will be laid amongst the uncircumcised, with those who are slain
by the sword, even Pharaoh and all his multitude," says Adonai YHWH.

Chapter 33

1 YHWH's word came to me, saying, 2 "Son of man, speak to the children of your people, and tell them, 'When I
bring the sword on a land, and the people of the land take a man from amongst them, and set him for their
watchman, 3 if, when he sees the sword come on the land, he blows the trumpet and warns the people, 4 then
whoever hears the sound of the trumpet and doesn't heed the warning, if the sword comes and takes him away,
his blood will be on his own head. 5 He heard the sound of the trumpet and didn't take warning. His blood will be
on him; whereas if he had heeded the warning, he would have delivered his soul. 6 But if the watchman sees
the sword come and doesn't blow the trumpet, and the people aren't warned, and the sword comes and takes
any person from amongst them, he is taken away in his iniquity, but his blood I will require at the watchman's
hand.' 7 "So you, son of man, I have set you a watchman to the house of Israel. Therefore hear the word from
my mouth, and give them warnings from me. 8 When I tell the wicked, 'O wicked man, you will surely die,' and
you don't speak to warn the wicked from his way, that wicked man will die in his iniquity, but I will require his

blood at your hand. [9] Nevertheless, if you warn the wicked of his way to turn from it, and he doesn't turn from his way; he will die in his iniquity, but you have delivered your soul. [10] "You, son of man, tell the house of Israel: 'You say this, "Our transgressions and our sins are on us, and we pine away in them. How then can we live?"' [11] Tell them, '"As I live," says Adonai YHWH, "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why will you die, house of Israel?"' [12] "You, son of man, tell the children of your people, 'The righteousness of the righteous will not deliver him in the day of his disobedience. And as for the wickedness of the wicked, he will not fall by it in the day that he turns from his wickedness; neither will he who is righteous be able to live by it in the day that he sins. [13] When I tell the righteous that he will surely live, if he trusts in his righteousness and commits iniquity, none of his righteous deeds will be remembered; but he will die in his iniquity that he has committed. [14] Again, when I say to the wicked, "You will surely die," if he turns from his sin and does that which is lawful and right, [15] if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity, he will surely live. He will not die. [16] None of his sins that he has committed will be remembered against him. He has done that which is lawful and right. He will surely live. [17] "'Yet the children of your people say, "The way of Adonai is not fair;" but as for them, their way is not fair. [18] When the righteous turns from his righteousness and commits iniquity, he will even die therein. [19] When the wicked turns from his wickedness and does that which is lawful and right, he will live by it. [20] Yet you say, "The way of Adonai is not fair." House of Israel, I will judge every one of you after his ways.'" [21] In the twelfth year of our captivity, in the tenth month, in the fifth day of the month, one who had escaped out of Jerusalem came to me, saying, "The city has been defeated!" [22] Now YHWH's hand had been on me in the evening, before he who had escaped came; and he had opened my mouth until he came to me in the morning; and my mouth was opened, and I was no longer mute. [23] YHWH's word came to me, saying, [24] "Son of man, those who inhabit the waste places in the land of Israel speak, saying, 'Abraham was one, and he inherited the land; but we are many. The land is given us for inheritance.' [25] Therefore tell them, 'Adonai YHWH says: "You eat with the blood, and lift up your eyes to your idols, and shed blood. So should you possess the land? [26] You stand on your sword, you work abomination, and every one of you defiles his neighbour's wife. So should you possess the land?"' [27] "You shall tell them, 'Adonai YHWH says: "As I live, surely those who are in the waste places will fall by the sword. I will give whoever is in the open field to the animals to be devoured, and those who are in the strongholds and in the caves will die of the pestilence. [28] I will make the land a desolation and an astonishment. The pride of her power will cease. The mountains of Israel will be desolate, so that no one will pass through. [29] Then they will know that I am YHWH, when I have made the land a desolation and an astonishment because of all their abominations which they have committed."' [30] "As for you, son of man, the children of your people talk about you by the walls and in the doors of the houses, and speak to one another, everyone to his brother, saying, 'Please come and hear what the word is that comes out from YHWH.' [31] They come to you as the people come, and they sit before you as my people, and they hear your words, but don't do them; for with their mouth they show much love, but their heart goes after their gain. [32] Behold, you are to them as a very lovely song of one who has a pleasant voice, and can play well on an instrument; for they hear your words, but they don't do them. [33] "When this comes to pass—behold, it comes—then they will know that a prophet has been amongst them."

Chapter 34

[1] YHWH's word came to me, saying, [2] "Son of man, prophesy against the shepherds of Israel. Prophesy, and tell them, even the shepherds, 'Adonai YHWH says: "Woe to the shepherds of Israel who feed themselves! Shouldn't the shepherds feed the sheep? [3] You eat the fat. You clothe yourself with the wool. You kill the fatlings, but you don't feed the sheep. [4] You haven't strengthened the diseased. You haven't healed that which was sick. You haven't bound up that which was broken. You haven't brought back that which was driven away. You haven't sought that which was lost, but you have ruled over them with force and with rigour. [5] They were scattered, because there was no shepherd. They became food to all the animals of the field, and were

scattered. [6] My sheep wandered through all the mountains and on every high hill. Yes, my sheep were scattered on all the surface of the earth. There was no one who searched or sought." [7] "'Therefore, you shepherds, hear YHWH's word: [8] "As I live," says Adonai YHWH, "surely because my sheep became a prey, and my sheep became food to all the animals of the field, because there was no shepherd, and my shepherds didn't search for my sheep, but the shepherds fed themselves, and didn't feed my sheep, [9] therefore, you shepherds, hear YHWH's word!" [10] Adonai YHWH says: "Behold, I am against the shepherds. I will require my sheep at their hand, and cause them to cease from feeding the sheep. The shepherds won't feed themselves any more. I will deliver my sheep from their mouth, that they may not be food for them." [11] "'For Adonai YHWH says: "Behold, I myself, even I, will search for my sheep, and will seek them out. [12] As a shepherd seeks out his flock in the day that he is amongst his sheep that are scattered abroad, so I will seek out my sheep. I will deliver them out of all places where they have been scattered in the cloudy and dark day. [13] I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land. I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited places of the country. [14] I will feed them with good pasture, and their fold will be on the mountains of the height of Israel. There they will lie down in a good fold. They will feed on rich pasture on the mountains of Israel. [15] I myself will be the shepherd of my sheep, and I will cause them to lie down," says Adonai YHWH. [16] "I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong. I will feed them in justice."' [17] "As for you, O my flock, Adonai YHWH says: 'Behold, I judge between sheep and sheep, the rams and the male goats. [18] Does it seem a small thing to you to have fed on the good pasture, but you must tread down with your feet the residue of your pasture? And to have drunk of the clear waters, but must you foul the residue with your feet? [19] As for my sheep, they eat that which you have trodden with your feet, and they drink that which you have fouled with your feet.' [20] "Therefore Adonai YHWH says to them: 'Behold, I, even I, will judge between the fat sheep and the lean sheep. [21] Because you thrust with side and with shoulder, and push all the diseased with your horns, until you have scattered them abroad, [22] therefore I will save my flock, and they will no more be a prey. I will judge between sheep and sheep. [23] I will set up one shepherd over them, and he will feed them, even my servant David. He will feed them, and he will be their shepherd. [24] I, YHWH, will be their Elohim, and my servant David prince amongst them. I, YHWH, have spoken it. [25] "'I will make with them a covenant of peace, and will cause evil animals to cease out of the land. They will dwell securely in the wilderness and sleep in the woods. [26] I will make them and the places around my hill a blessing. I will cause the shower to come down in its season. There will be showers of blessing. [27] The tree of the field will yield its fruit, and the earth will yield its increase, and they will be secure in their land. Then they will know that I am YHWH, when I have broken the bars of their yoke, and have delivered them out of the hand of those who made slaves of them. [28] They will no more be a prey to the nations, neither will the animals of the earth devour them; but they will dwell securely, and no one will make them afraid. [29] I will raise up to them a plantation for renown, and they will no more be consumed with famine in the land, and not bear the shame of the nations any more. [30] They will know that I, YHWH, their Elohim am with them, and that they, the house of Israel, are my people, says Adonai YHWH. [31] You my sheep, the sheep of my pasture, are men, and I am your Elohim,' says Adonai YHWH."

Chapter 35

[1] Moreover YHWH's word came to me, saying, [2] "Son of man, set your face against Mount Seir, and prophesy against it, [3] and tell it, 'Adonai YHWH says: "Behold, I am against you, Mount Seir, and I will stretch out my hand against you. I will make you a desolation and an astonishment. [4] I will lay your cities waste, and you will be desolate. Then you will know that I am YHWH. [5] ""Because you have had a perpetual hostility, and have given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end, [6] therefore, as I live," says Adonai YHWH, "I will prepare you for blood, and blood will pursue you. Since you have not hated blood, therefore blood will pursue you. [7] Thus I will make Mount Seir an astonishment and a

desolation. I will cut off from it him who passes through and him who returns. [8] I will fill its mountains with its slain. The slain with the sword will fall in your hills and in your valleys and in all your watercourses. [9] I will make you a perpetual desolation, and your cities will not be inhabited. Then you will know that I am YHWH. [10] “‘“Because you have said, ‘These two nations and these two countries will be mine, and we will possess it,’ although YHWH was there, [11] therefore, as I live,” says Adonai YHWH, “I will do according to your anger, and according to your envy which you have shown out of your hatred against them; and I will make myself known amongst them when I judge you. [12] You will know that I, YHWH, have heard all your insults which you have spoken against the mountains of Israel, saying, ‘They have been laid desolate. They have been given to us to devour.’ [13] You have magnified yourselves against me with your mouth, and have multiplied your words against me. I have heard it.” [14] Adonai YHWH says: “When the whole earth rejoices, I will make you desolate. [15] As you rejoiced over the inheritance of the house of Israel because it was desolate, so I will do to you. You will be desolate, Mount Seir, and all Edom, even all of it. Then they will know that I am YHWH.’”

Chapter 36

[1] You, son of man, prophesy to the mountains of Israel, and say, “You mountains of Israel, hear YHWH’s word. [2] Adonai YHWH says: ‘Because the enemy has said against you, “Aha!” and, “The ancient high places are ours in possession!”’ [3] therefore prophesy, and say, ‘Adonai YHWH says: “Because, even because they have made you desolate, and swallowed you up on every side, that you might be a possession to the residue of the nations, and you are taken up in the lips of talkers, and the evil report of the people;” [4] therefore, you mountains of Israel, hear the word of Adonai YHWH: Adonai YHWH says to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which have become a prey and derision to the residue of the nations that are all around; [5] therefore Adonai YHWH says: “Surely in the fire of my jealousy I have spoken against the residue of the nations, and against all Edom, that have appointed my land to themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey.”’ [6] Therefore prophesy concerning the land of Israel, and tell the mountains, the hills, the watercourses and the valleys, ‘Adonai YHWH says: “Behold, I have spoken in my jealousy and in my wrath, because you have borne the shame of the nations.” [7] Therefore Adonai YHWH says: “I have sworn, ‘Surely the nations that are around you will bear their shame.’ [8] “‘“But you, mountains of Israel, you shall shoot out your branches and yield your fruit to my people Israel; for they are at hand to come. [9] For, behold, I am for you, and I will come to you, and you will be tilled and sown. [10] I will multiply men on you, all the house of Israel, even all of it. The cities will be inhabited and the waste places will be built. [11] I will multiply man and animal on you. They will increase and be fruitful. I will cause you to be inhabited as you were before, and you will do better than at your beginnings. Then you will know that I am YHWH. [12] Yes, I will cause men to walk on you, even my people Israel. They will possess you, and you will be their inheritance, and you will never again bereave them of their children.” [13] “‘Adonai YHWH says: “Because they say to you, ‘You are a devourer of men, and have been a bereaver of your nation;’ [14] therefore you shall devour men no more, and not bereave your nation any more,” says Adonai YHWH. [15] “I won’t let you hear the shame of the nations any more. You won’t bear the reproach of the peoples any more, and you won’t cause your nation to stumble any more,” says Adonai YHWH.’” [16] Moreover YHWH’s word came to me, saying, [17] “Son of man, when the house of Israel lived in their own land, they defiled it by their ways and by their deeds. Their way before me was as the uncleanness of a woman in her impurity. [18] Therefore I poured out my wrath on them for the blood which they had poured out on the land, and because they had defiled it with their idols. [19] I scattered them amongst the nations, and they were dispersed through the countries. I judged them according to their way and according to their deeds. [20] When they came to the nations where they went, they profaned my kodesh name, in that men said of them, ‘These are YHWH’s people, and have left his land.’ [21] But I had respect for my kodesh name, which the house of Israel had profaned amongst the nations where they went. [22] “Therefore tell the house of Israel, ‘Adonai YHWH says: “I don’t do this for your sake, house of Israel, but for my kodesh name, which you have profaned amongst the nations where

you went. [23] I will sanctify my great name, which has been profaned amongst the nations, which you have profaned amongst them. Then the nations will know that I am YHWH," says Adonai YHWH, "when I am proven kodesh in you before their eyes. [24] ""For I will take you from amongst the nations and gather you out of all the countries, and will bring you into your own land. [25] I will sprinkle clean water on you, and you will be clean. I will cleanse you from all your filthiness and from all your idols. [26] I will also give you a new heart, and I will put a new spirit within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh. [27] I will put my Ruach within you, and cause you to walk in my statutes. You will keep my ordinances and do them. [28] You will dwell in the land that I gave to your fathers. You will be my people, and I will be your Elohim. [29] I will save you from all your uncleanness. I will call for the grain and will multiply it, and lay no famine on you. [30] I will multiply the fruit of the tree and the increase of the field, that you may receive no more the reproach of famine amongst the nations. [31] ""Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves in your own sight for your iniquities and for your abominations. [32] I don't do this for your sake," says Adonai YHWH. "Let it be known to you. Be ashamed and confounded for your ways, house of Israel." [33] "'Adonai YHWH says: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places will be built. [34] The land that was desolate will be tilled instead of being a desolation in the sight of all who passed by. [35] They will say, 'This land that was desolate has become like the garden of Eden. The waste, desolate, and ruined cities are fortified and inhabited.' [36] Then the nations that are left around you will know that I, YHWH, have built the ruined places and planted that which was desolate. I, YHWH, have spoken it, and I will do it." [37] "'Adonai YHWH says: "For this, moreover, I will be enquired of by the house of Israel, to do it for them: I will increase them with men like a flock. [38] As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so the waste cities will be filled with flocks of men. Then they will know that I am YHWH.'"

Chapter 37

[1] YHWH's hand was on me, and he brought me out in YHWH's Ruach, and set me down in the middle of the valley; and it was full of bones. [2] He caused me to pass by them all around; and behold, there were very many in the open valley, and behold, they were very dry. [3] He said to me, "Son of man, can these bones live?" I answered, "Adonai YHWH, you know." [4] Again he said to me, "Prophesy over these bones, and tell them, 'You dry bones, hear YHWH's word. [5] Adonai YHWH says to these bones: "Behold, I will cause breath to enter into you, and you will live. [6] I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you will live. Then you will know that I am YHWH."'" [7] So I prophesied as I was commanded. As I prophesied, there was a noise, and behold, there was an earthquake. Then the bones came together, bone to its bone. [8] I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them. [9] Then he said to me, "Prophesy to the wind, prophesy, son of man, and tell the wind, 'Adonai YHWH says: "Come from the four winds, breath, and breathe on these slain, that they may live."'" [10] So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army. [11] Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost. We are completely cut off.' [12] Therefore prophesy, and tell them, 'Adonai YHWH says: "Behold, I will open your graves, and cause you to come up out of your graves, my people; and I will bring you into the land of Israel. [13] You will know that I am YHWH, when I have opened your graves and caused you to come up out of your graves, my people. [14] I will put my Ruach in you, and you will live. Then I will place you in your own land; and you will know that I, YHWH, have spoken it and performed it," says YHWH.'" [15] YHWH's word came again to me, saying, [16] "You, son of man, take one stick and write on it, 'For Judah, and for the children of Israel his companions.' Then take another stick, and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel his companions.' [17] Then join them for yourself to one another into one stick, that they may become one in your hand. [18] "When the children of your people speak to you, saying, 'Won't you show us what you mean by these?' [19] tell them, 'Adonai YHWH says:

“Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in my hand. 20 The sticks on which you write will be in your hand before their eyes.”’ 21 Say to them, ‘Adonai YHWH says: “Behold, I will take the children of Israel from amongst the nations where they have gone, and will gather them on every side, and bring them into their own land. 22 I will make them one nation in the land, on the mountains of Israel. One king will be king to them all. They will no longer be two nations. They won’t be divided into two kingdoms any more at all. 23 They won’t defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places in which they have sinned, and will cleanse them. So they will be my people, and I will be their Elohim. 24 ‘“‘My servant David will be king over them. They all will have one shepherd. They will also walk in my ordinances and observe my statutes, and do them. 25 They will dwell in the land that I have given to Jacob my servant, in which your fathers lived. They will dwell therein, they, and their children, and their children’s children, forever. David my servant will be their prince forever. 26 Moreover I will make a covenant of peace with them. It will be an everlasting covenant with them. I will place them, multiply them, and will set my sanctuary amongst them forever more. 27 My tent also will be with them. I will be their Elohim, and they will be my people. 28 The nations will know that I am YHWH who sanctifies Israel, when my sanctuary is amongst them forever more.”’”

Chapter 38

1 YHWH’s word came to me, saying, 2 “Son of man, set your face towards Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, 3 and say, ‘Adonai YHWH says: “Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal. 4 I will turn you around, and put hooks into your jaws, and I will bring you out, with all your army, horses and horsemen, all of them clothed in full armour, a great company with buckler and shield, all of them handling swords; 5 Persia, Cush, and Put with them, all of them with shield and helmet; 6 Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes—even many peoples with you. 7 ‘“‘Be prepared, yes, prepare yourself, you, and all your companies who are assembled to you, and be a guard to them. 8 After many days you will be visited. In the latter years you will come into the land that is brought back from the sword, that is gathered out of many peoples, on the mountains of Israel, which have been a continual waste; but it is brought out of the peoples and they will dwell securely, all of them. 9 You will ascend. You will come like a storm. You will be like a cloud to cover the land, you and all your hordes, and many peoples with you.” 10 “‘Adonai YHWH says: “It will happen in that day that things will come into your mind, and you will devise an evil plan. 11 You will say, ‘I will go up to the land of unwalled villages. I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates, 12 to take the plunder and to take prey; to turn your hand against the waste places that are inhabited, and against the people who are gathered out of the nations, who have gotten livestock and goods, who dwell in the middle of the earth.’ 13 Sheba, Dedan, and the merchants of Tarshish, with all its young lions, will ask you, ‘Have you come to take the plunder? Have you assembled your company to take the prey, to carry away silver and gold, to take away livestock and goods, to take great plunder?’”’ 14 “Therefore, son of man, prophesy, and tell Gog, ‘Adonai YHWH says: “In that day when my people Israel dwells securely, will you not know it? 15 You will come from your place out of the uttermost parts of the north, you, and many peoples with you, all of them riding on horses, a great company and a mighty army. 16 You will come up against my people Israel as a cloud to cover the land. It will happen in the latter days that I will bring you against my land, that the nations may know me when I am sanctified in you, Gog, before their eyes.” 17 “‘Adonai YHWH says: “Are you he of whom I spoke in old time by my servants the prophets of Israel, who prophesied in those days for years that I would bring you against them? 18 It will happen in that day, when Gog comes against the land of Israel,” says Adonai YHWH, “that my wrath will come up into my nostrils. 19 For in my jealousy and in the fire of my wrath I have spoken. Surely in that day there will be a great shaking in the land of Israel, 20 so that the fish of the sea, the birds of the sky, the animals of the field, all creeping things who creep on the earth, and all the men who are on the surface

of the earth will shake at my presence. Then the mountains will be thrown down, the steep places will fall, and every wall will fall to the ground. 21 I will call for a sword against him to all my mountains," says Adonai YHWH. "Every man's sword will be against his brother. 22 I will enter into judgement with him with pestilence and with blood. I will rain on him, on his hordes, and on the many peoples who are with him, torrential rains with great hailstones, fire, and sulphur. 23 I will magnify myself and sanctify myself, and I will make myself known in the eyes of many nations. Then they will know that I am YHWH."'

Chapter 39

1 "You, son of man, prophesy against Gog, and say, 'Adonai YHWH says: "Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal. 2 I will turn you around, will lead you on, and will cause you to come up from the uttermost parts of the north; and I will bring you onto the mountains of Israel. 3 I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand. 4 You will fall on the mountains of Israel, you, and all your hordes, and the peoples who are with you. I will give you to the ravenous birds of every sort and to the animals of the field to be devoured. 5 You will fall on the open field, for I have spoken it," says Adonai YHWH. 6 "I will send a fire on Magog and on those who dwell securely in the islands. Then they will know that I am YHWH. 7 ""I will make my kodesh name known amongst my people Israel. I won't allow my kodesh name to be profaned any more. Then the nations will know that I am YHWH, the Kodesh One in Israel. 8 Behold, it comes, and it will be done," says Adonai YHWH. "This is the day about which I have spoken. 9 ""Those who dwell in the cities of Israel will go out and will make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the war clubs and the spears, and they will make fires with them for seven years; 10 so that they will take no wood out of the field, and not cut down any out of the forests; for they will make fires with the weapons. They will plunder those who plundered them, and rob those who robbed them," says Adonai YHWH. 11 ""It will happen in that day, that I will give to Gog a place for burial in Israel, the valley of those who pass through on the east of the sea; and it will stop those who pass through. They will bury Gog and all his multitude there, and they will call it 'The valley of Hamon Gog'. 12 ""The house of Israel will be burying them for seven months, that they may cleanse the land. 13 Yes, all the people of the land will bury them; and they will become famous in the day that I will be glorified," says Adonai YHWH. 14 ""They will set apart men of continual employment who will pass through the land. Those who pass through will go with those who bury those who remain on the surface of the land, to cleanse it. After the end of seven months they will search. 15 Those who search through the land will pass through; and when anyone sees a man's bone, then he will set up a sign by it, until the undertakers have buried it in the valley of Hamon Gog. 16 Hamonah will also be the name of a city. Thus they will cleanse the land."' 17 "You, son of man, Adonai YHWH says: 'Speak to the birds of every sort, and to every animal of the field, "Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I sacrifice for you, even a great sacrifice on the mountains of Israel, that you may eat meat and drink blood. 18 You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. 19 You shall eat fat until you are full, and drink blood until you are drunk, of my sacrifice which I have sacrificed for you. 20 You shall be filled at my table with horses and charioteers, with mighty men, and with all men of war," says Adonai YHWH.' 21 "I will set my glory amongst the nations. Then all the nations will see my judgement that I have executed, and my hand that I have laid on them. 22 So the house of Israel will know that I am YHWH their Elohim, from that day and forward. 23 The nations will know that the house of Israel went into captivity for their iniquity, because they trespassed against me, and I hid my face from them; so I gave them into the hand of their adversaries, and they all fell by the sword. 24 I did to them according to their uncleanness and according to their transgressions. I hid my face from them. 25 "Therefore Adonai YHWH says: 'Now I will reverse the captivity of Jacob and have mercy on the whole house of Israel. I will be jealous for my kodesh name. 26 They will forget their shame and all their trespasses by which they have trespassed against me, when they dwell securely in their land. No one will make them afraid 27 when I have brought them back from the peoples, gathered them out of their enemies' lands, and

am shown kodesh amongst them in the sight of many nations. [28] They will know that I am YHWH their Elohim, in that I caused them to go into captivity amongst the nations, and have gathered them to their own land. Then I will leave none of them captive any more. [29] I won't hide my face from them any more, for I have poured out my Ruach on the house of Israel,' says Adonai YHWH."

Chapter 40

[1] In the twenty-fifth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after the city was struck, in the same day, YHWH's hand was on me, and he brought me there. [2] In the visions of Elohim he brought me into the land of Israel, and set me down on a very high mountain, on which was something like the frame of a city to the south. [3] He brought me there; and, behold, there was a man whose appearance was like the appearance of bronze, with a line of flax in his hand and a measuring reed; and he stood in the gate. [4] The man said to me, "Son of man, see with your eyes, and hear with your ears, and set your heart on all that I will show you; for you have been brought here so that I may show them to you. Declare all that you see to the house of Israel." [5] Behold, there was a wall on the outside of the house all around, and in the man's hand a measuring reed six cubits long, of a cubit and a hand width each. So he measured the thickness of the building, one reed; and the height, one reed. [6] Then he came to the gate which looks towards the east, and went up its steps. He measured the threshold of the gate, one reed wide; and the other threshold, one reed wide. [7] Every lodge was one reed long and one reed wide. Between the lodges was five cubits. The threshold of the gate by the porch of the gate towards the house was one reed. [8] He measured also the porch of the gate towards the house, one reed. [9] Then he measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was towards the house. [10] The side rooms of the gate eastward were three on this side, and three on that side. The three of them were of one measure. The posts had one measure on this side and on that side. [11] He measured the width of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; [12] and a border before the lodges, one cubit on this side, and a border, one cubit on that side; and the side rooms, six cubits on this side, and six cubits on that side. [13] He measured the gate from the roof of the one side room to the roof of the other, a width of twenty-five cubits, door against door. [14] He also made posts, sixty cubits; and the court reached to the posts, around the gate. [15] From the forefront of the gate at the entrance to the forefront of the inner porch of the gate were fifty cubits. [16] There were closed windows to the side rooms, and to their posts within the gate all around, and likewise to the arches. Windows were around inward. Palm trees were on each post. [17] Then he brought me into the outer court. Behold, there were rooms and a pavement made for the court all around. Thirty rooms were on the pavement. [18] The pavement was by the side of the gates, corresponding to the length of the gates, even the lower pavement. [19] Then he measured the width from the forefront of the lower gate to the forefront of the inner court outside, one hundred cubits, both on the east and on the north. [20] He measured the length and width of the gate of the outer court which faces towards the north. [21] The lodges of it were three on this side and three on that side. Its posts and its arches were the same as the measure of the first gate: its length was fifty cubits, and the width twenty-five cubits. [22] Its windows, its arches, and its palm trees were the same as the measure of the gate which faces towards the east. They went up to it by seven steps. Its arches were before them. [23] There was a gate to the inner court facing the other gate, on the north and on the east. He measured one hundred cubits from gate to gate. [24] He led me towards the south; and behold, there was a gate towards the south. He measured its posts and its arches according to these measurements. [25] There were windows in it and in its arches all around, like the other windows: the length was fifty cubits, and the width twenty-five cubits. [26] There were seven steps to go up to it, and its arches were before them. It had palm trees, one on this side, and another on that side, on its posts. [27] There was a gate to the inner court towards the south. He measured one hundred cubits from gate to gate towards the south. [28] Then he brought me to the inner court by the south gate. He measured the south gate according to these measurements; [29] with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five

cubits wide. [30] There were arches all around, twenty-five cubits long and five cubits wide. [31] Its arches were towards the outer court. Palm trees were on its posts. The ascent to it had eight steps. [32] He brought me into the inner court towards the east. He measured the gate according to these measurements; [33] with its lodges, its posts, and its arches, according to these measurements. There were windows in it and in its arches all around. It was fifty cubits long, and twenty-five cubits wide. [34] Its arches were towards the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps. [35] He brought me to the north gate, and he measured it according to these measurements— [36] its lodges, its posts, and its arches. There were windows in it all around. The length was fifty cubits and the width twenty-five cubits. [37] Its posts were towards the outer court. Palm trees were on its posts on this side and on that side. The ascent to it had eight steps. [38] A room with its door was by the posts at the gates. They washed the burnt offering there. [39] In the porch of the gate were two tables on this side and two tables on that side, on which to kill the burnt offering, the sin offering, and the trespass offering. [40] On the one side outside, as one goes up to the entry of the gate towards the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. [41] Four tables were on this side, and four tables on that side, by the side of the gate: eight tables, on which they killed the sacrifices. [42] There were four cut stone tables for the burnt offering, a cubit and a half long, a cubit and a half wide, and one cubit high. They laid the instruments with which they killed the burnt offering and the sacrifice on them. [43] The hooks, a hand width long, were fastened within all around. The meat of the offering was on the tables. [44] Outside of the inner gate were rooms for the singers in the inner court, which was at the side of the north gate. They faced towards the south. One at the side of the east gate faced towards the north. [45] He said to me, “This room, which faces towards the south, is for the priests who perform the duty of the house. [46] The room which faces towards the north is for the priests who perform the duty of the altar. These are the sons of Zadok, who from amongst the sons of Levi come near to YHWH to minister to him.” [47] He measured the court, one hundred cubits long and one hundred cubits wide, square. The altar was before the house. [48] Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side. The width of the gate was three cubits on this side and three cubits on that side. [49] The length of the porch was twenty cubits and the width eleven cubits, even by the steps by which they went up to it. There were pillars by the posts, one on this side, and another on that side.

Chapter 41

[1] He brought me to the nave and measured the posts, six cubits wide on the one side and six cubits wide on the other side, which was the width of the tent. [2] The width of the entrance was ten cubits, and the sides of the entrance were five cubits on the one side, and five cubits on the other side. He measured its length, forty cubits, and the width, twenty cubits. [3] Then he went inward and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width of the entrance, seven cubits. [4] He measured its length, twenty cubits, and the width, twenty cubits, before the nave. He said to me, “This is the most kodesh place.” [5] Then he measured the wall of the house, six cubits; and the width of every side room, four cubits, all around the house on every side. [6] The side rooms were in three storeys, one over another, and thirty in each story. They entered into the wall which belonged to the house for the side rooms all around, that they might be supported and not penetrate the wall of the house. [7] The side rooms were wider on the higher levels, because the walls were narrower at the higher levels. Therefore the width of the house increased upward; and so one went up from the lowest level to the highest through the middle level. [8] I saw also that the house had a raised base all around. The foundations of the side rooms were a full reed of six great cubits. [9] The thickness of the outer wall of the side rooms was five cubits. That which was left was the place of the side rooms that belonged to the house. [10] Between the rooms was a width of twenty cubits around the house on every side. [11] The doors of the side rooms were towards an open area that was left, one door towards the north, and another door towards the south. The width of the open area was five cubits all around. [12] The building that was before the separate place at the side towards the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its

length ninety cubits. [13] So he measured the temple, one hundred cubits long; and the separate place, and the building, with its walls, one hundred cubits long; [14] also the width of the face of the temple, and of the separate place towards the east, one hundred cubits. [15] He measured the length of the building before the separate place which was at its back, and its galleries on the one side and on the other side, one hundred cubits from the inner temple, and the porches of the court, [16] the thresholds, and the closed windows, and the galleries around on their three storeys, opposite the threshold, with wood ceilings all around, and from the ground up to the windows, (now the windows were covered), [17] to the space above the door, even to the inner house, and outside, and by all the wall all around inside and outside, by measure. [18] It was made with cherubim and palm trees. A palm tree was between cherub and cherub, and every cherub had two faces, [19] so that there was the face of a man towards the palm tree on the one side, and the face of a young lion towards the palm tree on the other side. It was made like this through all the house all around. [20] Cherubim and palm trees were made from the ground to above the door. The wall of the temple was like this. [21] The door posts of the nave were squared. As for the face of the nave, its appearance was as the appearance of the temple. [22] The altar was of wood, three cubits high, and its length two cubits. Its corners, its base, and its walls were of wood. He said to me, “This is the table that is before YHWH.” [23] The temple and the sanctuary had two doors. [24] The doors had two leaves each, two turning leaves: two for the one door, and two leaves for the other. [25] There were made on them, on the doors of the nave, cherubim and palm trees, like those made on the walls. There was a threshold of wood on the face of the porch outside. [26] There were closed windows and palm trees on the one side and on the other side, on the sides of the porch. This is how the side rooms of the temple and the thresholds were arranged.

Chapter 42

[1] Then he brought me out into the outer court, the way towards the north. Then he brought me into the room that was opposite the separate place, and which was opposite the building towards the north. [2] Facing the length of one hundred cubits was the north door, and the width was fifty cubits. [3] Opposite the twenty cubits which belonged to the inner court, and opposite the pavement which belonged to the outer court, was gallery against gallery in the three storeys. [4] Before the rooms was a walk of ten cubits’ width inward, a way of one cubit; and their doors were towards the north. [5] Now the upper rooms were shorter; for the galleries took away from these more than from the lower and the middle in the building. [6] For they were in three storeys, and they didn’t have pillars as the pillars of the courts. Therefore the uppermost was set back more than the lowest and the middle from the ground. [7] The wall that was outside by the side of the rooms, towards the outer court before the rooms, was fifty cubits long. [8] For the length of the rooms that were in the outer court was fifty cubits. Behold, those facing the temple were one hundred cubits. [9] From under these rooms was the entry on the east side, as one goes into them from the outer court. [10] In the thickness of the wall of the court towards the east, before the separate place, and before the building, there were rooms. [11] The way before them was like the appearance of the rooms which were towards the north. Their length and width were the same. All their exits had the same arrangement and doors. [12] Like the doors of the rooms that were towards the south was a door at the head of the way, even the way directly before the wall towards the east, as one enters into them. [13] Then he said to me, “The north rooms and the south rooms, which are opposite the separate place, are the kodesh rooms, where the priests who are near to YHWH shall eat the most kodesh things. There they shall lay the most kodesh things, with the meal offering, the sin offering, and the trespass offering; for the place is kodesh. [14] When the priests enter in, then they shall not go out of the kodesh place into the outer court until they lay their garments in which they minister there; for they are kodesh. Then they shall put on other garments, and shall approach that which is for the people.” [15] Now when he had finished measuring the inner house, he brought me out by the way of the gate which faces towards the east, and measured it all around. [16] He measured on the east side with the measuring reed five hundred reeds, with the measuring reed all around. [17] He measured on the north side five hundred reeds with the measuring reed all around. [18] He measured on the south side five hundred reeds with

the measuring reed. [19] He turned about to the west side, and measured five hundred reeds with the measuring reed. [20] He measured it on the four sides. It had a wall around it, the length five hundred cubits, and the width five hundred cubits, to make a separation between that which was kodesh and that which was common.

Chapter 43

[1] Afterward he brought me to the gate, even the gate that looks towards the east. [2] Behold, the glory of the Elohim of Israel came from the way of the east. His voice was like the sound of many waters; and the earth was illuminated with his glory. [3] It was like the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell on my face. [4] YHWH's glory came into the house by the way of the gate which faces towards the east. [5] The Ruach took me up and brought me into the inner court; and behold, YHWH's glory filled the house. [6] I heard one speaking to me out of the house, and a man stood by me. [7] He said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell amongst the children of Israel forever. The house of Israel will no more defile my kodesh name, neither they nor their kings, by their prostitution and by the dead bodies of their kings in their high places; [8] in their setting of their threshold by my threshold and their door post beside my door post. There was a wall between me and them; and they have defiled my kodesh name by their abominations which they have committed. Therefore I have consumed them in my anger. [9] Now let them put away their prostitution, and the dead bodies of their kings far from me. Then I will dwell amongst them forever. [10] "You, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. [11] If they are ashamed of all that they have done, make known to them the form of the house, its fashion, its exits, its entrances, its structure, all its ordinances, all its forms, and all its laws; and write it in their sight, that they may keep the whole form of it, and all its ordinances, and do them. [12] "This is the law of the house. On the top of the mountain the whole limit around it shall be most kodesh. Behold, this is the law of the house. [13] "These are the measurements of the altar by cubits (the cubit is a cubit and a hand width): the bottom shall be a cubit, and the width a cubit, and its border around its edge a span; and this shall be the base of the altar. [14] From the bottom on the ground to the lower ledge shall be two cubits, and the width one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the width a cubit. [15] The upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. [16] The altar hearth shall be twelve cubits long by twelve wide, square in its four sides. [17] The ledge shall be fourteen cubits long by fourteen wide in its four sides; and the border about it shall be half a cubit; and its bottom shall be a cubit around; and its steps shall look towards the east." [18] He said to me, "Son of man, Adonai YHWH says: 'These are the ordinances of the altar in the day when they make it, to offer burnt offerings on it, and to sprinkle blood on it. [19] You shall give to the Levitical priests who are of the offspring of Zadok, who are near to me, to minister to me,' says Adonai YHWH, 'a young bull for a sin offering. [20] You shall take of its blood and put it on its four horns, and on the four corners of the ledge, and on the border all around. You shall cleanse it and make atonement for it that way. [21] You shall also take the bull of the sin offering, and it shall be burnt in the appointed place of the house, outside of the sanctuary. [22] "On the second day you shall offer a male goat without defect for a sin offering; and they shall cleanse the altar, as they cleansed it with the bull. [23] When you have finished cleansing it, you shall offer a young bull without defect and a ram out of the flock without defect. [24] You shall bring them near to YHWH, and the priests shall cast salt on them, and they shall offer them up for a burnt offering to YHWH. [25] "Seven days you shall prepare every day a goat for a sin offering. They shall also prepare a young bull and a ram out of the flock, without defect. [26] Seven days shall they make atonement for the altar and purify it. So shall they consecrate it. [27] When they have accomplished the days, it shall be that on the eighth day and onward, the priests shall make your burnt offerings on the altar and your peace offerings. Then I will accept you,' says Adonai YHWH."

Chapter 44

[1] Then he brought me back by the way of the outer gate of the sanctuary, which looks towards the east; and it was shut. [2] YHWH said to me, “This gate shall be shut. It shall not be opened, no man shall enter in by it; for YHWH, the Elohim of Israel, has entered in by it. Therefore it shall be shut. [3] As for the prince, he shall sit in it as prince to eat bread before YHWH. He shall enter by the way of the porch of the gate, and shall go out the same way.” [4] Then he brought me by the way of the north gate before the house; and I looked, and behold, YHWH’s glory filled YHWH’s house; so I fell on my face. [5] YHWH said to me, “Son of man, mark well, and see with your eyes, and hear with your ears all that I tell you concerning all the ordinances of YHWH’s house and all its laws; and mark well the entrance of the house, with every exit of the sanctuary. [6] You shall tell the rebellious, even the house of Israel, ‘Adonai YHWH says: “You house of Israel, let that be enough of all your abominations, [7] in that you have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when you offer my bread, the fat and the blood; and they have broken my covenant, to add to all your abominations. [8] You have not performed the duty of my kodesh things; but you have set performers of my duty in my sanctuary for yourselves.” [9] Adonai YHWH says, “No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners who are amongst the children of Israel. [10] “‘“But the Levites who went far from me when Israel went astray, who went astray from me after their idols, they will bear their iniquity. [11] Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house. They shall kill the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. [12] Because they ministered to them before their idols, and became a stumbling block of iniquity to the house of Israel, therefore I have lifted up my hand against them,” says Adonai YHWH, “and they will bear their iniquity. [13] They shall not come near to me, to execute the office of priest to me, nor to come near to any of my kodesh things, to the things that are most kodesh; but they will bear their shame and their abominations which they have committed. [14] Yet I will make them performers of the duty of the house, for all its service and for all that will be done therein. [15] “‘“But the Levitical priests, the sons of Zadok, who performed the duty of my sanctuary when the children of Israel went astray from me, shall come near to me to minister to me. They shall stand before me to offer to me the fat and the blood,” says Adonai YHWH. [16] “They shall enter into my sanctuary, and they shall come near to my table, to minister to me, and they shall keep my instruction. [17] “‘“It will be that when they enter in at the gates of the inner court, they shall be clothed with linen garments. No wool shall come on them while they minister in the gates of the inner court, and within. [18] They shall have linen turbans on their heads, and shall have linen trousers on their waists. They shall not clothe themselves with anything that makes them sweat. [19] When they go out into the outer court, even into the outer court to the people, they shall put off their garments in which they minister and lay them in the kodesh rooms. They shall put on other garments, that they not sanctify the people with their garments. [20] “‘“They shall not shave their heads, or allow their locks to grow long. They shall only cut off the hair of their heads. [21] None of the priests shall drink wine when they enter into the inner court. [22] They shall not take for their wives a widow, or her who is put away; but they shall take virgins of the offspring of the house of Israel, or a widow who is the widow of a priest. [23] They shall teach my people the difference between the kodesh and the common, and cause them to discern between the unclean and the clean. [24] “‘“In a controversy they shall stand to judge. They shall judge it according to my ordinances. They shall keep my laws and my statutes in all my appointed feasts. They shall make my Shabbats kodesh. [25] “‘“They shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband, they may defile themselves. [26] After he is cleansed, they shall reckon to him seven days. [27] In the day that he goes into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin offering,” says Adonai YHWH. [28] “‘They shall have an inheritance: I am their inheritance; and you shall give them no possession in Israel. I am their possession. [29] They shall eat the meal offering, and the sin offering, and the trespass offering; and every devoted thing in Israel shall be theirs. [30] The first of all the first fruits of every thing, and every offering of everything, of all your offerings, shall be for the priest. You shall also give to the priests the first of your dough, to cause a blessing to rest on your house. [31] The priests shall not eat of anything that dies of itself or is torn, whether it is bird or animal.

Chapter 45

1 “‘“Moreover, when you divide by lot the land for inheritance, you shall offer an offering to YHWH, a kodesh
portion of the land. The length shall be the length of twenty-five thousand reeds, and the width shall be ten
thousand. It shall be kodesh in all its border all around. 2 Of this there shall be a five hundred by five hundred
square for the kodesh place, and fifty cubits for its pasture lands all around. 3 Of this measure you shall
measure a length of twenty-five thousand, and a width of ten thousand. In it shall be the sanctuary, which is
most kodesh. 4 It is a kodesh portion of the land; it shall be for the priests, the ministers of the sanctuary, who
come near to minister to YHWH. It shall be a place for their houses and a kodesh place for the sanctuary. 5
Twenty-five thousand cubits in length and ten thousand in width shall be for the Levites, the ministers of the
house, as a possession for themselves, for twenty rooms. 6 “‘“You shall appoint the possession of the city five
thousand cubits wide and twenty-five thousand long, side by side with the offering of the kodesh portion. It shall
be for the whole house of Israel. 7 “‘“What is for the prince shall be on the one side and on the other side of the
kodesh allotment and of the possession of the city, in front of the kodesh allotment and in front of the
possession of the city, on the west side westward, and on the east side eastward, and in length corresponding
to one of the portions, from the west border to the east border. 8 In the land it shall be to him for a possession in
Israel. My princes shall no more oppress my people, but they shall give the land to the house of Israel according
to their tribes.” 9 “‘Adonai YHWH says: “Enough, you princes of Israel! Remove violence and plunder, and
execute justice and righteousness! Stop dispossessing my people!” says Adonai YHWH. 10 “You shall have just
balances, a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may
contain one tenth of a homer, and the ephah one tenth of a homer. Its measure shall be the same as the homer.
12 The shekel shall be twenty gerahs. Twenty shekels plus twenty-five shekels plus fifteen shekels shall be your
mina. 13 “‘“This is the offering that you shall offer: the sixth part of an ephah from a homer of wheat, and you
shall give the sixth part of an ephah from a homer of barley, 14 and the set portion of oil, of the bath of oil, one
tenth of a bath out of the cor, which is ten baths, even a homer (for ten baths are a homer), 15 and one lamb of
the flock out of two hundred, from the well-watered pastures of Israel—for a meal offering, for a burnt offering,
and for peace offerings, to make atonement for them,” says Adonai YHWH. 16 “All the people of the land shall
give to this offering for the prince in Israel. 17 It shall be the prince’s part to give the burnt offerings, the meal
offerings, and the drink offerings, in the feasts, and on the new moons, and on the Shabbats, in all the
appointed feasts of the house of Israel. He shall prepare the sin offering, the meal offering, the burnt offering,
and the peace offerings, to make atonement for the house of Israel.” 18 “‘Adonai YHWH says: “In the first month,
on the first day of the month, you shall take a young bull without defect, and you shall cleanse the sanctuary. 19
The priest shall take of the blood of the sin offering and put it on the door posts of the house, and on the four
corners of the ledge of the altar, and on the posts of the gate of the inner court. 20 So you shall do on the
seventh day of the month for everyone who errs, and for him who is simple. So you shall make atonement for
the house. 21 “‘“In the first month, on the fourteenth day of the month, you shall have the Pesach, a feast of
seven days; unleavened bread shall be eaten. 22 On that day the prince shall prepare for himself and for all the
people of the land a bull for a sin offering. 23 The seven days of the feast he shall prepare a burnt offering to
YHWH, seven bulls and seven rams without defect daily the seven days; and a male goat daily for a sin
offering. 24 He shall prepare a meal offering, an ephah for a bull, an ephah for a ram, and a hin of oil to an
ephah. 25 “‘“In the seventh month, on the fifteenth day of the month, during the feast, he shall do like that for
seven days. He shall make the same provision for sin offering, the burnt offering, the meal offering, and the oil.”

Chapter 46

1 “‘Adonai YHWH says: “The gate of the inner court that looks towards the east shall be shut the six working
days; but on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened. 2 The
prince shall enter by the way of the porch of the gate outside, and shall stand by the post of the gate; and the
priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the

gate. Then he shall go out, but the gate shall not be shut until the evening. [3] The people of the land shall worship at the door of that gate before YHWH on the Shabbats and on the new moons. [4] The burnt offering that the prince shall offer to YHWH shall be on the Shabbat day, six lambs without defect and a ram without defect; [5] and the meal offering shall be an ephah for the ram, and the meal offering for the lambs as he is able to give, and a hin of oil to an ephah. [6] On the day of the new moon it shall be a young bull without defect, six lambs, and a ram. They shall be without defect. [7] He shall prepare a meal offering: an ephah for the bull, and an ephah for the ram, and for the lambs according as he is able, and a hin of oil to an ephah. [8] When the prince enters, he shall go in by the way of the porch of the gate, and he shall go out by its way. [9] ""But when the people of the land come before YHWH in the appointed feasts, he who enters by the way of the north gate to worship shall go out by the way of the south gate; and he who enters by the way of the south gate shall go out by the way of the north gate. He shall not return by the way of the gate by which he came in, but shall go out straight before him. [10] The prince shall go in with them when they go in. When they go out, he shall go out. [11] ""In the feasts and in the appointed holidays, the meal offering shall be an ephah for a bull, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. [12] When the prince prepares a free will offering, a burnt offering or peace offerings as a free will offering to YHWH, one shall open for him the gate that looks towards the east; and he shall prepare his burnt offering and his peace offerings, as he does on the Shabbat day. Then he shall go out; and after his going out one shall shut the gate. [13] ""You shall prepare a lamb a year old without defect for a burnt offering to YHWH daily. Morning by morning you shall prepare it. [14] You shall prepare a meal offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil to moisten the fine flour; a meal offering to YHWH continually by a perpetual ordinance. [15] Thus they shall prepare the lamb, the meal offering, and the oil, morning by morning, for a continual burnt offering." [16] "'Adonai YHWH says: "If the prince gives a gift to any of his sons, it is his inheritance. It shall belong to his sons. It is their possession by inheritance. [17] But if he gives of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as for his inheritance, it shall be for his sons. [18] Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession. He shall give inheritance to his sons out of his own possession, that my people not each be scattered from his possession."" [19] Then he brought me through the entry, which was at the side of the gate, into the kodesh rooms for the priests, which looked towards the north. Behold, there was a place on the back part westward. [20] He said to me, "This is the place where the priests shall boil the trespass offering and the sin offering, and where they shall bake the meal offering, that they not bring them out into the outer court, to sanctify the people." [21] Then he brought me out into the outer court and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. [22] In the four corners of the court there were courts enclosed, forty cubits long and thirty wide. These four in the corners were the same size. [23] There was a wall around in them, around the four, and boiling places were made under the walls all around. [24] Then he said to me, "These are the boiling houses, where the ministers of the house shall boil the sacrifice of the people."

Chapter 47

[1] He brought me back to the door of the temple; and behold, waters flowed out from under the threshold of the temple eastward, for the front of the temple faced towards the east. The waters came down from underneath, from the right side of the temple, on the south of the altar. [2] Then he brought me out by the way of the gate northward, and led me around by the way outside to the outer gate, by the way of the gate that looks towards the east. Behold, waters ran out on the right side. [3] When the man went out eastward with the line in his hand, he measured one thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. [4] Again he measured one thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured one thousand, and caused me to pass through waters that were to the waist. [5] Afterward he measured one thousand; and it was a river that I could not pass through, for the waters had risen, waters to swim in, a river that could not be walked through. [6] He said to me, "Son of man, have you seen this?"

Then he brought me and caused me to return to the bank of the river. [7] Now when I had returned, behold, on the bank of the river were very many trees on the one side and on the other. [8] Then he said to me, “These waters flow out towards the eastern region and will go down into the Arabah. Then they will go towards the sea and flow into the sea which will be made to flow out; and the waters will be healed. [9] It will happen that every living creature which swarms, in every place where the rivers come, will live. Then there will be a very great multitude of fish; for these waters have come there, and the waters of the sea will be healed, and everything will live wherever the river comes. [10] It will happen that fishermen will stand by it. From En Gedi even to En Eglaim will be a place for the spreading of nets. Their fish will be after their kinds, as the fish of the great sea, exceedingly many. [11] But its swamps and marshes will not be healed. They will be given up to salt. [12] By the river banks, on both sides, will grow every tree for food, whose leaf won’t wither, neither will its fruit fail. It will produce new fruit every month, because its waters issue out of the sanctuary. Its fruit will be for food, and its leaf for healing.” [13] Adonai YHWH says: “This shall be the border by which you shall divide the land for inheritance according to the twelve tribes of Israel. Joseph shall have two portions. [14] You shall inherit it, one as well as another; for I swore to give it to your fathers. This land will fall to you for inheritance. [15] “This shall be the border of the land: “On the north side, from the great sea, by the way of Hethlon, to the entrance of Zedad; [16] Hamath, Berothah, Sibraim (which is between the border of Damascus and the border of Hamath), to Hazer Hatticon, which is by the border of Hauran. [17] The border from the sea shall be Hazar Enon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side. [18] “The east side, between Hauran, Damascus, Gilead, and the land of Israel, shall be the Jordan; from the north border to the east sea you shall measure. This is the east side. [19] “The south side southward shall be from Tamar as far as the waters of Meriboth Kadesh, to the brook, to the great sea. This is the south side southward. [20] “The west side shall be the great sea, from the south border as far as opposite the entrance of Hamath. This is the west side. [21] “So you shall divide this land to yourselves according to the tribes of Israel. [22] You shall divide it by lot for an inheritance to you and to the aliens who live amongst you, who will father children amongst you. Then they shall be to you as the native-born amongst the children of Israel. They shall have inheritance with you amongst the tribes of Israel. [23] In whatever tribe the stranger lives, there you shall give him his inheritance,” says Adonai YHWH.

Chapter 48

[1] “Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hazar Enan at the border of Damascus, northward beside Hamath (and they shall have their sides east and west), Dan, one portion. [2] “By the border of Dan, from the east side to the west side, Asher, one portion. [3] “By the border of Asher, from the east side even to the west side, Naphtali, one portion. [4] “By the border of Naphtali, from the east side to the west side, Manasseh, one portion. [5] “By the border of Manasseh, from the east side to the west side, Ephraim, one portion. [6] “By the border of Ephraim, from the east side even to the west side, Reuben, one portion. [7] “By the border of Reuben, from the east side to the west side, Judah, one portion. [8] “By the border of Judah, from the east side to the west side, shall be the offering which you shall offer, twenty-five thousand reeds in width, and in length as one of the portions, from the east side to the west side; and the sanctuary shall be in the middle of it. [9] “The offering that you shall offer to YHWH shall be twenty-five thousand reeds in length, and ten thousand in width. [10] For these, even for the priests, shall be the kodesh offering: towards the north twenty-five thousand in length, and towards the west ten thousand in width, and towards the east ten thousand in width, and towards the south twenty-five thousand in length; and the sanctuary of YHWH shall be in the middle of it. [11] It shall be for the priests who are sanctified of the sons of Zadok, who have kept my instruction, who didn’t go astray when the children of Israel went astray, as the Levites went astray. [12] It shall be to them an offering from the offering of the land, a most kodesh thing, by the border of the Levites. [13] “Alongside the border of the priests, the Levites shall have twenty-five thousand cubits in length and ten thousand in width. All the length shall be twenty-five thousand, and the width ten thousand. [14]

They shall sell none of it, nor exchange it, nor shall the first fruits of the land be alienated, for it is kodesh to YHWH. [15] “The five thousand cubits that are left in the width, in front of the twenty-five thousand, shall be for common use, for the city, for dwelling and for pasture lands; and the city shall be in the middle of it. [16] These shall be its measurements: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. [17] The city shall have pasture lands: towards the north two hundred and fifty, and towards the south two hundred and fifty, and towards the east two hundred and fifty, and towards the west two hundred and fifty. [18] The remainder of the length, alongside the kodesh offering, shall be ten thousand eastward and ten thousand westward; and it shall be alongside the kodesh offering. Its increase shall be for food to those who labour in the city. [19] Those who labour in the city, out of all the tribes of Israel, shall cultivate it. [20] All the offering shall be a square of twenty-five thousand by twenty-five thousand. You shall offer it as a kodesh offering, with the possession of the city. [21] “The remainder shall be for the prince, on the one side and on the other of the kodesh offering and of the possession of the city; in front of the twenty-five thousand of the offering towards the east border, and westward in front of the twenty-five thousand towards the west border, alongside the portions, it shall be for the prince. The kodesh offering and the sanctuary of the house shall be in the middle of it. [22] Moreover, from the possession of the Levites, and from the possession of the city, being in the middle of that which is the prince’s, between the border of Judah and the border of Benjamin, shall be for the prince. [23] “As for the rest of the tribes: from the east side to the west side, Benjamin, one portion. [24] “By the border of Benjamin, from the east side to the west side, Simeon, one portion. [25] “By the border of Simeon, from the east side to the west side, Issachar, one portion. [26] “By the border of Issachar, from the east side to the west side, Zebulun, one portion. [27] “By the border of Zebulun, from the east side to the west side, Gad, one portion. [28] “By the border of Gad, at the south side southward, the border shall be even from Tamar to the waters of Meribath Kadesh, to the brook, to the great sea. [29] “This is the land which you shall divide by lot to the tribes of Israel for inheritance, and these are their several portions, says Adonai YHWH. [30] “These are the exits of the city: On the north side four thousand and five hundred reeds by measure; [31] and the gates of the city shall be named after the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. [32] “At the east side four thousand and five hundred reeds, and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one. [33] “At the south side four thousand and five hundred reeds by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one. [34] “At the west side four thousand and five hundred reeds, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. [35] “It shall be eighteen thousand reeds in circumference; and the name of the city from that day shall be, ‘YHWH is there.’

Daniyyel

Chapter 1

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem
and besieged it. 2 Adonai gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of
Elohim; and he carried them into the land of Shinar to the house of his god. He brought the vessels into the
treasure house of his god. 3 The king spoke to Ashpenaz, the master of his eunuchs, that he should bring in
some of the children of Israel, even of the royal offspring and of the nobles: 4 youths in whom was no defect, but
well-favoured, skilful in all wisdom, endowed with knowledge, understanding science, and who had the ability to
stand in the king's palace; and that he should teach them the learning and the language of the Chaldeans. 5 The
king appointed for them a daily portion of the king's delicacies and of the wine which he drank, and that they
should be nourished three years, that at its end they should stand before the king. 6 Now amongst these of the
children of Judah were Daniel, Hananiah, Mishael, and Azariah. 7 The prince of the eunuchs gave names to
them: to Daniel he gave the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah,
Abednego. 8 But Daniel purposed in his heart that he would not defile himself with the king's delicacies, nor with
the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. 9
Now Elohim made Daniel find kindness and compassion in the sight of the prince of the eunuchs. 10 The prince
of the eunuchs said to Daniel, "I fear my adonai the king, who has appointed your food and your drink. For why
should he see your faces worse looking than the youths who are of your own age? Then you would endanger
my head with the king." 11 Then Daniel said to the steward whom the prince of the eunuchs had appointed over
Daniel, Hananiah, Mishael, and Azariah: 12 "Test your servants, I beg you, ten days; and let them give us
vegetables to eat and water to drink. 13 Then let our faces be examined before you, and the face of the youths
who eat of the king's delicacies; and as you see, deal with your servants." 14 So he listened to them in this
matter, and tested them for ten days. 15 At the end of ten days, their faces appeared fairer and they were fatter
in flesh than all the youths who ate of the king's delicacies. 16 So the steward took away their delicacies and the
wine that they were given to drink, and gave them vegetables. 17 Now as for these four youths, Elohim gave
them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. 18
At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought
them in before Nebuchadnezzar. 19 The king talked with them; and amongst them all was found no one like
Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king. 20 In every matter of wisdom and
understanding concerning which the king enquired of them, he found them ten times better than all the
magicians and enchanters who were in all his realm. 21 Daniel continued even to the first year of King Cyrus.

Chapter 2

1 In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamt dreams; and his spirit was
troubled, and his sleep went from him. 2 Then the king commanded that the magicians, the enchanters, the
sorcerers, and the Chaldeans be called to tell the king his dreams. So they came in and stood before the king. 3
The king said to them, "I have dreamt a dream, and my spirit is troubled to know the dream." 4 Then the
Chaldeans spoke to the king in the Syrian language, "O king, live forever! Tell your servants the dream, and we
will show the interpretation." 5 The king answered the Chaldeans, "The thing has gone from me. If you don't
make known to me the dream and its interpretation, you will be cut in pieces, and your houses will be made a
dunghill. 6 But if you show the dream and its interpretation, you will receive from me gifts, rewards, and great
honour. Therefore show me the dream and its interpretation." 7 They answered the second time and said, "Let
the king tell his servants the dream, and we will show the interpretation." 8 The king answered, "I know of a
certainty that you are trying to gain time, because you see the thing has gone from me. 9 But if you don't make
known to me the dream, there is but one law for you; for you have prepared lying and corrupt words to speak
before me, until the situation changes. Therefore tell me the dream, and I will know that you can show me its

interpretation.” [10] The Chaldeans answered the king and said, “There is not a man on the earth who can show the king’s matter, because no king, adonai, or ruler has asked such a thing of any magician, enchanter, or Chaldean. [11] It is a rare thing that the king requires, and there is no other who can show it before the king except the gods, whose dwelling is not with flesh.” [12] Because of this, the king was angry and very furious, and commanded that all the wise men of Babylon be destroyed. [13] So the decree went out, and the wise men were to be slain. They sought Daniel and his companions to be slain. [14] Then Daniel returned answer with counsel and prudence to Arioch the captain of the king’s guard, who had gone out to kill the wise men of Babylon. [15] He answered Arioch the king’s captain, “Why is the decree so urgent from the king?” Then Arioch made the thing known to Daniel. [16] Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation. [17] Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: [18] that they would desire mercies of the Elohim of heaven concerning this secret, that Daniel and his companions would not perish with the rest of the wise men of Babylon. [19] Then the secret was revealed to Daniel in a vision of the night. Then Daniel blessed the Elohim of heaven. [20] Daniel answered, “Blessed be the name of Elohim forever and ever; for wisdom and might are his. [21] He changes the times and the seasons. He removes kings and sets up kings. He gives wisdom to the wise, and knowledge to those who have understanding. [22] He reveals the deep and secret things. He knows what is in the darkness, and the light dwells with him. [23] I thank you and praise you, O Elohim of my fathers, who have given me wisdom and might, and have now made known to me what we desired of you; for you have made known to us the king’s matter.” [24] Therefore Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon. He went and said this to him: “Don’t destroy the wise men of Babylon. Bring me in before the king, and I will show to the king the interpretation.” [25] Then Arioch brought in Daniel before the king in haste, and said this to him: “I have found a man of the children of the captivity of Judah who will make known to the king the interpretation.” [26] The king answered Daniel, whose name was Belteshazzar, “Are you able to make known to me the dream which I have seen, and its interpretation?” [27] Daniel answered before the king, and said, “The secret which the king has demanded can’t be shown to the king by wise men, enchanters, magicians, or soothsayers; [28] but there is an Elohim in heaven who reveals secrets, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head on your bed are these: [29] “As for you, O king, your thoughts came on your bed, what should happen hereafter; and he who reveals secrets has made known to you what will happen. [30] But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart. [31] “You, O king, saw, and behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its appearance was terrifying. [32] As for this image, its head was of fine gold, its chest and its arms of silver, its belly and its thighs of bronze, [33] its legs of iron, its feet part of iron and part of clay. [34] You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces. [35] Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain and filled the whole earth. [36] “This is the dream; and we will tell its interpretation before the king. [37] You, O king, are king of kings, to whom the Elohim of heaven has given the kingdom, the power, the strength, and the glory. [38] Wherever the children of men dwell, he has given the animals of the field and the birds of the sky into your hand, and has made you rule over them all. You are the head of gold. [39] “After you, another kingdom will arise that is inferior to you; and another third kingdom of bronze, which will rule over all the earth. [40] The fourth kingdom will be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, it will break in pieces and crush. [41] Whereas you saw the feet and toes, part of potters’ clay and part of iron, it will be a divided kingdom; but there will be in it of the strength of the iron, because you saw the iron mixed with miry clay. [42] As the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong and partly brittle. [43] Whereas you saw the iron mixed with miry clay, they will mingle themselves with the seed of men; but they won’t cling to one another, even as iron does not mix with clay. [44] “In the days of

those kings the Elohim of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it will break in pieces and consume all these kingdoms, and it will stand forever. 45 Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, the great Elohim has made known to the king what will happen hereafter. The dream is certain, and its interpretation sure." 46 Then King Nebuchadnezzar fell on his face, worshipped Daniel, and commanded that they should offer an offering and sweet odours to him. 47 The king answered to Daniel, and said, "Of a truth your Elohim is the Elohim of gods, and Adonai of kings, and a revealler of secrets, since you have been able to reveal this secret." 48 Then the king made Daniel great and gave him many great gifts, and made him rule over the whole province of Babylon and to be chief governor over all the wise men of Babylon. 49 Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon, but Daniel was in the king's gate.

Chapter 3

1 Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king sent to gather together the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3 Then the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together to the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4 Then the herald cried aloud, "To you it is commanded, peoples, nations, and languages, 5 that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nebuchadnezzar the king has set up. 6 Whoever doesn't fall down and worship shall be cast into the middle of a burning fiery furnace the same hour." 7 Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages fell down and worshipped the golden image that Nebuchadnezzar the king had set up. 8 Therefore at that time certain Chaldeans came near and brought accusation against the Yehudim. 9 They answered Nebuchadnezzar the king, "O king, live for ever! 10 You, O king, have made a decree that every man who hears the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music shall fall down and worship the golden image; 11 and whoever doesn't fall down and worship shall be cast into the middle of a burning fiery furnace. 12 There are certain Yehudim whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These men, O king, have not respected you. They don't serve your gods, and don't worship the golden image which you have set up." 13 Then Nebuchadnezzar in rage and fury commanded that Shadrach, Meshach, and Abednego be brought. Then these men were brought before the king. 14 Nebuchadnezzar answered them, "Is it true, Shadrach, Meshach, and Abednego, that you don't serve my gods and you don't worship the golden image which I have set up? 15 Now if you are ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I have made, good; but if you don't worship, you shall be cast the same hour into the middle of a burning fiery furnace. Who is that god who will deliver you out of my hands?" 16 Shadrach, Meshach, and Abednego answered the king, "Nebuchadnezzar, we have no need to answer you in this matter. 17 If it happens, our Elohim whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. 18 But if not, let it be known to you, O king, that we will not serve your gods or worship the golden image which you have set up." 19 Then Nebuchadnezzar was full of fury, and the form of his appearance was changed against Shadrach, Meshach, and Abednego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. 20 He commanded certain mighty men who were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their pants, their tunics, and their mantles, and their other clothes, and were cast into the

middle of the burning fiery furnace. [22] Therefore because the king's commandment was urgent and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abednego. [23] These three men, Shadrach, Meshach, and Abednego, fell down bound into the middle of the burning fiery furnace. [24] Then Nebuchadnezzar the king was astonished and rose up in haste. He spoke and said to his counsellors, "Didn't we cast three men bound into the middle of the fire?" They answered the king, "True, O king." [25] He answered, "Look, I see four men loose, walking in the middle of the fire, and they are unharmed. The appearance of the fourth is like a son of the gods." [26] Then Nebuchadnezzar came near to the mouth of the burning fiery furnace. He spoke and said, "Shadrach, Meshach, and Abednego, you servants of the Elyon Elohim, come out, and come here!" Then Shadrach, Meshach, and Abednego came out of the middle of the fire. [27] The local governors, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power on their bodies. The hair of their head wasn't singed. Their pants weren't changed. The smell of fire wasn't even on them. [28] Nebuchadnezzar spoke and said, "Blessed be the Elohim of Shadrach, Meshach, and Abednego, who has sent his malak and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god except their own Elohim. [29] Therefore I make a decree that every people, nation, and language which speak anything evil against the Elohim of Shadrach, Meshach, and Abednego shall be cut in pieces, and their houses shall be made a dunghill, because there is no other god who is able to deliver like this." [30] Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

Chapter 4

[1] Nebuchadnezzar the king, to all the peoples, nations, and languages, who dwell in all the earth: Peace be multiplied to you. [2] It has seemed good to me to show the signs and wonders that the Elyon Elohim has worked towards me. [3] How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom. His dominion is from generation to generation. [4] I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. [5] I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. [6] Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. [7] Then the magicians, the enchanters, the Chaldeans, and the soothsayers came in; and I told them the dream, but they didn't make known to me its interpretation. [8] But at last, Daniel came in before me, whose name was Belteshazzar according to the name of my god, and in whom is the spirit of the kodesh gods. I told the dream before him, saying, [9] "Belteshazzar, master of the magicians, because I know that the spirit of the kodesh gods is in you and no secret troubles you, tell me the visions of my dream that I have seen, and its interpretation. [10] These were the visions of my head on my bed: I saw, and behold, a tree in the middle of the earth; and its height was great. [11] The tree grew and was strong. Its height reached to the sky and its sight to the end of all the earth. [12] Its leaves were beautiful, and it had much fruit, and in it was food for all. The animals of the field had shade under it, and the birds of the sky lived in its branches, and all flesh was fed from it. [13] "I saw in the visions of my head on my bed, and behold, a kodesh watcher came down from the sky. [14] He cried aloud and said this: 'Cut down the tree, and cut off its branches! Shake off its leaves and scatter its fruit! Let the animals get away from under it and the birds from its branches. [15] Nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of the sky. Let his portion be with the animals in the grass of the earth. [16] Let his heart be changed from man's, and let an animal's heart be given to him. Then let seven times pass over him. [17] "'The sentence is by the decree of the watchers and the demand by the word of the kodesh ones, to the intent that the living may know that the Elyon rules in the kingdom of men, and gives it to whomever he will, and sets up over it the lowest of men.' [18] "This dream I, King Nebuchadnezzar, have seen; and you, Belteshazzar, declare the interpretation, because all the wise men of my kingdom are not able to make known to me the interpretation; but you are able, for the spirit of the kodesh gods is in you." [19] Then Daniel, whose name was Belteshazzar, was stricken mute for a while, and his thoughts troubled him. The king answered,

“Belteshazzar, don’t let the dream or the interpretation, trouble you.” Belteshazzar answered, “My adonai, may the dream be for those who hate you, and its interpretation to your adversaries. [20] The tree that you saw, which grew and was strong, whose height reached to the sky and its sight to all the earth; [21] whose leaves were beautiful and its fruit plentiful, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation— [22] it is you, O king, that have grown and become strong; for your greatness has grown, and reaches to the sky, and your dominion to the end of the earth. [23] “Whereas the king saw a kodesh watcher coming down from the sky and saying, ‘Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field, and let it be wet with the dew of the sky. Let his portion be with the animals of the field, until seven times pass over him.’ [24] “This is the interpretation, O king, and it is the decree of the Elyon, which has come on my adonai the king: [25] You will be driven from men and your dwelling shall be with the animals of the field. You will be made to eat grass as oxen, and will be wet with the dew of the sky, and seven times shall pass over you, until you know that the Elyon rules in the kingdom of men, and gives it to whomever he will. [26] Whereas it was commanded to leave the stump of the roots of the tree, your kingdom shall be sure to you after you know that Heaven rules. [27] Therefore, O king, let my counsel be acceptable to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your tranquillity.” [28] All this came on the King Nebuchadnezzar. [29] At the end of twelve months he was walking in the royal palace of Babylon. [30] The king spoke and said, “Is not this great Babylon, which I have built for the royal dwelling place by the might of my power and for the glory of my majesty?” [31] While the word was in the king’s mouth, a voice came from the sky, saying, “O King Nebuchadnezzar, to you it is spoken: ‘The kingdom has departed from you. [32] You shall be driven from men, and your dwelling shall be with the animals of the field. You shall be made to eat grass like oxen. Seven times shall pass over you, until you know that the Elyon rules in the kingdom of men, and gives it to whomever he will.’” [33] This was fulfilled the same hour on Nebuchadnezzar. He was driven from men and ate grass like oxen; and his body was wet with the dew of the sky until his hair had grown like eagles’ feathers, and his nails like birds’ claws. [34] At the end of the days I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding returned to me; and I blessed the Elyon, and I praised and honoured him who lives forever, for his dominion is an everlasting dominion, and his kingdom from generation to generation. [35] All the inhabitants of the earth are reputed as nothing; and he does according to his will in the army of heaven, and amongst the inhabitants of the earth; and no one can stop his hand, or ask him, “What are you doing?” [36] At the same time my understanding returned to me; and for the glory of my kingdom, my majesty and brightness returned to me. My counsellors and my lords sought me; and I was established in my kingdom, and excellent greatness was added to me. [37] Now I, Nebuchadnezzar, praise and extol and honour the King of heaven; for all his works are truth, and his ways justice; and those who walk in pride he is able to abase.

Chapter 5

[1] Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. [2] Belshazzar, while he tasted the wine, commanded that the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem be brought to him, that the king and his lords, his wives and his concubines, might drink from them. [3] Then they brought the golden vessels that were taken out of the temple of Elohim’s house which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. [4] They drank wine, and praised the gods of gold, and of silver, of bronze, of iron, of wood, and of stone. [5] In the same hour, the fingers of a man’s hand came out and wrote near the lamp stand on the plaster of the wall of the king’s palace. The king saw the part of the hand that wrote. [6] Then the king’s face was changed in him, and his thoughts troubled him; and the joints of his thighs were loosened, and his knees struck one against another. [7] The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spoke and said to the wise men of Babylon, “Whoever reads this writing and shows me its interpretation shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the

kingdom.” [8] Then all the king’s wise men came in; but they could not read the writing, and couldn’t make known to the king the interpretation. [9] Then King Belshazzar was greatly troubled, and his face was changed in him, and his lords were perplexed. [10] The queen by reason of the words of the king and his lords came into the banquet house. The queen spoke and said, “O king, live forever; don’t let your thoughts trouble you, nor let your face be changed. [11] There is a man in your kingdom in whom is the spirit of the kodesh gods; and in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him. The king, Nebuchadnezzar, your father—yes, the king, your father—made him master of the magicians, enchanters, Chaldeans, and soothsayers, [12] because an excellent spirit, knowledge, understanding, interpreting of dreams, showing of dark sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.” [13] Then Daniel was brought in before the king. The king spoke and said to Daniel, “Are you that Daniel of the children of the captivity of Judah, whom the king my father brought out of Judah? [14] I have heard of you, that the spirit of the gods is in you and that light, understanding, and excellent wisdom are found in you. [15] Now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known to me its interpretation; but they could not show the interpretation of the thing. [16] But I have heard of you, that you can give interpretations and dissolve doubts. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple, and have a chain of gold around your neck, and shall be the third ruler in the kingdom.” [17] Then Daniel answered before the king, “Let your gifts be to yourself, and give your rewards to another. Nevertheless, I will read the writing to the king, and make known to him the interpretation. [18] “To you, king, the Elyon Elohim gave Nebuchadnezzar your father the kingdom, and greatness, and glory, and majesty. [19] Because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him. He killed whom he wanted to, and he kept alive whom he wanted to. He raised up whom he wanted to, and he put down whom he wanted to. [20] But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him. [21] He was driven from the sons of men, and his heart was made like the animals’, and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of the sky, until he knew that the Elyon Elohim rules in the kingdom of men, and that he sets up over it whomever he will. [22] “You, his son, Belshazzar, have not humbled your heart, though you knew all this, [23] but have lifted up yourself against Adonai of heaven; and they have brought the vessels of his house before you, and you and your lords, your wives, and your concubines, have drunk wine from them. You have praised the gods of silver and gold, of bronze, iron, wood, and stone, which don’t see, or hear, or know; and you have not glorified the Elohim in whose hand your breath is, and whose are all your ways. [24] Then the part of the hand was sent from before him, and this writing was inscribed. [25] “This is the writing that was inscribed: ‘MENE, MENE, TEKEL, UPHARSIN.’ [26] “This is the interpretation of the thing: MENE: Elohim has counted your kingdom, and brought it to an end. [27] TEKEL: you are weighed in the balances, and are found wanting. [28] PERES: your kingdom is divided, and given to the Medes and Persians.” [29] Then Belshazzar commanded, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. [30] In that night Belshazzar the Chaldean King was slain. [31] Darius the Mede received the kingdom, being about sixty-two years old.

Chapter 6

[1] It pleased Darius to set over the kingdom one hundred and twenty local governors, who should be throughout the whole kingdom; [2] and over them three presidents, of whom Daniel was one, that these local governors might give account to them, and that the king should suffer no loss. [3] Then this Daniel was distinguished above the presidents and the local governors, because an excellent spirit was in him; and the king thought to set him over the whole realm. [4] Then the presidents and the local governors sought to find occasion against Daniel as touching the kingdom; but they could find no occasion or fault, because he was faithful. There wasn’t any error or fault found in him. [5] Then these men said, “We won’t find any occasion against this Daniel, unless we find it

against him concerning the law of his Elohim.” [6] Then these presidents and local governors assembled together to the king, and said this to him, “King Darius, live forever! [7] All the presidents of the kingdom, the deputies and the local governors, the counsellors and the governors, have consulted together to establish a royal statute and to make a strong decree, that whoever asks a petition of any god or man for thirty days, except of you, O king, he shall be cast into the den of lions. [8] Now, O king, establish the decree and sign the writing, that it not be changed, according to the law of the Medes and Persians, which doesn’t alter.” [9] Therefore King Darius signed the writing and the decree. [10] When Daniel knew that the writing was signed, he went into his house (now his windows were open in his room towards Jerusalem) and he knelt on his knees three times a day, and prayed, and gave thanks before his Elohim, as he did before. [11] Then these men assembled together, and found Daniel making petition and supplication before his Elohim. [12] Then they came near, and spoke before the king concerning the king’s decree: “Haven’t you signed a decree that every man who makes a petition to any god or man within thirty days, except to you, O king, shall be cast into the den of lions?” The king answered, “This thing is true, according to the law of the Medes and Persians, which doesn’t alter.” [13] Then they answered and said before the king, “That Daniel, who is of the children of the captivity of Judah, doesn’t respect you, O king, nor the decree that you have signed, but makes his petition three times a day.” [14] Then the king, when he heard these words, was very displeased, and set his heart on Daniel to deliver him; and he laboured until the going down of the sun to rescue him. [15] Then these men assembled together to the king, and said to the king, “Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king establishes may be changed.” [16] Then the king commanded, and they brought Daniel and cast him into the den of lions. The king spoke and said to Daniel, “Your Elohim whom you serve continually, he will deliver you.” [17] A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. [18] Then the king went to his palace, and passed the night fasting. No musical instruments were brought before him; and his sleep fled from him. [19] Then the king arose very early in the morning, and went in haste to the den of lions. [20] When he came near to the den to Daniel, he cried with a troubled voice. The king spoke and said to Daniel, “Daniel, servant of the living Elohim, is your Elohim, whom you serve continually, able to deliver you from the lions?” [21] Then Daniel said to the king, “O king, live forever! [22] My Elohim has sent his malak, and has shut the lions’ mouths, and they have not hurt me, because innocence was found in me before him; and also before you, O king, I have done no harm.” [23] Then the king was exceedingly glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no kind of harm was found on him, because he had trusted in his Elohim. [24] The king commanded, and they brought those men who had accused Daniel, and they cast them into the den of lions—them, their children, and their wives; and the lions mauled them, and broke all their bones in pieces before they came to the bottom of the den. [25] Then King Darius wrote to all the peoples, nations, and languages who dwell in all the earth: “Peace be multiplied to you. [26] “I make a decree that in all the dominion of my kingdom men tremble and fear before the Elohim of Daniel. “For he is the living Elohim, and steadfast forever. His kingdom is that which will not be destroyed. His dominion will be even to the end. [27] He delivers and rescues. He works signs and wonders in heaven and in earth, who has delivered Daniel from the power of the lions.” [28] So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

Chapter 7

[1] In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote the dream and told the sum of the matters. [2] Daniel spoke and said, “I saw in my vision by night, and, behold, the four winds of the sky broke out on the great sea. [3] Four great animals came up from the sea, different from one another. [4] “The first was like a lion, and had eagle’s wings. I watched until its wings were plucked, and it was lifted up from the earth and made to stand on two feet as a man. A man’s heart was given to it. [5] “Behold, there was another animal, a second, like a bear. It was raised up on one side, and three ribs were in its mouth between its teeth. They said this to it: ‘Arise! Devour much flesh!’ [6] “After this I saw, and behold,

another, like a leopard, which had on its back four wings of a bird. The animal also had four heads; and dominion was given to it. 7 “After this I saw in the night visions, and, behold, there was a fourth animal, awesome, powerful, and exceedingly strong. It had great iron teeth. It devoured and broke in pieces, and stamped the residue with its feet. It was different from all the animals that were before it. It had ten horns. 8 “I considered the horns, and behold, there came up amongst them another horn, a little one, before which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking arrogantly. 9 “I watched until thrones were placed, and one who was Ancient of Days sat. His clothing was white as snow, and the hair of his head like pure wool. His throne was fiery flames, and its wheels burning fire. 10 A fiery stream issued and came out from before him. Thousands of thousands ministered to him. Ten thousand times ten thousand stood before him. The judgement was set. The books were opened. 11 “I watched at that time because of the voice of the arrogant words which the horn spoke. I watched even until the animal was slain, and its body destroyed, and it was given to be burnt with fire. 12 As for the rest of the animals, their dominion was taken away; yet their lives were prolonged for a season and a time. 13 “I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the Ancient of Days, and they brought him near before him. 14 Dominion was given him, and glory, and a kingdom, that all the peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which will not pass away, and his kingdom one that will not be destroyed. 15 “As for me, Daniel, my spirit was grieved within my body, and the visions of my head troubled me. 16 I came near to one of those who stood by, and asked him the truth concerning all this. “So he told me, and made me know the interpretation of the things. 17 ‘These great animals, which are four, are four kings, who will arise out of the earth. 18 But the saints of the Elyon will receive the kingdom, and possess the kingdom forever, even forever and ever.’ 19 “Then I desired to know the truth concerning the fourth animal, which was different from all of them, exceedingly terrible, whose teeth were of iron, and its nails of bronze; which devoured, broke in pieces, and stamped the residue with its feet; 20 and concerning the ten horns that were on its head and the other horn which came up, and before which three fell, even that horn that had eyes and a mouth that spoke arrogantly, whose look was more stout than its fellows. 21 I saw, and the same horn made war with the saints, and prevailed against them, 22 until the Ancient of Days came, and judgement was given to the saints of the Elyon, and the time came that the saints possessed the kingdom. 23 “So he said, ‘The fourth animal will be a fourth kingdom on earth, which will be different from all the kingdoms, and will devour the whole earth, and will tread it down and break it in pieces. 24 As for the ten horns, ten kings will arise out of this kingdom. Another will arise after them; and he will be different from the former, and he will put down three kings. 25 He will speak words against the Elyon, and will wear out the saints of the Elyon. He will plan to change the times and the law; and they will be given into his hand until a time and times and half a time. 26 “‘But the judgement will be set, and they will take away his dominion, to consume and to destroy it to the end. 27 The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, will be given to the people of the saints of the Elyon. His kingdom is an everlasting kingdom, and all dominions will serve and obey him.’ 28 “Here is the end of the matter. As for me, Daniel, my thoughts troubled me greatly, and my face was changed in me; but I kept the matter in my heart.”

Chapter 8

1 In the third year of the reign of King Belshazzar, a vision appeared to me, even to me, Daniel, after that which appeared to me at the first. 2 I saw the vision. Now it was so, that when I saw, I was in the citadel of Susa, which is in the province of Elam. I saw in the vision, and I was by the river Ulai. 3 Then I lifted up my eyes and saw, and behold, a ram which had two horns stood before the river. The two horns were high, but one was higher than the other, and the higher came up last. 4 I saw the ram pushing westward, northward, and southward. No animals could stand before him. There wasn’t any who could deliver out of his hand, but he did according to his will, and magnified himself. 5 As I was considering, behold, a male goat came from the west over the surface of the whole earth, and didn’t touch the ground. The goat had a notable horn between his eyes. 6 He came to the

ram that had the two horns, which I saw standing before the river, and ran on him in the fury of his power. 7 I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns. There was no power in the ram to stand before him; but he cast him down to the ground and trampled on him. There was no one who could deliver the ram out of his hand. 8 The male goat magnified himself exceedingly. When he was strong, the great horn was broken; and instead of it there came up four notable horns towards the four winds of the sky. 9 Out of one of them came out a little horn which grew exceedingly great—towards the south, and towards the east, and towards the glorious land. 10 It grew great, even to the army of the sky; and it cast down some of the army and of the stars to the ground and trampled on them. 11 Yes, it magnified itself, even to the prince of the army; and it took away from him the continual burnt offering, and the place of his sanctuary was cast down. 12 The army was given over to it together with the continual burnt offering through disobedience. It cast down truth to the ground, and it did its pleasure and prospered. 13 Then I heard a kodesh one speaking; and another kodesh one said to that certain one who spoke, “How long will the vision about the continual burnt offering, and the disobedience that makes desolate, to give both the sanctuary and the army to be trodden under foot be?” 14 He said to me, “To two thousand and three hundred evenings and mornings. Then the sanctuary will be cleansed.” 15 When I, even I Daniel, had seen the vision, I sought to understand it. Then behold, there stood before me someone with the appearance of a man. 16 I heard a man’s voice between the banks of the Ulai, which called and said, “Gabriel, make this man understand the vision.” 17 So he came near where I stood; and when he came, I was frightened, and fell on my face; but he said to me, “Understand, son of man, for the vision belongs to the time of the end.” 18 Now as he was speaking with me, I fell into a deep sleep with my face towards the ground; but he touched me and set me upright. 19 He said, “Behold, I will make you know what will be in the latter time of the indignation, for it belongs to the appointed time of the end. 20 The ram which you saw, that had the two horns, they are the kings of Media and Persia. 21 The rough male goat is the king of Greece. The great horn that is between his eyes is the first king. 22 As for that which was broken, in the place where four stood up, four kingdoms will stand up out of the nation, but not with his power. 23 “In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding riddles, will stand up. 24 His power will be mighty, but not by his own power. He will destroy awesomely, and will prosper in what he does. He will destroy the mighty ones and the kodesh people. 25 Through his policy he will cause deceit to prosper in his hand. He will magnify himself in his heart, and he will destroy many in their security. He will also stand up against the prince of princes, but he will be broken without human hands. 26 “The vision of the evenings and mornings which has been told is true; but seal up the vision, for it belongs to many days to come.” 27 I, Daniel, fainted, and was sick for some days. Then I rose up and did the king’s business. I wondered at the vision, but no one understood it.

Chapter 9

1 In the first year of Darius the son of Ahasuerus, of the offspring of the Medes, who was made king over the realm of the Chaldeans— 2 in the first year of his reign I, Daniel, understood by the books the number of the years about which YHWH’s word came to Jeremiah the prophet for the accomplishing of the desolations of Jerusalem, even seventy years. 3 I set my face to Adonai Elohim, to seek by prayer and petitions, with fasting and sackcloth and ashes. 4 I prayed to YHWH my Elohim, and made confession, and said, “Oh, Adonai, the great and dreadful Elohim, who keeps covenant and chesed with those who love him and keep his mitzvot, 5 we have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from your precepts and from your ordinances. 6 We haven’t listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. 7 “Adonai, righteousness belongs to you, but to us confusion of face, as it is today; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, who are near and who are far off, through all the countries where you have driven them, because of their trespass that they have trespassed against you. 8 Adonai, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against you. 9 To Adonai our

Elohim belong mercies and forgiveness, for we have rebelled against him. [10] We haven't obeyed YHWH our Elohim's voice, to walk in his laws, which he set before us by his servants the prophets. [11] Yes, all Israel have transgressed your law, turning aside, that they should not obey your voice. "Therefore the curse and the oath written in the law of Moses the servant of Elohim has been poured out on us, for we have sinned against him. [12] He has confirmed his words, which he spoke against us and against our judges who judged us, by bringing on us a great evil; for under the whole sky, such has not been done as has been done to Jerusalem. [13] As it is written in the law of Moses, all this evil has come on us. Yet we have not entreated the favour of YHWH our Elohim, that we should turn from our iniquities and have discernment in your truth. [14] Therefore YHWH has watched over the evil, and brought it on us; for YHWH our Elohim is righteous in all his works which he does, and we have not obeyed his voice. [15] "Now, Adonai our Elohim, who has brought your people out of the land of Egypt with a mighty hand, and have gotten yourself renown, as it is today, we have sinned. We have done wickedly. [16] Adonai, according to all your righteousness, please let your anger and your wrath be turned away from your city Jerusalem, your kodesh mountain; because for our sins and for the iniquities of our fathers, Jerusalem and your people have become a reproach to all who are around us. [17] "Now therefore, our Elohim, listen to the prayer of your servant and to his petitions, and cause your face to shine on your sanctuary that is desolate, for Adonai's sake. [18] My Elohim, turn your ear and hear. Open your eyes and see our desolations, and the city which is called by your name; for we do not present our petitions before you for our righteousness, but for your great mercies' sake. [19] Adonai, hear. Adonai, forgive. Adonai, listen and do. Don't defer, for your own sake, my Elohim, because your city and your people are called by your name." [20] While I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before YHWH my Elohim for the kodesh mountain of my Elohim— [21] yes, while I was speaking in prayer—the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. [22] He instructed me and talked with me, and said, "Daniel, I have now come to give you wisdom and understanding. [23] At the beginning of your petitions the mitzvah went out, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understand the vision. [24] "Seventy weeks are decreed on your people and on your kodesh city, to finish disobedience, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most kodesh. [25] "Know therefore and discern that from the going out of the mitzvah to restore and build Jerusalem to the Mashiach, the prince, will be seven weeks and sixty-two weeks. It will be built again, with street and moat, even in troubled times. [26] After the sixty-two weeks the Mashiach will be cut off, and will have nothing. The people of the prince who come will destroy the city and the sanctuary. Its end will be with a flood, and war will be even to the end. Desolations are determined. [27] He will make a firm covenant with many for one week. In the middle of the week he will cause the sacrifice and the offering to cease. On the wing of abominations will come one who makes desolate; and even to the decreed full end, wrath will be poured out on the desolate."

Chapter 10

[1] In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar; and the message was true, even a great warfare. He understood the message, and had understanding of the vision. [2] In those days I, Daniel, was mourning three whole weeks. [3] I ate no pleasant food. No meat or wine came into my mouth. I didn't anoint myself at all, until three whole weeks were fulfilled. [4] In the twenty-fourth day of the first month, as I was by the side of the great river, which is Hiddekel, [5] I lifted up my eyes and looked, and behold, there was a man clothed in linen, whose waist was adorned with pure gold of Uphaz. [6] His body also was like beryl, and his face as the appearance of lightning, and his eyes as flaming torches. His arms and his feet were like burnished bronze. The voice of his words was like the voice of a multitude. [7] I, Daniel, alone saw the vision, for the men who were with me didn't see the vision, but a great quaking fell on them, and they fled to hide themselves. [8] So I was left alone and saw this great vision. No strength remained in me; for my face grew deathly pale, and I retained no strength. [9] Yet I heard the voice of his

words. When I heard the voice of his words, then I fell into a deep sleep on my face, with my face towards the ground. 10 Behold, a hand touched me, which set me on my knees and on the palms of my hands. 11 He said to me, “Daniel, you greatly beloved man, understand the words that I speak to you, and stand upright, for I have been sent to you, now.” When he had spoken this word to me, I stood trembling. 12 Then he said to me, “Don’t be afraid, Daniel; for from the first day that you set your heart to understand, and to humble yourself before your Elohim, your words were heard. I have come for your words’ sake. 13 But the prince of the kingdom of Persia withstood me twenty-one days; but, behold, Michael, one of the chief princes, came to help me because I remained there with the kings of Persia. 14 Now I have come to make you understand what will happen to your people in the latter days, for the vision is yet for many days.” 15 When he had spoken these words to me, I set my face towards the ground and was mute. 16 Behold, one in the likeness of the sons of men touched my lips. Then I opened my mouth, and spoke and said to him who stood before me, “My adonai, by reason of the vision my sorrows have overtaken me, and I retain no strength. 17 For how can the servant of this my adonai talk with this my adonai? For as for me, immediately there remained no strength in me. There was no breath left in me.” 18 Then one like the appearance of a man touched me again, and he strengthened me. 19 He said, “Greatly beloved man, don’t be afraid. Peace be to you. Be strong. Yes, be strong.” When he spoke to me, I was strengthened, and said, “Let my adonai speak, for you have strengthened me.” 20 Then he said, “Do you know why I have come to you? Now I will return to fight with the prince of Persia. When I go out, behold, the prince of Greece will come. 21 But I will tell you that which is inscribed in the writing of truth. There is no one who holds with me against these but Michael your prince.

Chapter 11

1 “As for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. 2 “Now I will show you the truth. Behold, three more kings will stand up in Persia. The fourth will be far richer than all of them. When he has grown strong through his riches, he will stir up all against the realm of Greece. 3 A mighty king will stand up, who will rule with great dominion, and do according to his will. 4 When he stands up, his kingdom will be broken and will be divided towards the four winds of the sky, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom will be plucked up, even for others besides these. 5 “The king of the south will be strong. One of his princes will become stronger than him, and have dominion. His dominion will be a great dominion. 6 At the end of years they will join themselves together; and the daughter of the king of the south will come to the king of the north to make an agreement, but she will not retain the strength of her arm. He will also not stand, nor will his arm; but she will be given up, with those who brought her, and he who became the father of her, and he who strengthened her in those times. 7 “But out of a shoot from her roots one will stand up in his place, who will come to the army and will enter into the fortress of the king of the north, and will deal against them and will prevail. 8 He will also carry their gods with their molten images, and with their goodly vessels of silver and of gold, captive into Egypt. He will refrain some years from the king of the north. 9 He will come into the realm of the king of the south, but he will return into his own land. 10 His sons will wage war, and will assemble a multitude of great forces which will come on, and overflow, and pass through. They will return and wage war, even to his fortress. 11 “The king of the south will be moved with anger and will come out and fight with him, even with the king of the north. He will send out a great multitude, and the multitude will be given into his hand. 12 The multitude will be carried off, and his heart will be exalted. He will cast down tens of thousands, but he won’t prevail. 13 The king of the north will return, and will send out a multitude greater than the former. He will come on at the end of the times, even of years, with a great army and with abundant supplies. 14 “In those times many will stand up against the king of the south. Also the children of the violent amongst your people will lift themselves up to establish the vision, but they will fall. 15 So the king of the north will come and cast up a mound, and take a well-fortified city. The forces of the south won’t stand, neither will his select troops, neither will there be any strength to stand. 16 But he who comes against him will do according to his own will, and no one will stand before him. He will stand in the glorious land, and destruction will be in his hand. 17 He will

set his face to come with the strength of his whole kingdom, and with him equitable conditions. He will perform them. He will give him the daughter of women, to destroy the kingdom, but she will not stand, and won't be for him. [18] After this he will turn his face to the islands, and will take many, but a prince will cause the reproach offered by him to cease. Yes, moreover, he will cause his reproach to turn on him. [19] Then he will turn his face towards the fortresses of his own land; but he will stumble and fall, and won't be found. [20] "Then one who will cause a tax collector to pass through the kingdom to maintain its glory will stand up in his place; but within few days he shall be destroyed, not in anger, and not in battle. [21] "In his place a contemptible person will stand up, to whom they had not given the honour of the kingdom; but he will come in time of security, and will obtain the kingdom by flatteries. [22] The overwhelming forces will be overwhelmed from before him, and will be broken. Yes, also the prince of the covenant. [23] After the treaty made with him he will work deceitfully; for he will come up and will become strong with few people. [24] In time of security he will come even on the fattest places of the province. He will do that which his fathers have not done, nor his fathers' fathers. He will scatter amongst them prey, plunder, and wealth. Yes, he will devise his plans against the strongholds, but only for a time. [25] "He will stir up his power and his courage against the king of the south with a great army; and the king of the south will wage war in battle with an exceedingly great and mighty army, but he won't stand; for they will devise plans against him. [26] Yes, those who eat of his delicacies will destroy him, and his army will be swept away. Many will fall down slain. [27] As for both these kings, their hearts will be to do evil, and they will speak lies at one table; but it won't prosper, for the end will still be at the appointed time. [28] Then he will return into his land with great wealth. His heart will be against the kodesh covenant. He will take action, and return to his own land. [29] "He will return at the appointed time and come into the south; but it won't be in the latter time as it was in the former. [30] For ships of Kittim will come against him. Therefore he will be grieved, and will return, and have indignation against the kodesh covenant, and will take action. He will even return, and have regard to those who forsake the kodesh covenant. [31] "Forces from him will profane the sanctuary, even the fortress, and will take away the continual burnt offering. Then they will set up the abomination that makes desolate. [32] He will corrupt those who do wickedly against the covenant by flatteries; but the people who know their Elohim will be strong and take action. [33] "Those who are wise amongst the people will instruct many; yet they will fall by the sword and by flame, by captivity and by plunder, many days. [34] Now when they fall, they will be helped with a little help; but many will join themselves to them with flatteries. [35] Some of those who are wise will fall—to refine them, and to purify, and to make them white, even to the time of the end, because it is yet for the time appointed. [36] "The king will do according to his will. He will exalt himself and magnify himself above every god, and will speak marvellous things against the Elohim of gods. He will prosper until the indignation is accomplished, for that which is determined will be done. [37] He won't regard the gods of his fathers, or the desire of women, or regard any god; for he will magnify himself above all. [38] But in their place, he will honour the god of fortresses. He will honour a god whom his fathers didn't know with gold, silver, and with precious stones and pleasant things. [39] He will deal with the strongest fortresses by the help of a foreign god. He will increase with glory whoever acknowledges him. He will cause them to rule over many, and will divide the land for a price. [40] "At the time of the end the king of the south will contend with him; and the king of the north will come against him like a whirlwind, with chariots, with horsemen, and with many ships. He will enter into the countries, and will overflow and pass through. [41] He will enter also into the glorious land, and many countries will be overthrown; but these will be delivered out of his hand: Edom, Moab, and the chief of the children of Ammon. [42] He will also stretch out his hand on the countries. The land of Egypt won't escape. [43] But he will have power over the treasures of gold and of silver, and over all the precious things of Egypt. The Libyans and the Ethiopians will follow his steps. [44] But news out of the east and out of the north will trouble him; and he will go out with great fury to destroy and utterly to sweep away many. [45] He will plant the tents of his palace between the sea and the glorious kodesh mountain; yet he will come to his end, and no one will help him.

Chapter 12

[1] “At that time Michael will stand up, the great prince who stands for the children of your people; and there will
be a time of trouble, such as never was since there was a nation even to that same time. At that time your
people will be delivered, everyone who is found written in the book. [2] Many of those who sleep in the dust of the
earth will awake, some to everlasting life, and some to shame and everlasting contempt. [3] Those who are wise
will shine as the brightness of the expanse. Those who turn many to righteousness will shine as the stars
forever and ever. [4] But you, Daniel, shut up the words and seal the book, even to the time of the end. Many will
run back and forth, and knowledge will be increased.” [5] Then I, Daniel, looked, and behold, two others stood,
one on the river bank on this side, and the other on the river bank on that side. [6] One said to the man clothed in
linen, who was above the waters of the river, “How long will it be to the end of these wonders?” [7] I heard the
man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to
heaven, and swore by him who lives forever that it will be for a time, times, and a half; and when they have
finished breaking in pieces the power of the kodesh people, all these things will be finished. [8] I heard, but I didn’t
understand. Then I said, “My adonai, what will be the outcome of these things?” [9] He said, “Go your way,
Daniel; for the words are shut up and sealed until the time of the end. [10] Many will purify themselves, and make
themselves white, and be refined, but the wicked will do wickedly; and none of the wicked will understand, but
those who are wise will understand. [11] “From the time that the continual burnt offering is taken away and the
abomination that makes desolate set up, there will be one thousand and two hundred and ninety days. [12]
Blessed is he who waits, and comes to the one thousand and three hundred and thirty-five days. [13] “But go your
way until the end; for you will rest, and will stand in your inheritance at the end of the days.”

Hoshea

Chapter 1

1 YHWH's word that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings
of Judah, and in the days of Jeroboam the son of Joash, king of Israel. 2 When YHWH spoke at first by Hosea,
YHWH said to Hosea, "Go, take for yourself a wife of prostitution and children of unfaithfulness; for the land
commits great adultery, forsaking YHWH." 3 So he went and took Gomer the daughter of Diblaim; and she
conceived, and bore him a son. 4 YHWH said to him, "Call his name Jezreel, for yet a little while, and I will
avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. 5
It will happen in that day that I will break the bow of Israel in the valley of Jezreel." 6 She conceived again, and
bore a daughter. Then he said to him, "Call her name Lo-Ruhamah, for I will no longer have mercy on the house
of Israel, that I should in any way pardon them. 7 But I will have mercy on the house of Judah, and will save
them by YHWH their Elohim, and will not save them by bow, sword, battle, horses, or horsemen." 8 Now when
she had weaned Lo-Ruhamah, she conceived, and bore a son. 9 He said, "Call his name Lo-Ammi, for you are
not my people, and I will not be yours. 10 Yet the number of the children of Israel will be as the sand of the sea,
which can't be measured or counted; and it will come to pass that, in the place where it was said to them, 'You
are not my people,' they will be called 'sons of the living Elohim.' 11 The children of Judah and the children of
Israel will be gathered together, and they will appoint themselves one head, and will go up from the land; for
great will be the day of Jezreel.

Chapter 2

1 "Say to your brothers, 'My people!' and to your sisters, 'My loved one!' 2 Contend with your mother! Contend,
for she is not my wife, neither am I her husband; and let her put away her prostitution from her face, and her
adulteries from between her breasts; 3 lest I strip her naked, and make her bare as in the day that she was born,
and make her like a wilderness, and set her like a dry land, and kill her with thirst. 4 Indeed, on her children I will
have no mercy, for they are children of unfaithfulness. 5 For their mother has played the prostitute. She who
conceived them has done shamefully; for she said, 'I will go after my lovers, who give me my bread and my
water, my wool and my flax, my oil and my drink.' 6 Therefore behold, I will hedge up your way with thorns, and I
will build a wall against her, that she can't find her way. 7 She will follow after her lovers, but she won't overtake
them; and she will seek them, but won't find them. Then she will say, 'I will go and return to my first husband, for
then it was better with me than now.' 8 For she didn't know that I gave her the grain, the new wine, and the oil,
and multiplied to her silver and gold, which they used for Baal. 9 Therefore I will take back my grain in its time,
and my new wine in its season, and will pluck away my wool and my flax which should have covered her
nakedness. 10 Now I will uncover her lewdness in the sight of her lovers, and no one will deliver her out of my
hand. 11 I will also cause all her celebrations to cease: her feasts, her new moons, her Shabbats, and all her
solemn assemblies. 12 I will lay waste her vines and her fig trees, about which she has said, 'These are my
wages that my lovers have given me,' and I will make them a forest, and the animals of the field shall eat them.
13 I will visit on her the days of the Baals, to which she burnt incense when she decked herself with her earrings
and her jewels, and went after her lovers and forgot me," says YHWH. 14 "Therefore behold, I will allure her, and
bring her into the wilderness, and speak tenderly to her. 15 I will give her vineyards from there, and the valley of
Achor for a door of hope; and she will respond there as in the days of her youth, and as in the day when she
came up out of the land of Egypt. 16 It will be in that day," says YHWH, "that you will call me 'my husband,' and
no longer call me 'my master.' 17 For I will take away the names of the Baals out of her mouth, and they will no
longer be mentioned by name. 18 In that day I will make a covenant for them with the animals of the field, and
with the birds of the sky, and with the creeping things of the ground. I will break the bow, the sword, and the
battle out of the land, and will make them lie down safely. 19 I will betroth you to me forever. Yes, I will betroth
you to me in righteousness, in justice, in chesed, and in compassion. 20 I will even betroth you to me in

faithfulness; and you shall know YHWH. [21] It will happen in that day, that I will respond," says YHWH. "I will respond to the heavens, and they will respond to the earth; [22] and the earth will respond to the grain, and the new wine, and the oil; and they will respond to Jezreel. [23] I will sow her to me in the earth; and I will have mercy on her who had not obtained mercy; and I will tell those who were not my people, 'You are my people;' and they will say, 'You are My Elohim!'"

Chapter 3

[1] YHWH said to me, "Go again, love a woman loved by another, and an adulteress, even as YHWH loves the children of Israel, though they turn to other gods, and love cakes of raisins." [2] So I bought her for myself for fifteen pieces of silver and a homer and a half of barley. [3] I said to her, "You shall stay with me many days. You shall not play the prostitute, and you shall not be with any other man. I will also be so towards you." [4] For the children of Israel shall live many days without king, without prince, without sacrifice, without sacred stone, and without ephod or idols. [5] Afterward the children of Israel shall return and seek YHWH their Elohim, and David their king, and shall come with trembling to YHWH and to his blessings in the last days.

Chapter 4

[1] Hear YHWH's word, you children of Israel, for YHWH has a charge against the inhabitants of the land: "Indeed there is no truth, nor goodness, nor knowledge of Elohim in the land. [2] There is cursing, lying, murder, stealing, and committing adultery; they break boundaries, and bloodshed causes bloodshed. [3] Therefore the land will mourn, and everyone who dwells in it will waste away, with all living things in her, even the animals of the field and the birds of the sky; yes, the fish of the sea also die. [4] "Yet let no man bring a charge, neither let any man accuse; for your people are like those who bring charges against a priest. [5] You will stumble in the day, and the prophet will also stumble with you in the night; and I will destroy your mother. [6] My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you, that you may be no priest to me. Because you have forgotten your Elohim's law, I will also forget your children. [7] As they were multiplied, so they sinned against me. I will change their glory into shame. [8] They feed on the sin of my people, and set their heart on their iniquity. [9] It will be like people, like priest; and I will punish them for their ways, and will repay them for their deeds. [10] They will eat, and not have enough. They will play the prostitute, and will not increase; because they have abandoned listening to YHWH. [11] Prostitution, wine, and new wine take away understanding. [12] My people consult with their wooden idol, and answer to a stick of wood. Indeed the spirit of prostitution has led them astray, and they have been unfaithful to their Elohim. [13] They sacrifice on the tops of the mountains, and burn incense on the hills, under oaks, poplars, and terebinths, because its shade is good. Therefore your daughters play the prostitute, and your brides commit adultery. [14] I will not punish your daughters when they play the prostitute, nor your brides when they commit adultery; because the men consort with prostitutes, and they sacrifice with the shrine prostitutes; so the people without understanding will come to ruin. [15] "Though you, Israel, play the prostitute, yet don't let Judah offend; and don't come to Gilgal, neither go up to Beth Aven, nor swear, 'As YHWH lives.' [16] For Israel has behaved extremely stubbornly, like a stubborn heifer. Then how will YHWH feed them like a lamb in a meadow? [17] Ephraim is joined to idols. Leave him alone! [18] Their drink has become sour. They play the prostitute continually. Her rulers dearly love their shameful way. [19] The wind has wrapped her up in its wings; and they shall be disappointed because of their sacrifices.

Chapter 5

[1] "Listen to this, you priests! Listen, house of Israel, and give ear, house of the king! For the judgement is against you; for you have been a snare at Mizpah, and a net spread on Tabor. [2] The rebels are deep in slaughter, but I discipline all of them. [3] I know Ephraim, and Israel is not hidden from me; for now, Ephraim, you have played the prostitute. Israel is defiled. [4] Their deeds won't allow them to turn to their Elohim, for the spirit of prostitution is within them, and they don't know YHWH. [5] The pride of Israel testifies to his face. Therefore Israel

and Ephraim will stumble in their iniquity. Judah also will stumble with them. [6] They will go with their flocks and with their herds to seek YHWH, but they won't find him. He has withdrawn himself from them. [7] They are unfaithful to YHWH; for they have borne illegitimate children. Now the new moon will devour them with their fields. [8] "Blow the cornet in Gibeah, and the trumpet in Ramah! Sound a battle cry at Beth Aven, behind you, Benjamin! [9] Ephraim will become a desolation in the day of rebuke. Amongst the tribes of Israel, I have made known that which will surely be. [10] The princes of Judah are like those who remove a landmark. I will pour out my wrath on them like water. [11] Ephraim is oppressed, he is crushed in judgement, because he is intent in his pursuit of idols. [12] Therefore I am to Ephraim like a moth, and to the house of Judah like rottenness. [13] "When Ephraim saw his sickness, and Judah his wound, then Ephraim went to Assyria, and sent to King Jareb: but he is not able to heal you, neither will he cure you of your wound. [14] For I will be to Ephraim like a lion, and like a young lion to the house of Judah. I myself will tear in pieces and go away. I will carry off, and there will be no one to deliver. [15] I will go and return to my place, until they acknowledge their offence, and seek my face. In their affliction they will seek me earnestly."

Chapter 6

[1] "Come! Let's return to YHWH; for he has torn us to pieces, and he will heal us; he has injured us, and he will bind up our wounds. [2] After two days he will revive us. On the third day he will raise us up, and we will live before him. [3] Let's acknowledge YHWH. Let's press on to know YHWH. As surely as the sun rises, YHWH will appear. He will come to us like the rain, like the spring rain that waters the earth." [4] "Ephraim, what shall I do to you? Judah, what shall I do to you? For your love is like a morning cloud, and like the dew that disappears early. [5] Therefore I have cut them to pieces with the prophets; I killed them with the words of my mouth. Your judgements are like a flash of lightning. [6] For I desire chesed, and not sacrifice; and the knowledge of Elohim more than burnt offerings. [7] But they, like Adam, have broken the covenant. They were unfaithful to me there. [8] Gilead is a city of those who work iniquity; it is stained with blood. [9] As gangs of robbers wait to ambush a man, so the company of priests murder on the path towards Shechem, committing shameful crimes. [10] In the house of Israel I have seen a horrible thing. There is prostitution in Ephraim. Israel is defiled. [11] "Also, Judah, there is a harvest appointed for you, when I restore the fortunes of my people.

Chapter 7

[1] When I would heal Israel, then the iniquity of Ephraim is uncovered, also the wickedness of Samaria; for they commit falsehood, and the thief enters in, and the gang of robbers ravages outside. [2] They don't consider in their hearts that I remember all their wickedness. Now their own deeds have engulfed them. They are before my face. [3] They make the king glad with their wickedness, and the princes with their lies. [4] They are all adulterers. They are burning like an oven that the baker stops stirring, from the kneading of the dough, until it is leavened. [5] On the day of our king, the princes made themselves sick with the heat of wine. He joined his hand with mockers. [6] For they have prepared their heart like an oven, while they lie in wait. Their anger smoulders all night. In the morning it burns as a flaming fire. [7] They are all hot as an oven, and devour their judges. All their kings have fallen. There is no one amongst them who calls to me. [8] Ephraim mixes himself amongst the nations. Ephraim is a pancake not turned over. [9] Strangers have devoured his strength, and he doesn't realise it. Indeed, grey hairs are here and there on him, and he doesn't realise it. [10] The pride of Israel testifies to his face; yet they haven't returned to YHWH their Elohim, nor sought him, for all this. [11] "Ephraim is like an easily deceived dove, without understanding. They call to Egypt. They go to Assyria. [12] When they go, I will spread my net on them. I will bring them down like the birds of the sky. I will chastise them, as their congregation has heard. [13] Woe to them! For they have wandered from me. Destruction to them! For they have trespassed against me. Though I would redeem them, yet they have spoken lies against me. [14] They haven't cried to me with their heart, but they howl on their beds. They assemble themselves for grain and new wine. They turn away from me. [15] Though I have taught and strengthened their arms, yet they plot evil against me. [16] They

return, but not to the Elyon. They are like a faulty bow. Their princes will fall by the sword for the rage of their tongue. This will be their derision in the land of Egypt.

Chapter 8

[1] “Put the trumpet to your lips! Something like an eagle is over YHWH’s house, because they have broken my covenant and rebelled against my law. [2] They cry to me, ‘My Elohim, we, Israel, acknowledge you!’ [3] Israel has cast off that which is good. The enemy will pursue him. [4] They have set up kings, but not by me. They have made princes, and I didn’t approve. Of their silver and their gold they have made themselves idols, that they may be cut off. [5] Let Samaria throw out his calf idol! My anger burns against them! How long will it be until they are capable of purity? [6] For this is even from Israel! The workman made it, and it is no Elohim; indeed, the calf of Samaria shall be broken in pieces. [7] For they sow the wind, and they will reap the whirlwind. He has no standing grain. The stalk will yield no head. If it does yield, strangers will swallow it up. [8] Israel is swallowed up. Now they are amongst the nations like a worthless thing. [9] For they have gone up to Assyria, like a wild donkey wandering alone. Ephraim has hired lovers for himself. [10] But although they sold themselves amongst the nations, I will now gather them; and they begin to waste away because of the oppression of the king of mighty ones. [11] Because Ephraim has multiplied altars for sinning, they became for him altars for sinning. [12] I wrote for him the many things of my law, but they were regarded as a strange thing. [13] As for the sacrifices of my offerings, they sacrifice meat and eat it, but YHWH doesn’t accept them. Now he will remember their iniquity, and punish their sins. They will return to Egypt. [14] For Israel has forgotten his Maker and built palaces; and Judah has multiplied fortified cities; but I will send a fire on his cities, and it will devour its fortresses.”

Chapter 9

[1] Don’t rejoice, Israel, to jubilation like the nations; for you were unfaithful to your Elohim. You love the wages of a prostitute at every grain threshing floor. [2] The threshing floor and the wine press won’t feed them, and the new wine will fail her. [3] They won’t dwell in YHWH’s land; but Ephraim will return to Egypt, and they will eat unclean food in Assyria. [4] They won’t pour out wine offerings to YHWH, neither will they be pleasing to him. Their sacrifices will be to them like the bread of mourners; all who eat of it will be polluted; for their bread will be for their appetite. It will not come into YHWH’s house. [5] What will you do in the day of solemn assembly, and in the day of the feast of YHWH? [6] For, behold, when they flee destruction, Egypt will gather them up. Memphis will bury them. Nettles will possess their pleasant things of silver. Thorns will be in their tents. [7] The days of visitation have come. The days of reckoning have come. Israel will consider the prophet to be a fool, and the man who is inspired to be insane, because of the abundance of your sins, and because your hostility is great. [8] A prophet watches over Ephraim with my Elohim. A fowler’s snare is on all of his paths, and hostility in the house of his Elohim. [9] They have deeply corrupted themselves, as in the days of Gibeah. He will remember their iniquity. He will punish them for their sins. [10] I found Israel like grapes in the wilderness. I saw your fathers as the first ripe in the fig tree at its first season; but they came to Baal Peor, and consecrated themselves to the shameful thing, and became abominable like that which they loved. [11] As for Ephraim, their glory will fly away like a bird. There will be no birth, no one with child, and no conception. [12] Though they bring up their children, yet I will bereave them, so that not a man shall be left. Indeed, woe also to them when I depart from them! [13] I have seen Ephraim, like Tyre, planted in a pleasant place; but Ephraim will bring out his children to the murderer. [14] Give them—YHWH what will you give? Give them a miscarrying womb and dry breasts. [15] “All their wickedness is in Gilgal; for there I hated them. Because of the wickedness of their deeds, I will drive them out of my house! I will love them no more. All their princes are rebels. [16] Ephraim is struck. Their root has dried up. They will bear no fruit. Even though they give birth, yet I will kill the beloved ones of their womb.” [17] My Elohim will cast them away, because they didn’t listen to him; and they will be wanderers amongst the nations.

Chapter 10

[1] Israel is a luxuriant vine that produces his fruit. According to the abundance of his fruit he has multiplied his altars. As their land has prospered, they have adorned their sacred stones. [2] Their heart is divided. Now they will be found guilty. He will demolish their altars. He will destroy their sacred stones. [3] Surely now they will say, “We have no king; for we don’t fear YHWH; and the king, what can he do for us?” [4] They make promises, swearing falsely in making covenants. Therefore judgement springs up like poisonous weeds in the furrows of the field. [5] The inhabitants of Samaria will be in terror for the calves of Beth Aven, for its people will mourn over it, along with its priests who rejoiced over it, for its glory, because it has departed from it. [6] It also will be carried to Assyria for a present to a great king. Ephraim will receive shame, and Israel will be ashamed of his own counsel. [7] Samaria and her king float away like a twig on the water. [8] The high places also of Aven, the sin of Israel, will be destroyed. The thorn and the thistle will come up on their altars. They will tell the mountains, “Cover us!” and the hills, “Fall on us!” [9] “Israel, you have sinned from the days of Gibeah. There they remained. The battle against the children of iniquity doesn’t overtake them in Gibeah. [10] When it is my desire, I will chastise them; and the nations will be gathered against them when they are bound to their two transgressions. [11] Ephraim is a trained heifer that loves to thresh, so I will put a yoke on her beautiful neck. I will set a rider on Ephraim. Judah will plough. Jacob will break his clods. [12] Sow to yourselves in righteousness, reap according to kindness. Break up your fallow ground, for it is time to seek YHWH, until he comes and rains righteousness on you. [13] You have ploughed wickedness. You have reaped iniquity. You have eaten the fruit of lies, for you trusted in your way, in the multitude of your mighty men. [14] Therefore a battle roar will arise amongst your people, and all your fortresses will be destroyed, as Shalman destroyed Beth Arbel in the day of battle. The mother was dashed in pieces with her children. [15] So Bethel will do to you because of your great wickedness. At daybreak the king of Israel will be destroyed.

Chapter 11

[1] “When Israel was a child, then I loved him, and called my son out of Egypt. [2] They called to them, so they went from them. They sacrificed to the Baals, and burnt incense to engraved images. [3] Yet I taught Ephraim to walk. I took them by their arms, but they didn’t know that I healed them. [4] I drew them with cords of a man, with ties of love; and I was to them like those who lift up the yoke on their necks; and I bent down to him and I fed him. [5] “They won’t return into the land of Egypt; but the Assyrian will be their king, because they refused to repent. [6] The sword will fall on their cities, and will destroy the bars of their gates, and will put an end to their plans. [7] My people are determined to turn from me. Though they call to the Elyon, he certainly won’t exalt them. [8] “How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I make you like Zeboiim? My heart is turned within me, my compassion is aroused. [9] I will not execute the fierceness of my anger. I will not return to destroy Ephraim, for I am Elohim, and not man—the Kodesh One amongst you. I will not come in wrath. [10] They will walk after YHWH, who will roar like a lion; for he will roar, and the children will come trembling from the west. [11] They will come trembling like a bird out of Egypt, and like a dove out of the land of Assyria; and I will settle them in their houses,” says YHWH. [12] Ephraim surrounds me with falsehood, and the house of Israel with deceit. Judah still strays from Elohim, and is unfaithful to the Kodesh One.

Chapter 12

[1] Ephraim feeds on wind, and chases the east wind. He continually multiplies lies and desolation. They make a covenant with Assyria, and oil is carried into Egypt. [2] YHWH also has a controversy with Judah, and will punish Jacob according to his ways; according to his deeds he will repay him. [3] In the womb he took his brother by the heel, and in his manhood he contended with Elohim. [4] Indeed, he struggled with the malak, and prevailed; he wept, and made supplication to him. He found him at Bethel, and there he spoke with us— [5] even YHWH, the God of Armies. YHWH is his name of renown! [6] Therefore turn to your Elohim. Keep kindness and justice, and wait continually for your Elohim. [7] A merchant has dishonest scales in his hand. He loves to defraud. [8] Ephraim said, “Surely I have become rich. I have found myself wealth. In all my wealth they won’t find in me any iniquity

that is sin.” [9] “But I am YHWH your Elohim from the land of Egypt. I will yet again make you dwell in tents, as in the days of the solemn feast. [10] I have also spoken to the prophets, and I have multiplied visions; and by the ministry of the prophets I have used parables. [11] If Gilead is wicked, surely they are worthless. In Gilgal they sacrifice bulls. Indeed, their altars are like heaps in the furrows of the field. [12] Jacob fled into the country of Aram. Israel served to get a wife. For a wife he tended flocks and herds. [13] By a prophet YHWH brought Israel up out of Egypt, and by a prophet he was preserved. [14] Ephraim has bitterly provoked anger. Therefore his blood will be left on him, and his Adonai will repay his contempt.

Chapter 13

[1] When Ephraim spoke, there was trembling. He exalted himself in Israel, but when he became guilty through Baal, he died. [2] Now they sin more and more, and have made themselves molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen. They say of them, ‘They offer human sacrifice and kiss the calves.’ [3] Therefore they will be like the morning mist, like the dew that passes away early, like the chaff that is driven with the whirlwind out of the threshing floor, and like the smoke out of the chimney. [4] “Yet I am YHWH your Elohim from the land of Egypt; and you shall acknowledge no god but me, and besides me there is no saviour. [5] I knew you in the wilderness, in the land of great drought. [6] According to their pasture, so were they filled; they were filled, and their heart was exalted. Therefore they have forgotten me. [7] Therefore I am like a lion to them. Like a leopard, I will lurk by the path. [8] I will meet them like a bear that is bereaved of her cubs, and will tear the covering of their heart. There I will devour them like a lioness. The wild animal will tear them. [9] You are destroyed, Israel, because you are against me, against your helper. [10] Where is your king now, that he may save you in all your cities? And your judges, of whom you said, ‘Give me a king and princes’? [11] I have given you a king in my anger, and have taken him away in my wrath. [12] The guilt of Ephraim is stored up. His sin is stored up. [13] The sorrows of a travailing woman will come on him. He is an unwise son, for when it is time, he doesn’t come to the opening of the womb. [14] I will ransom them from the power of Sheol. I will redeem them from death! Death, where are your plagues? Sheol, where is your destruction? “Compassion will be hidden from my eyes. [15] Though he is fruitful amongst his brothers, an east wind will come, the breath of YHWH coming up from the wilderness; and his spring will become dry, and his fountain will be dried up. He will plunder the storehouse of treasure. [16] Samaria will bear her guilt, for she has rebelled against her Elohim. They will fall by the sword. Their infants will be dashed in pieces, and their pregnant women will be ripped open.”

Chapter 14

[1] Israel, return to YHWH your Elohim; for you have fallen because of your sin. [2] Take words with you, and return to YHWH. Tell him, “Forgive all our sins, and accept that which is good; so we offer bulls as we vowed of our lips. [3] Assyria can’t save us. We won’t ride on horses; neither will we say any more to the work of our hands, ‘Our gods!’ for in you the fatherless finds mercy.” [4] “I will heal their waywardness. I will love them freely; for my anger is turned away from them. [5] I will be like the dew to Israel. He will blossom like the lily, and send down his roots like Lebanon. [6] His branches will spread, and his beauty will be like the olive tree, and his fragrance like Lebanon. [7] Men will dwell in his shade. They will revive like the grain, and blossom like the vine. Their fragrance will be like the wine of Lebanon. [8] Ephraim, what have I to do any more with idols? I answer, and will take care of him. I am like a green cypress tree; from me your fruit is found.” [9] Who is wise, that he may understand these things? Who is prudent, that he may know them? For the ways of YHWH are right, and the righteous walk in them, but the rebellious stumble in them.

Yoel

Chapter 1

1 YHWH's word that came to Joel, the son of Pethuel. 2 Hear this, you elders, and listen, all you inhabitants of
the land! Has this ever happened in your days, or in the days of your fathers? 3 Tell your children about it, and
have your children tell their children, and their children, another generation. 4 What the swarming locust has left,
the great locust has eaten. What the great locust has left, the grasshopper has eaten. What the grasshopper
has left, the caterpillar has eaten. 5 Wake up, you drunkards, and weep! Wail, all you drinkers of wine, because
of the sweet wine, for it is cut off from your mouth. 6 For a nation has come up on my land, strong, and without
number. His teeth are the teeth of a lion, and he has the fangs of a lioness. 7 He has laid my vine waste, and
stripped my fig tree. He has stripped its bark, and thrown it away. Its branches are made white. 8 Mourn like a
virgin dressed in sackcloth for the husband of her youth! 9 The meal offering and the drink offering are cut off
from YHWH's house. The priests, YHWH's ministers, mourn. 10 The field is laid waste. The land mourns, for the
grain is destroyed, The new wine has dried up, and the oil languishes. 11 Be confounded, you farmers! Wail, you
vineyard keepers, for the wheat and for the barley; for the harvest of the field has perished. 12 The vine has
dried up, and the fig tree withered— the pomegranate tree, the palm tree also, and the apple tree, even all of
the trees of the field are withered; for joy has withered away from the sons of men. 13 Put on sackcloth and
mourn, you priests! Wail, you ministers of the altar. Come, lie all night in sackcloth, you ministers of my Elohim,
for the meal offering and the drink offering are withheld from your Elohim's house. 14 Sanctify a fast. Call a
solemn assembly. Gather the elders and all the inhabitants of the land to the house of YHWH, your Elohim, and
cry to YHWH. 15 Alas for the day! For the day of YHWH is at hand, and it will come as destruction from the El
Shaddai. 16 Isn't the food cut off before our eyes, joy and gladness from the house of our Elohim? 17 The seeds
rot under their clods. The granaries are laid desolate. The barns are broken down, for the grain has withered. 18
How the animals groan! The herds of livestock are perplexed, because they have no pasture. Yes, the flocks of
sheep are made desolate. 19 YHWH, I cry to you, for the fire has devoured the pastures of the wilderness, and
the flame has burnt all the trees of the field. 20 Yes, the animals of the field pant to you, for the water brooks
have dried up, and the fire has devoured the pastures of the wilderness.

Chapter 2

1 Blow the trumpet in Zion, and sound an alarm in my kodesh mountain! Let all the inhabitants of the land
tremble, for the day of YHWH comes, for it is close at hand: 2 A day of darkness and gloominess, a day of
clouds and thick darkness. As the dawn spreading on the mountains, a great and strong people; there has
never been the like, neither will there be any more after them, even to the years of many generations. 3 A fire
devours before them, and behind them, a flame burns. The land is as the garden of Eden before them, and
behind them, a desolate wilderness. Yes, and no one has escaped them. 4 Their appearance is as the
appearance of horses, and they run as horsemen. 5 Like the noise of chariots on the tops of the mountains, they
leap, like the noise of a flame of fire that devours the stubble, like a strong people set in battle array. 6 At their
presence the peoples are in anguish. All faces have grown pale. 7 They run like mighty men. They climb the wall
like warriors. They each march in his line, and they don't swerve off course. 8 One doesn't jostle another. They
each march in their own path. They burst through the defences and don't break ranks. 9 They rush on the city.
They run on the wall. They climb up into the houses. They enter in at the windows like thieves. 10 The earth
quakes before them. The heavens tremble. The sun and the moon are darkened, and the stars withdraw their
shining. 11 YHWH thunders his voice before his army, for his forces are very great; for he is strong who obeys
his command; for the day of YHWH is great and very awesome, and who can endure it? 12 "Yet even now," says
YHWH, "turn to me with all your heart, and with fasting, and with weeping, and with mourning." 13 Tear your
heart and not your garments, and turn to YHWH, your Elohim; for he is gracious and merciful, slow to anger,
and abundant in chesed, and relents from sending calamity. 14 Who knows? He may turn and relent, and leave

a blessing behind him, even a meal offering and a drink offering to YHWH, your Elohim. 15 Blow the trumpet in Zion! Sanctify a fast. Call a solemn assembly. 16 Gather the people. Sanctify the assembly. Assemble the elders. Gather the children, and those who nurse from breasts. Let the bridegroom go out of his room, and the bride out of her chamber. 17 Let the priests, the ministers of YHWH, weep between the porch and the altar, and let them say, “Spare your people, YHWH, and don’t give your heritage to reproach, that the nations should rule over them. Why should they say amongst the peoples, ‘Where is their Elohim?’” 18 Then YHWH was jealous for his land, and had pity on his people. 19 YHWH answered his people, “Behold, I will send you grain, new wine, and oil, and you will be satisfied with them; and I will no more make you a reproach amongst the nations. 20 But I will remove the northern army far away from you, and will drive it into a barren and desolate land, its front into the eastern sea, and its back into the western sea; and its stench will come up, and its bad smell will rise.” Surely he has done great things. 21 Land, don’t be afraid. Be glad and rejoice, for YHWH has done great things. 22 Don’t be afraid, you animals of the field; for the pastures of the wilderness spring up, for the tree bears its fruit. The fig tree and the vine yield their strength. 23 “Be glad then, you children of Zion, and rejoice in YHWH, your Elohim; for he gives you the early rain in just measure, and he causes the rain to come down for you, the early rain and the latter rain, as before. 24 The threshing floors will be full of wheat, and the vats will overflow with new wine and oil. 25 I will restore to you the years that the swarming locust has eaten, the great locust, the grasshopper, and the caterpillar, my great army, which I sent amongst you. 26 You will have plenty to eat and be satisfied, and will praise the name of YHWH, your Elohim, who has dealt wondrously with you; and my people will never again be disappointed. 27 You will know that I am amongst Israel, and that I am YHWH, your Elohim, and there is no one else; and my people will never again be disappointed. 28 “It will happen afterward, that I will pour out my Ruach on all flesh; and your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will see visions. 29 And also on the servants and on the handmaids in those days, I will pour out my Ruach. 30 I will show wonders in the heavens and in the earth: blood, fire, and pillars of smoke. 31 The sun will be turned into darkness, and the moon into blood, before the great and terrible day of YHWH comes. 32 It will happen that whoever will call on YHWH’s name shall be saved; for in Mount Zion and in Jerusalem there will be those who escape, as YHWH has said, and amongst the remnant, those whom YHWH calls.

Chapter 3

1 “For, behold, in those days, and in that time, when I restore the fortunes of Judah and Jerusalem, 2 I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgement on them there for my people, and for my heritage, Israel, whom they have scattered amongst the nations. They have divided my land, 3 and have cast lots for my people, and have given a boy for a prostitute, and sold a girl for wine, that they may drink. 4 “Yes, and what are you to me, Tyre and Sidon, and all the regions of Philistia? Will you repay me? And if you repay me, I will swiftly and speedily return your repayment on your own head. 5 Because you have taken my silver and my gold, and have carried my finest treasures into your temples, 6 and have sold the children of Judah and the children of Jerusalem to the sons of the Greeks, that you may remove them far from their border. 7 Behold, I will stir them up out of the place where you have sold them, and will return your repayment on your own head; 8 and I will sell your sons and your daughters into the hands of the children of Judah, and they will sell them to the men of Sheba, to a faraway nation, for YHWH has spoken it.” 9 Proclaim this amongst the nations: “Prepare for war! Stir up the mighty men. Let all the warriors draw near. Let them come up. 10 Beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, ‘I am strong.’ 11 Hurry and come, all you surrounding nations, and gather yourselves together.” Cause your mighty ones to come down there, YHWH. 12 “Let the nations arouse themselves, and come up to the valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. 13 Put in the sickle; for the harvest is ripe. Come, tread, for the wine press is full, the vats overflow, for their wickedness is great.” 14 Multitudes, multitudes in the valley of decision! For the day of YHWH is near in the valley of decision. 15 The sun and the moon are

darkened, and the stars withdraw their shining. [16] YHWH will roar from Zion, and thunder from Jerusalem; and the heavens and the earth will shake; but YHWH will be a refuge to his people, and a stronghold to the children of Israel. [17] “So you will know that I am YHWH, your Elohim, dwelling in Zion, my kodesh mountain. Then Jerusalem will be kodesh, and no strangers will pass through her any more. [18] It will happen in that day, that the mountains will drop down sweet wine, the hills will flow with milk, all the brooks of Judah will flow with waters; and a fountain will flow out from YHWH’s house, and will water the valley of Shittim. [19] Egypt will be a desolation and Edom will be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land. [20] But Judah will be inhabited forever, and Jerusalem from generation to generation. [21] I will cleanse their blood that I have not cleansed, for YHWH dwells in Zion.”

Amos

Chapter 1

1 The words of Amos, who was amongst the herdsmen of Tekoa, which he saw concerning Israel in the days of
Uzziah king of Judah and in the days of Jeroboam the son of Joash, king of Israel, two years before the
earthquake. 2 He said: “YHWH will roar from Zion, and utter his voice from Jerusalem; and the pastures of the
shepherds will mourn, and the top of Carmel will wither.” 3 YHWH says: “For three transgressions of Damascus,
yes, for four, I will not turn away its punishment, because they have threshed Gilead with threshing instruments
of iron; 4 but I will send a fire into the house of Hazael, and it will devour the palaces of Ben Hadad. 5 I will break
the bar of Damascus, and cut off the inhabitant from the valley of Aven, and him who holds the sceptre from the
house of Eden; and the people of Syria shall go into captivity to Kir,” says YHWH. 6 YHWH says: “For three
transgressions of Gaza, yes, for four, I will not turn away its punishment, because they carried away captive the
whole community, to deliver them up to Edom; 7 but I will send a fire on the wall of Gaza, and it will devour its
palaces. 8 I will cut off the inhabitant from Ashdod, and him who holds the sceptre from Ashkelon; and I will turn
my hand against Ekron; and the remnant of the Philistines will perish,” says Adonai YHWH. 9 YHWH says: “For
three transgressions of Tyre, yes, for four, I will not turn away its punishment; because they delivered up the
whole community to Edom, and didn’t remember the brotherly covenant; 10 but I will send a fire on the wall of
Tyre, and it will devour its palaces.” 11 YHWH says: “For three transgressions of Edom, yes, for four, I will not
turn away its punishment, because he pursued his brother with the sword and cast off all pity, and his anger
raged continually, and he kept his wrath forever; 12 but I will send a fire on Teman, and it will devour the palaces
of Bozrah.” 13 YHWH says: “For three transgressions of the children of Ammon, yes, for four, I will not turn away
its punishment, because they have ripped open the pregnant women of Gilead, that they may enlarge their
border. 14 But I will kindle a fire in the wall of Rabbah, and it will devour its palaces, with shouting in the day of
battle, with a storm in the day of the whirlwind; 15 and their king will go into captivity, he and his princes
together,” says YHWH.

Chapter 2

1 YHWH says: “For three transgressions of Moab, yes, for four, I will not turn away its punishment, because he
burnt the bones of the king of Edom into lime; 2 but I will send a fire on Moab, and it will devour the palaces of
Kerioth; and Moab will die with tumult, with shouting, and with the sound of the trumpet; 3 and I will cut off the
judge from amongst them, and will kill all its princes with him,” says YHWH. 4 YHWH says: “For three
transgressions of Judah, yes, for four, I will not turn away its punishment, because they have rejected YHWH’s
law, and have not kept his statutes, and their lies have led them astray, after which their fathers walked; 5 but I
will send a fire on Judah, and it will devour the palaces of Jerusalem.” 6 YHWH says: “For three transgressions
of Israel, yes, for four, I will not turn away its punishment, because they have sold the righteous for silver, and
the needy for a pair of sandals; 7 They trample the heads of the poor into the dust of the earth and deny justice
to the oppressed. A man and his father use the same maiden, to profane my kodesh name. 8 They lay
themselves down beside every altar on clothes taken in pledge. In the house of their Elohim they drink the wine
of those who have been fined. 9 Yet I destroyed the Amorite before them, whose height was like the height of
the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. 10
Also I brought you up out of the land of Egypt and led you forty years in the wilderness, to possess the land of
the Amorite. 11 I raised up some of your sons for prophets, and some of your young men for Nazirites. Isn’t this
true, you children of Israel?” says YHWH. 12 “But you gave the Nazirites wine to drink, and commanded the
prophets, saying, ‘Don’t prophesy!’ 13 Behold, I will crush you in your place, as a cart crushes that is full of grain.
14 Flight will perish from the swift. The strong won’t strengthen his force. The mighty won’t deliver himself. 15 He
who handles the bow won’t stand. He who is swift of foot won’t escape. He who rides the horse won’t deliver
himself. 16 He who is courageous amongst the mighty will flee away naked on that day,” says YHWH.

Chapter 3

1 Hear this word that YHWH has spoken against you, children of Israel, against the whole family which I brought
up out of the land of Egypt, saying: 2 “I have only chosen you of all the families of the earth. Therefore I will
punish you for all of your sins.” 3 Do two walk together, unless they have agreed? 4 Will a lion roar in the thicket,
when he has no prey? Does a young lion cry out of his den, if he has caught nothing? 5 Can a bird fall in a trap
on the earth, where no snare is set for him? Does a snare spring up from the ground, when there is nothing to
catch? 6 Does the trumpet alarm sound in a city, without the people being afraid? Does evil happen to a city,
and YHWH hasn’t done it? 7 Surely Adonai YHWH will do nothing, unless he reveals his secret to his servants
the prophets. 8 The lion has roared. Who will not fear? Adonai YHWH has spoken. Who can but prophesy? 9
Proclaim in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, “Assemble yourselves on
the mountains of Samaria, and see what unrest is in her, and what oppression is amongst them.” 10 “Indeed
they don’t know to do right,” says YHWH, “Who hoard plunder and loot in their palaces.” 11 Therefore Adonai
YHWH says: “An adversary will overrun the land; and he will pull down your strongholds, and your fortresses
will be plundered.” 12 YHWH says: “As the shepherd rescues out of the mouth of the lion two legs, or a piece of
an ear, so shall the children of Israel be rescued who sit in Samaria on the corner of a couch, and on the silken
cushions of a bed.” 13 “Listen, and testify against the house of Jacob,” says Adonai YHWH, the God of Armies. 14
“For in the day that I visit the transgressions of Israel on him, I will also visit the altars of Bethel; and the horns of
the altar will be cut off, and fall to the ground. 15 I will strike the winter house with the summer house; and the
houses of ivory will perish, and the great houses will have an end,” says YHWH.

Chapter 4

1 Listen to this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who
crush the needy, who tell their husbands, “Bring us drinks!” 2 Adonai YHWH has sworn by his holiness, “Behold,
the days shall come on you that they will take you away with hooks, and the last of you with fish hooks. 3 You
will go out at the breaks in the wall, everyone straight before her; and you will cast yourselves into Harmon,”
says YHWH. 4 “Go to Bethel, and sin; to Gilgal, and sin more. Bring your sacrifices every morning, your tithes
every three days, 5 offer a sacrifice of thanksgiving of that which is leavened, and proclaim free will offerings
and brag about them; for this pleases you, you children of Israel,” says Adonai YHWH. 6 “I also have given you
cleanness of teeth in all your cities, and lack of bread in every town; yet you haven’t returned to me,” says
YHWH. 7 “I also have withheld the rain from you, when there were yet three months to the harvest; and I caused
it to rain on one city, and caused it not to rain on another city. One field was rained on, and the field where it
didn’t rain withered. 8 So two or three cities staggered to one city to drink water, and were not satisfied; yet you
haven’t returned to me,” says YHWH. 9 “I struck you with blight and mildew many times in your gardens and
your vineyards, and the swarming locusts have devoured your fig trees and your olive trees; yet you haven’t
returned to me,” says YHWH. 10 “I sent plagues amongst you like I did Egypt. I have slain your young men with
the sword, and have carried away your horses. I filled your nostrils with the stench of your camp, yet you
haven’t returned to me,” says YHWH. 11 “I have overthrown some of you, as when Elohim overthrew Sodom and
Gomorrah, and you were like a burning stick plucked out of the fire; yet you haven’t returned to me,” says
YHWH. 12 “Therefore I will do this to you, Israel; because I will do this to you, prepare to meet your Elohim,
Israel. 13 For, behold, he who forms the mountains, creates the wind, declares to man what is his thought, who
makes the morning darkness, and treads on the high places of the earth: YHWH, the God of Armies, is his
name.”

Chapter 5

1 Listen to this word which I take up for a lamentation over you, O house of Israel: 2 “The virgin of Israel has
fallen; She shall rise no more. She is cast down on her land; there is no one to raise her up.” 3 For Adonai
YHWH says: “The city that went out a thousand shall have a hundred left, and that which went out one hundred

shall have ten left to the house of Israel.” [4] For YHWH says to the house of Israel: “Seek me, and you will live; [5] but don’t seek Bethel, nor enter into Gilgal, and don’t pass to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nothing. [6] Seek YHWH, and you will live, lest he break out like fire in the house of Joseph, and it devour, and there be no one to quench it in Bethel. [7] You who turn justice to wormwood, and cast down righteousness to the earth! [8] Seek him who made the Pleiades and Orion, and turns the shadow of death into the morning, and makes the day dark with night; who calls for the waters of the sea, and pours them out on the surface of the earth, YHWH is his name, [9] who brings sudden destruction on the strong, so that destruction comes on the fortress. [10] They hate him who reproves in the gate, and they abhor him who speaks blamelessly. [11] Therefore, because you trample on the poor and take taxes from him of wheat, you have built houses of cut stone, but you will not dwell in them. You have planted pleasant vineyards, but you shall not drink their wine. [12] For I know how many are your offences, and how great are your sins— you who afflict the just, who take a bribe, and who turn away the needy in the courts. [13] Therefore a prudent person keeps silent in such a time, for it is an evil time. [14] Seek good, and not evil, that you may live; and so YHWH, the God of Armies, will be with you, as you say. [15] Hate evil, love good, and establish justice in the courts. It may be that YHWH, the God of Armies, will be gracious to the remnant of Joseph.” [16] Therefore YHWH, the God of Armies, Adonai, says: “Wailing will be in all the wide ways. They will say in all the streets, ‘Alas! Alas!’ They will call the farmer to mourning, and those who are skilful in lamentation to wailing. [17] In all vineyards there will be wailing, for I will pass through the middle of you,” says YHWH. [18] “Woe to you who desire the day of YHWH! Why do you long for the day of YHWH? It is darkness, and not light. [19] As if a man fled from a lion, and a bear met him; or he went into the house and leaned his hand on the wall, and a snake bit him. [20] Won’t the day of YHWH be darkness, and not light? Even very dark, and no brightness in it? [21] I hate, I despise your feasts, and I can’t stand your solemn assemblies. [22] Yes, though you offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat animals. [23] Take away from me the noise of your songs! I will not listen to the music of your harps. [24] But let justice roll on like rivers, and righteousness like a mighty stream. [25] “Did you bring to me sacrifices and offerings in the wilderness forty years, house of Israel? [26] You also carried the tent of your king and the shrine of your images, the star of your god, which you made for yourselves. [27] Therefore I will cause you to go into captivity beyond Damascus,” says YHWH, whose name is the God of Armies.

Chapter 6

[1] Woe to those who are at ease in Zion, and to those who are secure on the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! [2] Go to Calneh, and see. From there go to Hamath the great. Then go down to Gath of the Philistines. Are they better than these kingdoms? Is their border greater than your border? [3] Alas for you who put far away the evil day, and cause the seat of violence to come near, [4] who lie on beds of ivory, and stretch themselves on their couches, and eat the lambs out of the flock, and the calves out of the middle of the stall, [5] who strum on the strings of a harp, who invent for themselves instruments of music, like David; [6] who drink wine in bowls, and anoint themselves with the best oils, but they are not grieved for the affliction of Joseph. [7] Therefore they will now go captive with the first who go captive. The feasting and lounging will end. [8] “Adonai YHWH has sworn by himself,” says YHWH, the God of Armies: “I abhor the pride of Jacob, and detest his fortresses. Therefore I will deliver up the city with all that is in it. [9] It will happen that if ten men remain in one house, they will die. [10] “When a man’s relative carries him, even he who burns him, to bring bodies out of the house, and asks him who is in the innermost parts of the house, ‘Is there yet any with you?’ And he says, ‘No;’ then he will say, ‘Hush! Indeed we must not mention YHWH’s name.’ [11] “For, behold, YHWH commands, and the great house will be smashed to pieces, and the little house into bits. [12] Do horses run on the rocky crags? Does one plough there with oxen? But you have turned justice into poison, and the fruit of righteousness into bitterness, [13] you who rejoice in a thing of nothing, who say, ‘Haven’t we taken for ourselves horns by our own strength?’ [14] For, behold, I will raise up against you a nation, house of

Israel," says YHWH, the God of Armies; "and they will afflict you from the entrance of Hamath to the brook of the Arabah."

Chapter 7

[1] Thus Adonai YHWH showed me: behold, he formed locusts in the beginning of the shooting up of the latter growth; and behold, it was the latter growth after the king's harvest. [2] When they finished eating the grass of the land, then I said, "Adonai YHWH, forgive, I beg you! How could Jacob stand? For he is small." [3] YHWH relented concerning this. "It shall not be," says YHWH. [4] Thus Adonai YHWH showed me: behold, Adonai YHWH called for judgement by fire; and it dried up the great deep, and would have devoured the land. [5] Then I said, "Adonai YHWH, stop, I beg you! How could Jacob stand? For he is small." [6] YHWH relented concerning this. "This also shall not be," says Adonai YHWH. [7] Thus he showed me: behold, Adonai stood beside a wall made by a plumb line, with a plumb line in his hand. [8] YHWH said to me, "Amos, what do you see?" I said, "A plumb line." Then Adonai said, "Behold, I will set a plumb line in the middle of my people Israel. I will not again pass by them any more. [9] The high places of Isaac will be desolate, the sanctuaries of Israel will be laid waste; and I will rise against the house of Jeroboam with the sword." [10] Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the middle of the house of Israel. The land is not able to bear all his words. [11] For Amos says, 'Jeroboam will die by the sword, and Israel shall surely be led away captive out of his land.'" [12] Amaziah also said to Amos, "You seer, go, flee away into the land of Judah, and there eat bread, and prophesy there, [13] but don't prophesy again any more at Bethel; for it is the king's sanctuary, and it is a royal house!" [14] Then Amos answered Amaziah, "I was no prophet, neither was I a prophet's son, but I was a herdsman, and a farmer of sycamore figs; [15] and YHWH took me from following the flock, and YHWH said to me, 'Go, prophesy to my people Israel.' [16] Now therefore listen to YHWH's word: 'You say, Don't prophesy against Israel, and don't preach against the house of Isaac.' [17] Therefore YHWH says: 'Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line; and you yourself shall die in a land that is unclean, and Israel shall surely be led away captive out of his land.'"

Chapter 8

[1] Thus Adonai YHWH showed me: behold, a basket of summer fruit. [2] He said, "Amos, what do you see?" I said, "A basket of summer fruit." Then YHWH said to me, "The end has come on my people Israel. I will not again pass by them any more. [3] The songs of the temple will be wailing in that day," says Adonai YHWH. "The dead bodies will be many. In every place they will throw them out with silence. [4] Hear this, you who desire to swallow up the needy, and cause the poor of the land to fail, [5] saying, 'When will the new moon be gone, that we may sell grain? And the Shabbat, that we may market wheat, making the ephah small, and the shekel large, and dealing falsely with balances of deceit; [6] that we may buy the poor for silver, and the needy for a pair of sandals, and sell the sweepings with the wheat?'" [7] YHWH has sworn by the pride of Jacob, "Surely I will never forget any of their works. [8] Won't the land tremble for this, and everyone mourn who dwells in it? Yes, it will rise up wholly like the River; and it will be stirred up and sink again, like the River of Egypt. [9] It will happen in that day," says Adonai YHWH, "that I will cause the sun to go down at noon, and I will darken the earth in the clear day. [10] I will turn your feasts into mourning, and all your songs into lamentation; and I will make you wear sackcloth on all your bodies, and baldness on every head. I will make it like the mourning for an only son, and its end like a bitter day. [11] Behold, the days come," says Adonai YHWH, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing YHWH's words. [12] They will wander from sea to sea, and from the north even to the east; they will run back and forth to seek YHWH's word, and will not find it. [13] In that day the beautiful virgins and the young men will faint for thirst. [14] Those who swear by the sin of Samaria, and say, 'As your god, Dan, lives,' and, 'As the way of Beersheba lives,' they will fall, and never rise up again."

Chapter 9

1 I saw Adonai standing beside the altar, and he said, “Strike the tops of the pillars, that the thresholds may
shake. Break them in pieces on the head of all of them. I will kill the last of them with the sword. Not one of them
will flee away. Not one of them will escape. 2 Though they dig into Sheol, there my hand will take them; and
though they climb up to heaven, there I will bring them down. 3 Though they hide themselves in the top of
Carmel, I will search and take them out from there; and though they be hidden from my sight in the bottom of
the sea, there I will command the serpent, and it will bite them. 4 Though they go into captivity before their
enemies, there I will command the sword, and it will kill them. I will set my eyes on them for evil, and not for
good. 5 For Adonai, YHWH Tzeva'ot, is he who touches the land and it melts, and all who dwell in it will mourn;
and it will rise up wholly like the River, and will sink again, like the River of Egypt. 6 It is he who builds his rooms
in the heavens, and has founded his vault on the earth; he who calls for the waters of the sea, and pours them
out on the surface of the earth—YHWH is his name. 7 Are you not like the children of the Ethiopians to me,
children of Israel?” says YHWH. “Haven’t I brought up Israel out of the land of Egypt, and the Philistines from
Caphtor, and the Syrians from Kir? 8 Behold, the eyes of Adonai YHWH are on the sinful kingdom, and I will
destroy it from off the surface of the earth, except that I will not utterly destroy the house of Jacob,” says YHWH.
9 “For behold, I will command, and I will sift the house of Israel amongst all the nations as grain is sifted in a
sieve, yet not the least kernel will fall on the earth. 10 All the sinners of my people will die by the sword, who say,
‘Evil won’t overtake nor meet us.’ 11 In that day I will raise up the tent of David who is fallen and close up its
breaches, and I will raise up its ruins, and I will build it as in the days of old, 12 that they may possess the
remnant of Edom and all the nations who are called by my name,” says YHWH who does this. 13 “Behold, the
days come,” says YHWH, “that the ploughman shall overtake the reaper, and the one treading grapes him who
sows seed; and sweet wine will drip from the mountains, and flow from the hills. 14 I will bring my people Israel
back from captivity, and they will rebuild the ruined cities, and inhabit them; and they will plant vineyards, and
drink wine from them. They shall also make gardens, and eat their fruit. 15 I will plant them on their land, and
they will no more be plucked up out of their land which I have given them,” says YHWH your Elohim.

Ovadyah

Chapter 1

1 The vision of Obadiah. This is what Adonai YHWH says about Edom. We have heard news from YHWH, and
an ambassador is sent amongst the nations, saying, “Arise, and let’s rise up against her in battle. 2 Behold, I
have made you small amongst the nations. You are greatly despised. 3 The pride of your heart has deceived
you, you who dwell in the clefts of the rock, whose habitation is high, who says in his heart, ‘Who will bring me
down to the ground?’ 4 Though you mount on high as the eagle, and though your nest is set amongst the stars, I
will bring you down from there,” says YHWH. 5 “If thieves came to you, if robbers by night—oh, what disaster
awaits you—wouldn’t they only steal until they had enough? If grape pickers came to you, wouldn’t they leave
some gleaning grapes? 6 How Esau will be ransacked! How his hidden treasures are sought out! 7 All the men
of your alliance have brought you on your way, even to the border. The men who were at peace with you have
deceived you, and prevailed against you. Friends who eat your bread lay a snare under you. There is no
understanding in him.” 8 “Won’t I in that day”, says YHWH, “destroy the wise men out of Edom, and
understanding out of the mountain of Esau? 9 Your mighty men, Teman, will be dismayed, to the end that
everyone may be cut off from the mountain of Esau by slaughter. 10 For the violence done to your brother
Jacob, shame will cover you, and you will be cut off forever. 11 In the day that you stood on the other side, in the
day that strangers carried away his substance and foreigners entered into his gates and cast lots for Jerusalem,
even you were like one of them. 12 But don’t look down on your brother in the day of his disaster, and don’t
rejoice over the children of Judah in the day of their destruction. Don’t speak proudly in the day of distress. 13
Don’t enter into the gate of my people in the day of their calamity. Don’t look down on their affliction in the day
of their calamity, neither seize their wealth on the day of their calamity. 14 Don’t stand in the crossroads to cut off
those of his who escape. Don’t deliver up those of his who remain in the day of distress. 15 For the day of YHWH
is near all the nations! As you have done, it will be done to you. Your deeds will return upon your own head. 16
For as you have drunk on my kodesh mountain, so all the nations will drink continually. Yes, they will drink,
swallow down, and will be as though they had not been. 17 But in Mount Zion, there will be those who escape,
and it will be kodesh. The house of Jacob will possess their possessions. 18 The house of Jacob will be a fire,
the house of Joseph a flame, and the house of Esau for stubble. They will burn amongst them and devour them.
There will not be any remaining to the house of Esau.” Indeed, YHWH has spoken. 19 Those of the South will
possess the mountain of Esau, and those of the lowland, the Philistines. They will possess the field of Ephraim,
and the field of Samaria. Benjamin will possess Gilead. 20 The captives of this army of the children of Israel, who
are amongst the Canaanites, will possess even to Zarephath; and the captives of Jerusalem, who are in
Sepharad, will possess the cities of the Negev. 21 Saviours will go up on Mount Zion to judge the mountains of
Esau, and the kingdom will be YHWH’s.

Yonah

Chapter 1

1 Now YHWH's word came to Jonah the son of Amittai, saying, 2 "Arise, go to Nineveh, that great city, and
preach against it, for their wickedness has come up before me." 3 But Jonah rose up to flee to Tarshish from the
presence of YHWH. He went down to Joppa, and found a ship going to Tarshish; so he paid its fare, and went
down into it, to go with them to Tarshish from the presence of YHWH. 4 But YHWH sent out a great wind on the
sea, and there was a mighty storm on the sea, so that the ship was likely to break up. 5 Then the mariners were
afraid, and every man cried to his god. They threw the cargo that was in the ship into the sea to lighten the ship.
But Jonah had gone down into the innermost parts of the ship and he was laying down, and was fast asleep. 6
So the ship master came to him, and said to him, "What do you mean, sleeper? Arise, call on your Elohim!
Maybe your Elohim will notice us, so that we won't perish." 7 They all said to each other, "Come! Let's cast lots,
that we may know who is responsible for this evil that is on us." So they cast lots, and the lot fell on Jonah. 8
Then they asked him, "Tell us, please, for whose cause this evil is on us. What is your occupation? Where do
you come from? What is your country? Of what people are you?" 9 He said to them, "I am a Hebrew, and I fear
YHWH, the Elohim of heaven, who has made the sea and the dry land." 10 Then the men were exceedingly
afraid, and said to him, "What have you done?" For the men knew that he was fleeing from the presence of
YHWH, because he had told them. 11 Then they said to him, "What shall we do to you, that the sea may be calm
to us?" For the sea grew more and more stormy. 12 He said to them, "Take me up, and throw me into the sea.
Then the sea will be calm for you; for I know that because of me this great storm is on you." 13 Nevertheless the
men rowed hard to get them back to the land; but they could not, for the sea grew more and more stormy
against them. 14 Therefore they cried to YHWH, and said, "We beg you, YHWH, we beg you, don't let us die for
this man's life, and don't lay on us innocent blood; for you, YHWH, have done as it pleased you." 15 So they took
up Jonah and threw him into the sea; and the sea ceased its raging. 16 Then the men feared YHWH
exceedingly; and they offered a sacrifice to YHWH and made vows. 17 YHWH prepared a huge fish to swallow
up Jonah, and Jonah was in the belly of the fish three days and three nights.

Chapter 2

1 Then Jonah prayed to YHWH, his Elohim, out of the fish's belly. 2 He said, "I called because of my affliction to
YHWH. He answered me. Out of the belly of Sheol I cried. You heard my voice. 3 For you threw me into the
depths, in the heart of the seas. The flood was all around me. All your waves and your billows passed over me.
4 I said, 'I have been banished from your sight; yet I will look again towards your kodesh temple.' 5 The waters
surrounded me, even to the soul. The deep was around me. The weeds were wrapped around my head. 6 I
went down to the bottoms of the mountains. The earth barred me in forever; yet you have brought my life up
from the pit, YHWH my Elohim. 7 "When my soul fainted within me, I remembered YHWH. My prayer came in to
you, into your kodesh temple. 8 Those who regard vain idols forsake their own chesed. 9 But I will sacrifice to
you with the voice of thanksgiving. I will pay that which I have vowed. Salvation belongs to YHWH." 10 Then
YHWH spoke to the fish, and it vomited out Jonah on the dry land.

Chapter 3

1 YHWH's word came to Jonah the second time, saying, 2 "Arise, go to Nineveh, that great city, and preach to it
the message that I give you." 3 So Jonah arose, and went to Nineveh, according to YHWH's word. Now Nineveh
was an exceedingly great city, three days' journey across. 4 Jonah began to enter into the city a day's journey,
and he cried out, and said, "In forty days, Nineveh will be overthrown!" 5 The people of Nineveh believed
Elohim; and they proclaimed a fast and put on sackcloth, from their greatest even to their least. 6 The news
reached the king of Nineveh, and he arose from his throne, took off his royal robe, covered himself with

sackcloth, and sat in ashes. 7 He made a proclamation and published through Nineveh by the decree of the king
and his nobles, saying, “Let neither man nor animal, herd nor flock, taste anything; let them not feed, nor drink
water; 8 but let them be covered with sackcloth, both man and animal, and let them cry mightily to Elohim. Yes,
let them turn everyone from his evil way and from the violence that is in his hands. 9 Who knows whether
Elohim will not turn and relent, and turn away from his fierce anger, so that we might not perish?” 10 Elohim saw
their works, that they turned from their evil way. Elohim relented of the disaster which he said he would do to
them, and he didn’t do it.

Chapter 4

1 But it displeased Jonah exceedingly, and he was angry. 2 He prayed to YHWH, and said, “Please, YHWH,
wasn’t this what I said when I was still in my own country? Therefore I hurried to flee to Tarshish, for I knew that
you are a gracious Elohim and merciful, slow to anger, and abundant in chesed, and you relent of doing harm. 3
Therefore now, YHWH, take, I beg you, my life from me, for it is better for me to die than to live.” 4 YHWH said,
“Is it right for you to be angry?” 5 Then Jonah went out of the city and sat on the east side of the city, and there
made himself a booth and sat under it in the shade, until he might see what would become of the city. 6 YHWH
Elohim prepared a vine and made it to come up over Jonah, that it might be a shade over his head to deliver
him from his discomfort. So Jonah was exceedingly glad because of the vine. 7 But Elohim prepared a worm at
dawn the next day, and it chewed on the vine so that it withered. 8 When the sun arose, Elohim prepared a
sultry east wind; and the sun beat on Jonah’s head, so that he was faint and requested for himself that he might
die. He said, “It is better for me to die than to live.” 9 Elohim said to Jonah, “Is it right for you to be angry about
the vine?” He said, “I am right to be angry, even to death.” 10 YHWH said, “You have been concerned for the
vine, for which you have not laboured, neither made it grow; which came up in a night and perished in a night. 11
Shouldn’t I be concerned for Nineveh, that great city, in which are more than one hundred and twenty thousand
persons who can’t discern between their right hand and their left hand, and also many animals?”

Michah

Chapter 1

1 YHWH's word that came to Micah of Morasheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah,
which he saw concerning Samaria and Jerusalem. 2 Hear, you peoples, all of you! Listen, O earth, and all that is
therein. Let Adonai YHWH be witness against you, Adonai from his kodesh temple. 3 For behold, YHWH comes
out of his place, and will come down and tread on the high places of the earth. 4 The mountains melt under him,
and the valleys split apart like wax before the fire, like waters that are poured down a steep place. 5 "All this is
for the disobedience of Jacob, and for the sins of the house of Israel. What is the disobedience of Jacob? Isn't it
Samaria? And what are the high places of Judah? Aren't they Jerusalem? 6 Therefore I will make Samaria like a
rubble heap of the field, like places for planting vineyards; and I will pour down its stones into the valley, and I
will uncover its foundations. 7 All her idols will be beaten to pieces, all her temple gifts will be burnt with fire, and
I will destroy all her images; for of the hire of a prostitute has she gathered them, and to the hire of a prostitute
shall they return." 8 For this I will lament and wail. I will go stripped and naked. I will howl like the jackals and
mourn like the ostriches. 9 For her wounds are incurable; for it has come even to Judah. It reaches to the gate of
my people, even to Jerusalem. 10 Don't tell it in Gath. Don't weep at all. At Beth Ophrah I have rolled myself in
the dust. 11 Pass on, inhabitant of Shaphir, in nakedness and shame. The inhabitant of Zaanan won't come out.
The wailing of Beth Ezel will take from you his protection. 12 For the inhabitant of Maroth waits anxiously for
good, because evil has come down from YHWH to the gate of Jerusalem. 13 Harness the chariot to the swift
steed, inhabitant of Lachish. She was the beginning of sin to the daughter of Zion; for the transgressions of
Israel were found in you. 14 Therefore you will give a parting gift to Moresheth Gath. The houses of Achzib will
be a deceitful thing to the kings of Israel. 15 I will yet bring a conqueror to you, inhabitants of Mareshah. The
glory of Israel will come to Adullam. 16 Shave your heads, and cut off your hair for the children of your delight.
Enlarge your baldness like the vulture, for they have gone into captivity from you!

Chapter 2

1 Woe to those who devise iniquity and work evil on their beds! When the morning is light, they practise it,
because it is in the power of their hand. 2 They covet fields and seize them, and houses, then take them away.
They oppress a man and his house, even a man and his heritage. 3 Therefore YHWH says: "Behold, I am
planning against these people a disaster, from which you will not remove your necks, neither will you walk
haughtily, for it is an evil time. 4 In that day they will take up a parable against you, and lament with a doleful
lamentation, saying, 'We are utterly ruined! My people's possession is divided up. Indeed he takes it from me
and assigns our fields to traitors!'" 5 Therefore you will have no one who divides the land by lot in YHWH's
assembly. 6 "Don't prophesy!"—they prophesy— "Don't prophesy about these things. Disgrace won't overtake
us." 7 Shall it be said, O house of Jacob, "Is YHWH's Ruach angry? Are these his doings? Don't my words do
good to him who walks blamelessly?" 8 But lately my people have risen up as an enemy. You strip the robe and
clothing from those who pass by without a care, returning from battle. 9 You drive the women of my people out
from their pleasant houses; from their young children you take away my blessing forever. 10 Arise, and depart!
For this is not your resting place, because of uncleanness that destroys, even with a grievous destruction. 11 If a
man walking in a spirit of falsehood lies, saying, "I will prophesy to you of wine and of strong drink," he would be
the prophet of this people. 12 I will surely assemble all of you, Jacob. I will surely gather the remnant of Israel. I
will put them together as the sheep of Bozrah, as a flock in the middle of their pasture. They will swarm with
people. 13 He who breaks open the way goes up before them. They break through the gate, and go out. Their
king passes on before them, with YHWH at their head.

Chapter 3

[1] I said, “Please listen, you heads of Jacob, and rulers of the house of Israel: Isn’t it for you to know justice? [2] You who hate the good, and love the evil; who tear off their skin, and their flesh from off their bones; [3] who also eat the flesh of my people, and peel their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as meat within the cauldron. [4] Then they will cry to YHWH, but he will not answer them. Yes, he will hide his face from them at that time, because they made their deeds evil.” [5] YHWH says concerning the prophets who lead my people astray—for those who feed their teeth, they proclaim, “Peace!” and whoever doesn’t provide for their mouths, they prepare war against him: [6] “Therefore night is over you, with no vision, and it is dark to you, that you may not divine; and the sun will go down on the prophets, and the day will be black over them. [7] The seers shall be disappointed, and the diviners confounded. Yes, they shall all cover their lips, for there is no answer from Elohim.” [8] But as for me, I am full of power by YHWH’s Ruach, and of judgement, and of might, to declare to Jacob his disobedience, and to Israel his sin. [9] Please listen to this, you heads of the house of Jacob, and rulers of the house of Israel, who abhor justice, and pervert all equity, [10] who build up Zion with blood, and Jerusalem with iniquity. [11] Her leaders judge for bribes, and her priests teach for a price, and her prophets of it tell fortunes for money; yet they lean on YHWH, and say, “Isn’t YHWH amongst us? No disaster will come on us.” [12] Therefore Zion for your sake will be ploughed like a field, and Jerusalem will become heaps of rubble, and the mountain of the temple like the high places of a forest.

Chapter 4

[1] But in the latter days, it will happen that the mountain of YHWH’s temple will be established on the top of the mountains, and it will be exalted above the hills; and peoples will stream to it. [2] Many nations will go and say, “Come! Let’s go up to the mountain of YHWH, and to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths.” For the law will go out of Zion, and YHWH’s word from Jerusalem; [3] and he will judge between many peoples, and will decide concerning strong nations afar off. They will beat their swords into ploughshares, and their spears into pruning hooks. Nation will not lift up sword against nation, neither will they learn war any more. [4] But every man will sit under his vine and under his fig tree. No one will make them afraid, for the mouth of YHWH Tzeva'ot has spoken. [5] Indeed all the nations may walk in the name of their gods, but we will walk in the name of YHWH our Elohim forever and ever. [6] “In that day,” says YHWH, “I will assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; [7] and I will make that which was lame a remnant, and that which was cast far off a strong nation: and YHWH will reign over them on Mount Zion from then on, even forever.” [8] You, tower of the flock, the hill of the daughter of Zion, to you it will come. Yes, the former dominion will come, the kingdom of the daughter of Jerusalem. [9] Now why do you cry out aloud? Is there no king in you? Has your counsellor perished, that pains have taken hold of you as of a woman in travail? [10] Be in pain, and labour to give birth, daughter of Zion, like a woman in travail; for now you will go out of the city, and will dwell in the field, and will come even to Babylon. There you will be rescued. There YHWH will redeem you from the hand of your enemies. [11] Now many nations have assembled against you, that say, “Let her be defiled, and let our eye gloat over Zion.” [12] But they don’t know the thoughts of YHWH, neither do they understand his counsel; for he has gathered them like the sheaves to the threshing floor. [13] Arise and thresh, daughter of Zion, for I will make your horn iron, and I will make your hoofs bronze. You will beat in pieces many peoples. I will devote their gain to YHWH, and their substance to Adonai of the whole earth.

Chapter 5

[1] Now you shall gather yourself in troops, daughter of troops. He has laid siege against us. They will strike the judge of Israel with a rod on the cheek. [2] But you, Bethlehem Ephrathah, being small amongst the clans of Judah, out of you one will come out to me who is to be ruler in Israel; whose goings out are from of old, from ancient times. [3] Therefore he will abandon them until the time that she who is in labour gives birth. Then the rest of his brothers will return to the children of Israel. [4] He shall stand, and shall shepherd in the strength of YHWH,

in the majesty of the name of YHWH his Elohim. They will live, for then he will be great to the ends of the earth. 5 He will be our peace when Assyria invades our land and when he marches through our fortresses, then we will raise against him seven shepherds, and eight leaders of men. 6 They will rule the land of Assyria with the sword, and the land of Nimrod in its gates. He will deliver us from the Assyrian, when he invades our land, and when he marches within our border. 7 The remnant of Jacob will be amongst many peoples like dew from YHWH, like showers on the grass, that don't wait for man nor wait for the sons of men. 8 The remnant of Jacob will be amongst the nations, amongst many peoples, like a lion amongst the animals of the forest, like a young lion amongst the flocks of sheep; who, if he goes through, treads down and tears in pieces, and there is no one to deliver. 9 Let your hand be lifted up above your adversaries, and let all of your enemies be cut off. 10 "It will happen in that day", says YHWH, "that I will cut off your horses from amongst you and will destroy your chariots. 11 I will cut off the cities of your land and will tear down all your strongholds. 12 I will destroy witchcraft from your hand. You shall have no soothsayers. 13 I will cut off your engraved images and your pillars from amongst you; and you shall no more worship the work of your hands. 14 I will uproot your Asherah poles from amongst you; and I will destroy your cities. 15 I will execute vengeance in anger and wrath on the nations that didn't listen."

Chapter 6

1 Listen now to what YHWH says: "Arise, plead your case before the mountains, and let the hills hear what you have to say. 2 Hear, you mountains, YHWH's indictment, and you enduring foundations of the earth; for YHWH has a case against his people, and he will contend with Israel. 3 My people, what have I done to you? How have I burdened you? Answer me! 4 For I brought you up out of the land of Egypt, and redeemed you out of the house of bondage. I sent before you Moses, Aaron, and Miriam. 5 My people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him from Shittim to Gilgal, that you may know the righteous acts of YHWH." 6 How shall I come before YHWH, and bow myself before the exalted Elohim? Shall I come before him with burnt offerings, with calves a year old? 7 Will YHWH be pleased with thousands of rams? With tens of thousands of rivers of oil? Shall I give my firstborn for my disobedience? The fruit of my body for the sin of my soul? 8 He has shown you, O man, what is good. What does YHWH require of you, but to act justly, to love chesed, and to walk humbly with your Elohim? 9 YHWH's voice calls to the city— and wisdom fears your name— "Listen to the rod, and he who appointed it. 10 Are there yet treasures of wickedness in the house of the wicked, and a short ephah that is accursed? 11 Shall I tolerate dishonest scales, and a bag of deceitful weights? 12 Her rich men are full of violence, her inhabitants speak lies, and their tongue is deceitful in their speech. 13 Therefore I also have struck you with a grievous wound. I have made you desolate because of your sins. 14 You shall eat, but not be satisfied. Your hunger will be within you. You will store up, but not save, and that which you save I will give up to the sword. 15 You will sow, but won't reap. You will tread the olives, but won't anoint yourself with oil; and crush grapes, but won't drink the wine. 16 For the statutes of Omri are kept, and all the works of Ahab's house. You walk in their counsels, that I may make you a ruin, and your inhabitants a hissing. You will bear the reproach of my people."

Chapter 7

1 Misery is mine! Indeed, I am like one who gathers the summer fruits, as gleanings of the vineyard. There is no cluster of grapes to eat. My soul desires to eat the early fig. 2 The godly man has perished out of the earth, and there is no one upright amongst men. They all lie in wait for blood; every man hunts his brother with a net. 3 Their hands are on that which is evil to do it diligently. The ruler and judge ask for a bribe. The powerful man dictates the evil desire of his soul. Thus they conspire together. 4 The best of them is like a brier. The most upright is worse than a thorn hedge. The day of your watchmen, even your visitation, has come; now is the time of their confusion. 5 Don't trust in a neighbour. Don't put confidence in a friend. With the woman lying in your embrace, be careful of the words of your mouth! 6 For the son dishonours the father, the daughter rises up

against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. 7 But as for me, I will look to YHWH. I will wait for the Elohim of my salvation. My Elohim will hear me. 8 Don't rejoice against me, my enemy. When I fall, I will arise. When I sit in darkness, YHWH will be a light to me. 9 I will bear the indignation of YHWH, because I have sinned against him, until he pleads my case and executes judgement for me. He will bring me out to the light. I will see his righteousness. 10 Then my enemy will see it, and shame will cover her who said to me, "Where is YHWH your Elohim?" My eyes will see her. Now she will be trodden down like the mire of the streets. 11 A day to build your walls! In that day, he will extend your boundary. 12 In that day they will come to you from Assyria and the cities of Egypt, and from Egypt even to the River, and from sea to sea, and mountain to mountain. 13 Yet the land will be desolate because of those who dwell therein, for the fruit of their doings. 14 Shepherd your people with your staff, the flock of your heritage, who dwell by themselves in a forest. Let them feed in the middle of fertile pasture land, in Bashan and Gilead, as in the days of old. 15 "As in the days of your coming out of the land of Egypt, I will show them marvellous things." 16 The nations will see and be ashamed of all their might. They will lay their hand on their mouth. Their ears will be deaf. 17 They will lick the dust like a serpent. Like crawling things of the earth, they will come trembling out of their dens. They will come with fear to YHWH our Elohim, and will be afraid because of you. 18 Who is an Elohim like you, who pardons iniquity, and passes over the disobedience of the remnant of his heritage? He doesn't retain his anger forever, because he delights in chesed. 19 He will again have compassion on us. He will tread our iniquities under foot. You will cast all their sins into the depths of the sea. 20 You will give truth to Jacob, and chesed to Abraham, as you have sworn to our fathers from the days of old.

Nachum

Chapter 1

[1] A revelation about Nineveh. The book of the vision of Nahum the Elkoshite. [2] YHWH is a jealous Elohim and avenges. YHWH avenges and is full of wrath. YHWH takes vengeance on his adversaries, and he maintains wrath against his enemies. [3] YHWH is slow to anger, and great in power, and will by no means leave the guilty unpunished. YHWH has his way in the whirlwind and in the storm, and the clouds are the dust of his feet. [4] He rebukes the sea and makes it dry, and dries up all the rivers. Bashan and Carmel languish. The flower of Lebanon languishes. [5] The mountains quake before him, and the hills melt away. The earth trembles at his presence, yes, the world, and all who dwell in it. [6] Who can stand before his indignation? Who can endure the fierceness of his anger? His wrath is poured out like fire, and the rocks are broken apart by him. [7] YHWH is good, a stronghold in the day of trouble; and he knows those who take refuge in him. [8] But with an overflowing flood, he will make a full end of her place, and will pursue his enemies into darkness. [9] What do you plot against YHWH? He will make a full end. Affliction won't rise up the second time. [10] For entangled like thorns, and drunken as with their drink, they are consumed utterly like dry stubble. [11] One has gone out of you who devises evil against YHWH, who counsels wickedness. [12] YHWH says: "Though they are in full strength and likewise many, even so they will be cut down and pass away. Though I have afflicted you, I will afflict you no more. [13] Now I will break his yoke from off you, and will burst your bonds apart." [14] YHWH has commanded concerning you: "No more descendants will bear your name. Out of the house of your gods, I will cut off the engraved image and the molten image. I will make your grave, for you are vile." [15] Behold, on the mountains the feet of him who brings good news, who publishes peace! Keep your feasts, Judah! Perform your vows, for the wicked one will no more pass through you. He is utterly cut off.

Chapter 2

[1] He who dashes in pieces has come up against you. Keep the fortress! Watch the way! Strengthen your waist! Fortify your power mightily! [2] For YHWH restores the excellency of Jacob as the excellency of Israel, for the destroyers have destroyed them and ruined their vine branches. [3] The shield of his mighty men is made red. The valiant men are in scarlet. The chariots flash with steel in the day of his preparation, and the pine spears are brandished. [4] The chariots rage in the streets. They rush back and forth in the wide ways. Their appearance is like torches. They run like the lightnings. [5] He summons his picked troops. They stumble on their way. They dash to its wall, and the protective shield is put in place. [6] The gates of the rivers are opened, and the palace is dissolved. [7] It is decreed: she is uncovered, she is carried away; and her servants moan as with the voice of doves, beating on their breasts. [8] But Nineveh has been from of old like a pool of water, yet they flee away. "Stop! Stop!" they cry, but no one looks back. [9] Take the plunder of silver. Take the plunder of gold, for there is no end of treasure, an abundance of every precious thing. [10] She is empty, void, and waste. The heart melts, the knees knock together, their bodies and faces have grown pale. [11] Where is the den of the lions, and the feeding place of the young lions, where the lion and the lioness walked with the lion's cubs, and no one made them afraid? [12] The lion tore in pieces enough for his cubs, and strangled prey for his lionesses, and filled his caves with the kill and his dens with prey. [13] "Behold, I am against you," says YHWH Tzeva'ot, "and I will burn her chariots in the smoke, and the sword will devour your young lions; and I will cut off your prey from the earth, and the voice of your messengers will no longer be heard."

Chapter 3

[1] Woe to the bloody city! It is all full of lies and robbery—no end to the prey. [2] The noise of the whip, the noise of the rattling of wheels, prancing horses, and bounding chariots, [3] the horseman charging, and the flashing sword, the glittering spear, and a multitude of slain, and a great heap of corpses, and there is no end of the

bodies. They stumble on their bodies [4] because of the multitude of the prostitution of the alluring prostitute, the mistress of witchcraft, who sells nations through her prostitution, and families through her witchcraft. [5] “Behold, I am against you,” says YHWH Tzeva'ot, “and I will lift your skirts over your face. I will show the nations your nakedness, and the kingdoms your shame. [6] I will throw abominable filth on you and make you vile, and will make you a spectacle. [7] It will happen that all those who look at you will flee from you, and say, ‘Nineveh is laid waste! Who will mourn for her?’ Where will I seek comforters for you?” [8] Are you better than No-Amon, who was situated amongst the rivers, who had the waters around her, whose rampart was the sea, and her wall was of the sea? [9] Cush and Egypt were her boundless strength. Put and Libya were her helpers. [10] Yet was she carried away. She went into captivity. Her young children also were dashed in pieces at the head of all the streets, and they cast lots for her honourable men, and all her great men were bound in chains. [11] You also will be drunken. You will be hidden. You also will seek a stronghold because of the enemy. [12] All your fortresses will be like fig trees with the first-ripe figs. If they are shaken, they fall into the mouth of the eater. [13] Behold, your troops amongst you are women. The gates of your land are set wide open to your enemies. The fire has devoured your bars. [14] Draw water for the siege. Strengthen your fortresses. Go into the clay, and tread the mortar. Make the brick kiln strong. [15] There the fire will devour you. The sword will cut you off. It will devour you like the grasshopper. Multiply like grasshoppers. Multiply like the locust. [16] You have increased your merchants more than the stars of the skies. The grasshopper strips and flees away. [17] Your guards are like the locusts, and your officials like the swarms of locusts, which settle on the walls on a cold day, but when the sun appears, they flee away, and their place is not known where they are. [18] Your shepherds slumber, king of Assyria. Your nobles lie down. Your people are scattered on the mountains, and there is no one to gather them. [19] There is no healing your wound, for your injury is fatal. All who hear the report of you clap their hands over you, for who hasn’t felt your endless cruelty?

Chavakuk

Chapter 1

1 The revelation which Habakkuk the prophet saw. 2 YHWH, how long will I cry, and you will not hear? I cry out
to you “Violence!” and will you not save? 3 Why do you show me iniquity, and look at perversity? For destruction
and violence are before me. There is strife, and contention rises up. 4 Therefore the law is paralysed, and
justice never prevails; for the wicked surround the righteous; therefore justice comes out perverted. 5 “Look
amongst the nations, watch, and wonder marvellously; for I am working a work in your days which you will not
believe though it is told you. 6 For, behold, I am raising up the Chaldeans, that bitter and hasty nation who
march through the width of the earth, to possess dwelling places that are not theirs. 7 They are feared and
dreaded. Their judgement and their dignity proceed from themselves. 8 Their horses also are swifter than
leopards, and are more fierce than the evening wolves. Their horsemen press proudly on. Yes, their horsemen
come from afar. They fly as an eagle that hurries to devour. 9 All of them come for violence. Their hordes face
forward. They gather prisoners like sand. 10 Yes, they scoff at kings, and princes are a derision to them. They
laugh at every stronghold, for they build up an earthen ramp and take it. 11 Then they sweep by like the wind
and go on. They are indeed guilty, whose strength is their god.” 12 Aren’t you from everlasting, YHWH my
Elohim, my Kodesh One? We will not die. YHWH, you have appointed them for judgement. You, Rock, have
established him to punish. 13 You who have purer eyes than to see evil, and who cannot look on perversity, why
do you tolerate those who deal treacherously and keep silent when the wicked swallows up the man who is
more righteous than he, 14 and make men like the fish of the sea, like the creeping things that have no ruler over
them? 15 He takes up all of them with the hook. He catches them in his net and gathers them in his dragnet.
Therefore he rejoices and is glad. 16 Therefore he sacrifices to his net and burns incense to his dragnet,
because by them his life is luxurious and his food is good. 17 Will he therefore continually empty his net, and kill
the nations without mercy?

Chapter 2

1 I will stand at my watch and set myself on the ramparts, and will look out to see what he will say to me, and
what I will answer concerning my complaint. 2 YHWH answered me, “Write the vision, and make it plain on
tablets, that he who runs may read it. 3 For the vision is yet for the appointed time, and it hurries towards the
end, and won’t prove false. Though it takes time, wait for it, because it will surely come. It won’t delay. 4 Behold,
his soul is puffed up. It is not upright in him, but the righteous will live by his faith. 5 Yes, moreover, wine is
treacherous: an arrogant man who doesn’t stay at home, who enlarges his desire as Sheol; he is like death and
can’t be satisfied, but gathers to himself all nations and heaps to himself all peoples. 6 Won’t all these take up a
parable against him, and a taunting proverb against him, and say, ‘Woe to him who increases that which is not
his, and who enriches himself by extortion! How long?’ 7 Won’t your debtors rise up suddenly, and wake up
those who make you tremble, and you will be their victim? 8 Because you have plundered many nations, all the
remnant of the peoples will plunder you because of men’s blood, and for the violence done to the land, to the
city and to all who dwell in it. 9 Woe to him who gets an evil gain for his house, that he may set his nest on high,
that he may be delivered from the hand of evil! 10 You have devised shame to your house by cutting off many
peoples, and have sinned against your soul. 11 For the stone will cry out of the wall, and the beam out of the
woodwork will answer it. 12 Woe to him who builds a town with blood, and establishes a city by iniquity! 13
Behold, isn’t it from YHWH Tzeva'ot that the peoples labour for the fire, and the nations weary themselves for
vanity? 14 For the earth will be filled with the knowledge of YHWH’s glory, as the waters cover the sea. 15 “Woe
to him who gives his neighbour drink, pouring your inflaming wine until they are drunk, so that you may gaze at
their naked bodies! 16 You are filled with shame, and not glory. You will also drink and be exposed! The cup of
YHWH’s right hand will come around to you, and disgrace will cover your glory. 17 For the violence done to
Lebanon will overwhelm you, and the destruction of the animals will terrify you, because of men’s blood and for

the violence done to the land, to every city and to those who dwell in them. [18] “What value does the engraved image have, that its maker has engraved it; the molten image, even the teacher of lies, that he who fashions its form trusts in it, to make mute idols? [19] Woe to him who says to the wood, ‘Awake!’ or to the mute stone, ‘Arise!’ Shall this teach? Behold, it is overlaid with gold and silver, and there is no breath at all within it. [20] But YHWH is in his kodesh temple. Let all the earth be silent before him!”

Chapter 3

[1] A prayer of Habakkuk, the prophet, set to victorious music. [2] YHWH, I have heard of your fame. I stand in awe of your deeds, YHWH. Renew your work in the middle of the years. In the middle of the years make it known. In wrath, you remember mercy. [3] Elohim came from Teman, the Kodesh One from Mount Paran. Selah. His glory covered the heavens, and his praise filled the earth. [4] His splendour is like the sunrise. Rays shine from his hand, where his power is hidden. [5] Plague went before him, and pestilence followed his feet. [6] He stood, and shook the earth. He looked, and made the nations tremble. The ancient mountains were crumbled. The age-old hills collapsed. His ways are eternal. [7] I saw the tents of Cushan in affliction. The dwellings of the land of Midian trembled. [8] Was YHWH displeased with the rivers? Was your anger against the rivers, or your wrath against the sea, that you rode on your horses, on your chariots of salvation? [9] You uncovered your bow. You called for your sworn arrows. Selah. You split the earth with rivers. [10] The mountains saw you, and were afraid. The storm of waters passed by. The deep roared and lifted up its hands on high. [11] The sun and moon stood still in the sky at the light of your arrows as they went, at the shining of your glittering spear. [12] You marched through the land in wrath. You threshed the nations in anger. [13] You went out for the salvation of your people, for the salvation of your anointed. You crushed the head of the land of wickedness. You stripped them head to foot. Selah. [14] You pierced the heads of his warriors with their own spears. They came as a whirlwind to scatter me, gloating as if to devour the wretched in secret. [15] You trampled the sea with your horses, churning mighty waters. [16] I heard, and my body trembled. My lips quivered at the voice. Rottenness enters into my bones, and I tremble in my place because I must wait quietly for the day of trouble, for the coming up of the people who invade us. [17] For even though the fig tree doesn’t flourish, nor fruit be in the vines, the labour of the olive fails, the fields yield no food, the flocks are cut off from the fold, and there is no herd in the stalls, [18] yet I will rejoice in YHWH. I will be joyful in the Elohim of my salvation! [19] YHWH, Adonai, is my strength. He makes my feet like deer’s feet, and enables me to go in high places. For the music director, on my stringed instruments.

Tzefaniah

Chapter 1

1 YHWH's word which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah. 2 I will utterly sweep away everything from the surface of the earth, says YHWH. 3 I will sweep away man and animal. I will sweep away the birds of the sky, the fish of the sea, and the heaps of rubble with the wicked. I will cut off man from the surface of the earth, says YHWH. 4 I will stretch out my hand against Judah and against all the inhabitants of Jerusalem. I will cut off the remnant of Baal from this place—the name of the idolatrous and pagan priests, 5 those who worship the army of the sky on the housetops, those who worship and swear by YHWH and also swear by Malcam, 6 those who have turned back from following YHWH, and those who haven't sought YHWH nor enquired after him. 7 Be silent at the presence of Adonai YHWH, for the day of YHWH is at hand. For YHWH has prepared a sacrifice. He has consecrated his guests. 8 It will happen in the day of YHWH's sacrifice that I will punish the princes, the king's sons, and all those who are clothed with foreign clothing. 9 In that day, I will punish all those who leap over the threshold, who fill their master's house with violence and deceit. 10 In that day, says YHWH, there will be the noise of a cry from the fish gate, a wailing from the second quarter, and a great crashing from the hills. 11 Wail, you inhabitants of Maktesh, for all the people of Canaan are undone! All those who were loaded with silver are cut off. 12 It will happen at that time, that I will search Jerusalem with lamps, and I will punish the men who are settled on their dregs, who say in their heart, "YHWH will not do good, neither will he do evil." 13 Their wealth will become a plunder, and their houses a desolation. Yes, they will build houses, but won't inhabit them. They will plant vineyards, but won't drink their wine. 14 The great day of YHWH is near. It is near and hurries greatly, the voice of the day of YHWH. The mighty man cries there bitterly. 15 That day is a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, 16 a day of the trumpet and alarm against the fortified cities and against the high battlements. 17 I will bring such distress on men that they will walk like blind men because they have sinned against YHWH. Their blood will be poured out like dust and their flesh like dung. 18 Neither their silver nor their gold will be able to deliver them in the day of YHWH's wrath, but the whole land will be devoured by the fire of his jealousy; for he will make an end, yes, a terrible end, of all those who dwell in the land.

Chapter 2

1 Gather yourselves together, yes, gather together, you nation that has no shame, 2 before the appointed time when the day passes as the chaff, before the fierce anger of YHWH comes on you, before the day of YHWH's anger comes on you. 3 Seek YHWH, all you humble of the land, who have kept his ordinances. Seek righteousness. Seek humility. It may be that you will be hidden in the day of YHWH's anger. 4 For Gaza will be forsaken, and Ashkelon a desolation. They will drive out Ashdod at noonday, and Ekron will be rooted up. 5 Woe to the inhabitants of the sea coast, the nation of the Cherethites! YHWH's word is against you, Canaan, the land of the Philistines. I will destroy you until there is no inhabitant. 6 The sea coast will be pastures, with cottages for shepherds and folds for flocks. 7 The coast will be for the remnant of the house of Judah. They will find pasture. In the houses of Ashkelon, they will lie down in the evening, for YHWH, their Elohim, will visit them and restore them. 8 I have heard the reproach of Moab and the insults of the children of Ammon, with which they have reproached my people and magnified themselves against their border. 9 Therefore, as I live, says YHWH Tzeva'ot, the Elohim of Israel, surely Moab will be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles and salt pits, and a perpetual desolation. The remnant of my people will plunder them, and the survivors of my nation will inherit them. 10 This they will have for their pride, because they have reproached and magnified themselves against the people of YHWH Tzeva'ot. 11 YHWH will be awesome to them, for he will famish all the gods of the land. Men will worship him, everyone from his place, even all the shores of the nations. 12 You Cushites also, you will be killed by my sword. 13 He will stretch out his hand against

the north, destroy Assyria, and will make Nineveh a desolation, as dry as the wilderness. [14] Herds will lie down in the middle of her, all kinds of animals. Both the pelican and the porcupine will lodge in its capitals. Their calls will echo through the windows. Desolation will be in the thresholds, for he has laid bare the cedar beams. [15] This is the joyous city that lived carelessly, that said in her heart, “I am, and there is no one besides me.” How she has become a desolation, a place for animals to lie down in! Everyone who passes by her will hiss and shake their fists.

Chapter 3

[1] Woe to her who is rebellious and polluted, the oppressing city! [2] She didn’t obey the voice. She didn’t receive correction. She didn’t trust in YHWH. She didn’t draw near to her Elohim. [3] Her princes within her are roaring lions. Her judges are evening wolves. They leave nothing until the next day. [4] Her prophets are arrogant and treacherous people. Her priests have profaned the sanctuary. They have done violence to the law. [5] YHWH, within her, is righteous. He will do no wrong. Every morning he brings his justice to light. He doesn’t fail, but the unjust know no shame. [6] I have cut off nations. Their battlements are desolate. I have made their streets waste, so that no one passes by. Their cities are destroyed, so that there is no man, so that there is no inhabitant. [7] I said, “Just fear me. Receive correction,” so that her dwelling won’t be cut off, according to all that I have appointed concerning her. But they rose early and corrupted all their doings. [8] “Therefore wait for me”, says YHWH, “until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms to pour on them my indignation, even all my fierce anger, for all the earth will be devoured with the fire of my jealousy. [9] For then I will purify the lips of the peoples, that they may all call on YHWH’s name, to serve him shoulder to shoulder. [10] From beyond the rivers of Cush, my worshippers, even the daughter of my dispersed people, will bring my offering. [11] In that day you will not be disappointed for all your doings in which you have transgressed against me; for then I will take away out from amongst you your proudly exulting ones, and you will no more be arrogant in my kodesh mountain. [12] But I will leave amongst you an afflicted and poor people, and they will take refuge in YHWH’s name. [13] The remnant of Israel will not do iniquity nor speak lies, neither will a deceitful tongue be found in their mouth, for they will feed and lie down, and no one will make them afraid.” [14] Sing, daughter of Zion! Shout, Israel! Be glad and rejoice with all your heart, daughter of Jerusalem. [15] YHWH has taken away your judgements. He has thrown out your enemy. The King of Israel, YHWH, is amongst you. You will not be afraid of evil any more. [16] In that day, it will be said to Jerusalem, “Don’t be afraid, Zion. Don’t let your hands be weak.” [17] YHWH, your Elohim, is amongst you, a mighty one who will save. He will rejoice over you with joy. He will calm you in his love. He will rejoice over you with singing. [18] I will remove those who grieve about the appointed feasts from you. They are a burden and a reproach to you. [19] Behold, at that time I will deal with all those who afflict you; and I will save those who are lame and gather those who were driven away. I will give them praise and honour, whose shame has been in all the earth. [20] At that time I will bring you in, and at that time I will gather you; for I will give you honour and praise amongst all the peoples of the earth when I restore your fortunes before your eyes, says YHWH.

Chagai

Chapter 1

[1] In the second year of Darius the king, in the sixth month, in the first day of the month, YHWH's word came by Haggai the prophet, to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, [2] "This is what YHWH Tzeva'ot says: These people say, 'The time hasn't yet come, the time for YHWH's house to be built.'" [3] Then YHWH's word came by Haggai the prophet, saying, [4] "Is it a time for you yourselves to dwell in your panelled houses, while this house lies waste? [5] Now therefore this is what YHWH Tzeva'ot says: 'Consider your ways. [6] You have sown much, and bring in little. You eat, but you don't have enough. You drink, but you aren't filled with drink. You clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes in it.' [7] "This is what YHWH Tzeva'ot says: 'Consider your ways. [8] Go up to the mountain, bring wood, and build the house. I will take pleasure in it, and I will be glorified," says YHWH. [9] "You looked for much, and, behold, it came to little; and when you brought it home, I blew it away. Why?" says YHWH Tzeva'ot, "Because of my house that lies waste, while each of you is busy with his own house. [10] Therefore for your sake the heavens withhold the dew, and the earth withholds its fruit. [11] I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on that which the ground produces, on men, on livestock, and on all the labour of the hands." [12] Then Zerubbabel the son of Shealtiel and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed YHWH their Elohim's voice, and the words of Haggai the prophet, as YHWH their Elohim had sent him; and the people feared YHWH. [13] Then Haggai, YHWH's messenger, spoke YHWH's message to the people, saying, "I am with you," says YHWH. [14] YHWH stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of YHWH Tzeva'ot, their Elohim, [15] in the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king.

Chapter 2

[1] In the seventh month, in the twenty-first day of the month, YHWH's word came by Haggai the prophet, saying, [2] "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying, [3] 'Who is left amongst you who saw this house in its former glory? How do you see it now? Isn't it in your eyes as nothing? [4] Yet now be strong, Zerubbabel,' says YHWH. 'Be strong, Joshua son of Jehozadak, the high priest. Be strong, all you people of the land,' says YHWH, 'and work, for I am with you,' says YHWH Tzeva'ot. [5] This is the word that I covenanted with you when you came out of Egypt, and my Ruach lived amongst you. 'Don't be afraid.' [6] For this is what YHWH Tzeva'ot says: 'Yet once more, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land; [7] and I will shake all nations. The treasure of all nations will come, and I will fill this house with glory, says YHWH Tzeva'ot. [8] The silver is mine, and the gold is mine,' says YHWH Tzeva'ot. [9] 'The latter glory of this house will be greater than the former,' says YHWH Tzeva'ot; 'and in this place I will give peace,' says YHWH Tzeva'ot." [10] In the twenty-fourth day of the ninth month, in the second year of Darius, YHWH's word came by Haggai the prophet, saying, [11] "YHWH Tzeva'ot says: Ask now the priests concerning the law, saying, [12] 'If someone carries kodesh meat in the fold of his garment, and with his fold touches bread, stew, wine, oil, or any food, will it become kodesh?'" The priests answered, "No." [13] Then Haggai said, "If one who is unclean by reason of a dead body touches any of these, will it be unclean?" The priests answered, "It will be unclean." [14] Then Haggai answered, "'So is this people, and so is this nation before me,' says YHWH; 'and so is every work of their hands. That which they offer there is unclean. [15] Now, please consider from this day and backward, before a stone was laid on a stone in YHWH's temple. [16] Through all that time, when one came to a heap of twenty measures, there were only ten. When one came to the wine vat to draw out fifty, there were only twenty. [17] I struck you with blight, mildew, and hail in all the work of your hands; yet you didn't turn to me,' says YHWH. [18]

‘Consider, please, from this day and backward, from the twenty-fourth day of the ninth month, since the day that the foundation of YHWH’s temple was laid, consider it. 19 Is the seed yet in the barn? Yes, the vine, the fig tree, the pomegranate, and the olive tree haven’t produced. From today I will bless you.’” 20 YHWH’s word came the second time to Haggai in the twenty-fourth day of the month, saying, 21 “Speak to Zerubbabel, governor of Judah, saying, ‘I will shake the heavens and the earth. 22 I will overthrow the throne of kingdoms. I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots and those who ride in them. The horses and their riders will come down, everyone by the sword of his brother. 23 In that day, says YHWH Tzeva'ot, I will take you, Zerubbabel my servant, the son of Shealtiel,’ says YHWH, ‘and will make you like a signet ring, for I have chosen you,’ says YHWH Tzeva'ot.”

Zecharyah

Chapter 1

[1] In the eighth month, in the second year of Darius, YHWH's word came to the prophet Zechariah the son of Berechiah, the son of Iddo, saying, [2] "YHWH was very displeased with your fathers. [3] Therefore tell them, YHWH Tzeva'ot says: 'Return to me,' says YHWH Tzeva'ot, 'and I will return to you,' says YHWH Tzeva'ot. [4] Don't you be like your fathers, to whom the former prophets proclaimed, saying: YHWH Tzeva'ot says, 'Return now from your evil ways and from your evil doings;' but they didn't hear nor listen to me, says YHWH. [5] Your fathers, where are they? And the prophets, do they live forever? [6] But my words and my decrees, which I commanded my servants the prophets, didn't they overtake your fathers? "Then they repented and said, 'Just as YHWH Tzeva'ot determined to do to us, according to our ways and according to our practices, so he has dealt with us.'" [7] On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, YHWH's word came to the prophet Zechariah the son of Berechiah, the son of Iddo, saying, [8] "I had a vision in the night, and behold, a man riding on a red horse, and he stood amongst the myrtle trees that were in a ravine; and behind him there were red, brown, and white horses. [9] Then I asked, 'My adonai, what are these?'" The malak who talked with me said to me, "I will show you what these are." [10] The man who stood amongst the myrtle trees answered, "They are the ones YHWH has sent to go back and forth through the earth." [11] They reported to YHWH's malak who stood amongst the myrtle trees, and said, "We have walked back and forth through the earth, and behold, all the earth is at rest and in peace." [12] Then YHWH's malak replied, "O YHWH Tzeva'ot, how long will you not have mercy on Jerusalem and on the cities of Judah, against which you have had indignation these seventy years?" [13] YHWH answered the malak who talked with me with kind and comforting words. [14] So the malak who talked with me said to me, "Proclaim, saying, 'YHWH Tzeva'ot says: "I am jealous for Jerusalem and for Zion with a great jealousy. [15] I am very angry with the nations that are at ease; for I was but a little displeased, but they added to the calamity." [16] Therefore YHWH says: "I have returned to Jerusalem with mercy. My house shall be built in it," says YHWH Tzeva'ot, "and a line shall be stretched out over Jerusalem."' [17] "Proclaim further, saying, 'YHWH Tzeva'ot says: "My cities will again overflow with prosperity, and YHWH will again comfort Zion, and will again choose Jerusalem."'" [18] I lifted up my eyes and saw, and behold, four horns. [19] I asked the malak who talked with me, "What are these?" He answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem." [20] YHWH showed me four craftsmen. [21] Then I asked, "What are these coming to do?" He said, "These are the horns which scattered Judah, so that no man lifted up his head; but these have come to terrify them, to cast down the horns of the nations that lifted up their horn against the land of Judah to scatter it."

Chapter 2

[1] I lifted up my eyes, and saw, and behold, a man with a measuring line in his hand. [2] Then I asked, "Where are you going?" He said to me, "To measure Jerusalem, to see what is its width and what is its length." [3] Behold, the malak who talked with me went out, and another malak went out to meet him, [4] and said to him, "Run, speak to this young man, saying, 'Jerusalem will be inhabited as villages without walls, because of the multitude of men and livestock in it. [5] For I,' says YHWH, 'will be to her a wall of fire around it, and I will be the glory in the middle of her. [6] Come! Come! Flee from the land of the north,' says YHWH; 'for I have spread you abroad as the four winds of the sky,' says YHWH. [7] 'Come, Zion! Escape, you who dwell with the daughter of Babylon.' [8] For YHWH Tzeva'ot says: 'For honour he has sent me to the nations which plundered you; for he who touches you touches the apple of his eye. [9] For, behold, I will shake my hand over them, and they will be a plunder to those who served them; and you will know that YHWH Tzeva'ot has sent me. [10] Sing and rejoice, daughter of Zion! For behold, I come and I will dwell within you,' says YHWH. [11] Many nations shall join themselves to YHWH in that day, and shall be my people; and I will dwell amongst you, and you shall know that YHWH Tzeva'ot has sent me to you. [12] YHWH will inherit Judah as his portion in the kodesh land, and will again choose Jerusalem.

13 Be silent, all flesh, before YHWH; for he has roused himself from his kodesh habitation!”

Chapter 3

1 He showed me Joshua the high priest standing before YHWH’s malak, and Satan standing at his right hand to be his adversary. 2 YHWH said to Satan, “YHWH rebuke you, Satan! Yes, YHWH who has chosen Jerusalem rebuke you! Isn’t this a burning stick plucked out of the fire?” 3 Now Joshua was clothed with filthy garments, and was standing before the malak. 4 He answered and spoke to those who stood before him, saying, “Take the filthy garments off him.” To him he said, “Behold, I have caused your iniquity to pass from you, and I will clothe you with rich clothing.” 5 I said, “Let them set a clean turban on his head.” So they set a clean turban on his head, and clothed him; and YHWH’s malak was standing by. 6 YHWH’s malak solemnly assured Joshua, saying, 7 “YHWH Tzeva'ot says: ‘If you will walk in my ways, and if you will follow my instructions, then you also shall judge my house, and shall also keep my courts, and I will give you a place of access amongst these who stand by. 8 Hear now, Joshua the high priest, you and your fellows who sit before you, for they are men who are a sign; for, behold, I will bring out my servant, the Branch. 9 For, behold, the stone that I have set before Joshua: on one stone are seven eyes; behold, I will engrave its inscription,’ says YHWH Tzeva'ot, ‘and I will remove the iniquity of that land in one day. 10 In that day,’ says YHWH Tzeva'ot, ‘you will invite every man his neighbour under the vine and under the fig tree.’”

Chapter 4

1 The malak who talked with me came again and wakened me, as a man who is wakened out of his sleep. 2 He said to me, “What do you see?” I said, “I have seen, and behold, a lamp stand all of gold, with its bowl on the top of it, and its seven lamps on it; there are seven pipes to each of the lamps which are on the top of it; 3 and two olive trees by it, one on the right side of the bowl, and the other on the left side of it.” 4 I answered and spoke to the malak who talked with me, saying, “What are these, my adonai?” 5 Then the malak who talked with me answered me, “Don’t you know what these are?” I said, “No, my adonai.” 6 Then he answered and spoke to me, saying, “This is YHWH’s word to Zerubbabel, saying, ‘Not by might, nor by power, but by my Ruach,’ says YHWH Tzeva'ot. 7 Who are you, great mountain? Before Zerubbabel you are a plain; and he will bring out the capstone with shouts of ‘Grace, grace, to it!’” 8 Moreover YHWH’s word came to me, saying, 9 “The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish it; and you will know that YHWH Tzeva'ot has sent me to you. 10 Indeed, who despises the day of small things? For these seven shall rejoice, and shall see the plumb line in the hand of Zerubbabel. These are YHWH’s eyes, which run back and forth through the whole earth.” 11 Then I asked him, “What are these two olive trees on the right side of the lamp stand and on the left side of it?” 12 I asked him the second time, “What are these two olive branches, which are beside the two golden spouts that pour the golden oil out of themselves?” 13 He answered me, “Don’t you know what these are?” I said, “No, my adonai.” 14 Then he said, “These are the two anointed ones who stand by Adonai of the whole earth.”

Chapter 5

1 Then again I lifted up my eyes and saw, and behold, a flying scroll. 2 He said to me, “What do you see?” I answered, “I see a flying scroll; its length is twenty cubits, and its width ten cubits.” 3 Then he said to me, “This is the curse that goes out over the surface of the whole land, for everyone who steals shall be cut off according to it on the one side; and everyone who swears falsely shall be cut off according to it on the other side. 4 I will cause it to go out,” says YHWH Tzeva'ot, “and it will enter into the house of the thief, and into the house of him who swears falsely by my name; and it will remain in the middle of his house, and will destroy it with its timber and its stones.” 5 Then the malak who talked with me came forward and said to me, “Lift up now your eyes and see what this is that is appearing.” 6 I said, “What is it?” He said, “This is the ephah basket that is appearing.” He said moreover, “This is their appearance in all the land— 7 and behold, a lead cover weighing one talent was

lifted up—and there was a woman sitting in the middle of the ephah basket.” [8] He said, “This is Wickedness;” and he threw her down into the middle of the ephah basket; and he threw the lead weight on its mouth. [9] Then I lifted up my eyes and saw, and behold, there were two women; and the wind was in their wings. Now they had wings like the wings of a stork, and they lifted up the ephah basket between earth and the sky. [10] Then I said to the malak who talked with me, “Where are these carrying the ephah basket?” [11] He said to me, “To build her a house in the land of Shinar. When it is prepared, she will be set there in her own place.”

Chapter 6

[1] Again I lifted up my eyes, and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze. [2] In the first chariot were red horses. In the second chariot were black horses. [3] In the third chariot were white horses. In the fourth chariot were dappled horses, all of them powerful. [4] Then I asked the malak who talked with me, “What are these, my adonai?” [5] The malak answered me, “These are the four winds of the sky, which go out from standing before Adonai of all the earth. [6] The one with the black horses goes out towards the north country; and the white went out after them; and the dappled went out towards the south country.” [7] The strong went out, and sought to go that they might walk back and forth through the earth. He said, “Go around and through the earth!” So they walked back and forth through the earth. [8] Then he called to me, and spoke to me, saying, “Behold, those who go towards the north country have quieted my spirit in the north country.” [9] YHWH’s word came to me, saying, [10] “Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come the same day, and go into the house of Josiah the son of Zephaniah, where they have come from Babylon. [11] Yes, take silver and gold, and make crowns, and set them on the head of Joshua the son of Jehozadak, the high priest; [12] and speak to him, saying, ‘YHWH Tzeva'ot says, “Behold, the man whose name is the Branch! He will grow up out of his place; and he will build YHWH’s temple. [13] He will build YHWH’s temple. He will bear the glory, and will sit and rule on his throne. He will be a priest on his throne. The counsel of peace will be between them both. [14] The crowns shall be to Helem, to Tobijah, to Jedaiah, and to Hen the son of Zephaniah, for a memorial in YHWH’s temple. [15] Those who are far off shall come and build in YHWH’s temple; and you shall know that YHWH Tzeva'ot has sent me to you. This will happen, if you will diligently obey YHWH your Elohim’s voice.”’”

Chapter 7

[1] In the fourth year of King Darius, YHWH’s word came to Zechariah in the fourth day of the ninth month, the month of Kislev. [2] The people of Bethel sent Sharezer and Regem Melech and their men to entreat YHWH’s favour, [3] and to speak to the priests of the house of YHWH Tzeva'ot and to the prophets, saying, “Should I weep in the fifth month, separating myself, as I have done these so many years?” [4] Then the word of YHWH Tzeva'ot came to me, saying, [5] “Speak to all the people of the land and to the priests, saying, ‘When you fasted and mourned in the fifth and in the seventh month for these seventy years, did you at all fast to me, really to me? [6] When you eat and when you drink, don’t you eat for yourselves and drink for yourselves? [7] Aren’t these the words which YHWH proclaimed by the former prophets when Jerusalem was inhabited and in prosperity, and its cities around her, and the South and the lowland were inhabited?’” [8] YHWH’s word came to Zechariah, saying, [9] “Thus has YHWH Tzeva'ot spoken, saying, ‘Execute true judgement, and show kindness and compassion every man to his brother. [10] Don’t oppress the widow, the fatherless, the foreigner, nor the poor; and let none of you devise evil against his brother in your heart.’ [11] But they refused to listen, and turned their backs, and stopped their ears, that they might not hear. [12] Yes, they made their hearts as hard as flint, lest they might hear the law and the words which YHWH Tzeva'ot had sent by his Ruach by the former prophets. Therefore great wrath came from YHWH Tzeva'ot. [13] It has come to pass that, as he called and they refused to listen, so they will call and I will not listen,” said YHWH Tzeva'ot; [14] “but I will scatter them with a whirlwind amongst all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned; for they made the pleasant land desolate.”

Chapter 8

1 The word of YHWH Tzeva'ot came to me. 2 YHWH Tzeva'ot says: “I am jealous for Zion with great jealousy,
and I am jealous for her with great wrath.” 3 YHWH says: “I have returned to Zion, and will dwell in the middle of
Jerusalem. Jerusalem shall be called ‘The City of Truth;’ and the mountain of YHWH Tzeva'ot, ‘The Kodesh
Mountain.’” 4 YHWH Tzeva'ot says: “Old men and old women will again dwell in the streets of Jerusalem, every
man with his staff in his hand because of their old age. 5 The streets of the city will be full of boys and girls
playing in its streets.” 6 YHWH Tzeva'ot says: “If it is marvellous in the eyes of the remnant of this people in
those days, should it also be marvellous in my eyes?” says YHWH Tzeva'ot. 7 YHWH Tzeva'ot says: “Behold, I
will save my people from the east country and from the west country. 8 I will bring them, and they will dwell
within Jerusalem. They will be my people, and I will be their Elohim, in truth and in righteousness.” 9 YHWH
Tzeva'ot says: “Let your hands be strong, you who hear in these days these words from the mouth of the
prophets who were in the day that the foundation of the house of YHWH Tzeva'ot was laid, even the temple,
that it might be built. 10 For before those days there was no wages for man nor any wages for an animal, neither
was there any peace to him who went out or came in, because of the adversary. For I set all men everyone
against his neighbour. 11 But now I will not be to the remnant of this people as in the former days,” says YHWH
Tzeva'ot. 12 “For the seed of peace and the vine will yield its fruit, and the ground will give its increase, and the
heavens will give their dew. I will cause the remnant of this people to inherit all these things. 13 It shall come to
pass that, as you were a curse amongst the nations, house of Judah and house of Israel, so I will save you, and
you shall be a blessing. Don’t be afraid. Let your hands be strong.” 14 For YHWH Tzeva'ot says: “As I thought to
do evil to you when your fathers provoked me to wrath,” says YHWH Tzeva'ot, “and I didn’t repent, 15 so again I
have thought in these days to do good to Jerusalem and to the house of Judah. Don’t be afraid. 16 These are the
things that you shall do: speak every man the truth with his neighbour. Execute the judgement of truth and
peace in your gates, 17 and let none of you devise evil in your hearts against his neighbour, and love no false
oath; for all these are things that I hate,” says YHWH. 18 The word of YHWH Tzeva'ot came to me. 19 YHWH
Tzeva'ot says: “The fasts of the fourth, fifth, seventh, and tenth months shall be for the house of Judah joy,
gladness, and cheerful feasts. Therefore love truth and peace.” 20 YHWH Tzeva'ot says: “Many peoples and the
inhabitants of many cities will yet come. 21 The inhabitants of one will go to another, saying, ‘Let’s go speedily to
entreat the favour of YHWH, and to seek YHWH Tzeva'ot. I will go also.’ 22 Yes, many peoples and strong
nations will come to seek YHWH Tzeva'ot in Jerusalem and to entreat the favour of YHWH.” 23 YHWH Tzeva'ot
says: “In those days, ten men out of all the languages of the nations will take hold of the skirt of him who is a
Yehudi, saying, ‘We will go with you, for we have heard that Elohim is with you.’”

Chapter 9

1 A revelation. YHWH’s word is against the land of Hadrach, and will rest upon Damascus— for the eye of man
and of all the tribes of Israel is towards YHWH— 2 and Hamath, also, which borders on it, Tyre and Sidon,
because they are very wise. 3 Tyre built herself a stronghold, and heaped up silver like the dust, and fine gold
like the mire of the streets. 4 Behold, Adonai will dispossess her, and he will strike her power in the sea; and she
will be devoured with fire. 5 Ashkelon will see it, and fear; Gaza also, and will writhe in agony; as will Ekron, for
her expectation will be disappointed; and the king will perish from Gaza, and Ashkelon will not be inhabited. 6
Foreigners will dwell in Ashdod, and I will cut off the pride of the Philistines. 7 I will take away his blood out of his
mouth, and his abominations from between his teeth; and he also will be a remnant for our Elohim; and he will
be as a chieftain in Judah, and Ekron as a Jebusite. 8 I will encamp around my house against the army, that no
one pass through or return; and no oppressor will pass through them any more: for now I have seen with my
eyes. 9 Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Behold, your King comes to you! He is
righteous, and having salvation; lowly, and riding on a donkey, even on a colt, the foal of a donkey. 10 I will cut
off the chariot from Ephraim and the horse from Jerusalem. The battle bow will be cut off; and he will speak
peace to the nations. His dominion will be from sea to sea, and from the River to the ends of the earth. 11 As for

you also, because of the blood of your covenant, I have set free your prisoners from the pit in which is no water. 12 Turn to the stronghold, you prisoners of hope! Even today I declare that I will restore double to you. 13 For indeed I bend Judah as a bow for me. I have loaded the bow with Ephraim. I will stir up your sons, Zion, against your sons, Greece, and will make you like the sword of a mighty man. 14 YHWH will be seen over them. His arrow will flash like lightning. Adonai YHWH will blow the trumpet, and will go with whirlwinds of the south. 15 YHWH Tzeva'ot will defend them. They will destroy and overcome with sling stones. They will drink, and roar as through wine. They will be filled like bowls, like the corners of the altar. 16 YHWH their Elohim will save them in that day as the flock of his people; for they are like the jewels of a crown, lifted on high over his land. 17 For how great is his goodness, and how great is his beauty! Grain will make the young men flourish, and new wine the virgins.

Chapter 10

1 Ask of YHWH rain in the spring time, YHWH who makes storm clouds, and he gives rain showers to everyone for the plants in the field. 2 For the teraphim have spoken vanity, and the diviners have seen a lie; and they have told false dreams. They comfort in vain. Therefore they go their way like sheep. They are oppressed, because there is no shepherd. 3 My anger is kindled against the shepherds, and I will punish the male goats, for YHWH Tzeva'ot has visited his flock, the house of Judah, and will make them as his majestic horse in the battle. 4 From him will come the cornerstone, from him the tent peg, from him the battle bow, from him every ruler together. 5 They will be as mighty men, treading down muddy streets in the battle. They will fight, because YHWH is with them. The riders on horses will be confounded. 6 “I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back, for I have mercy on them. They will be as though I had not cast them off, for I am YHWH their Elohim, and I will hear them. 7 Ephraim will be like a mighty man, and their heart will rejoice as through wine. Yes, their children will see it and rejoice. Their heart will be glad in YHWH. 8 I will signal for them and gather them, for I have redeemed them. They will increase as they were before. 9 I will sow them amongst the peoples. They will remember me in far countries. They will live with their children and will return. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria. I will bring them into the land of Gilead and Lebanon; and there won’t be room enough for them. 11 He will pass through the sea of affliction, and will strike the waves in the sea, and all the depths of the Nile will dry up; and the pride of Assyria will be brought down, and the sceptre of Egypt will depart. 12 I will strengthen them in YHWH. They will walk up and down in his name,” says YHWH.

Chapter 11

1 Open your doors, Lebanon, that the fire may devour your cedars. 2 Wail, cypress tree, for the cedar has fallen, because the stately ones are destroyed. Wail, you oaks of Bashan, for the strong forest has come down. 3 A voice of the wailing of the shepherds! For their glory is destroyed—a voice of the roaring of young lions! For the pride of the Jordan is ruined. 4 YHWH my Elohim says: “Feed the flock of slaughter. 5 Their buyers slaughter them and go unpunished. Those who sell them say, ‘Blessed be YHWH, for I am rich;’ and their own shepherds don’t pity them. 6 For I will no more pity the inhabitants of the land,” says YHWH; “but, behold, I will deliver every one of the men into his neighbour’s hand and into the hand of his king. They will strike the land, and out of their hand I will not deliver them.” 7 So I fed the flock to be slaughtered, especially the oppressed of the flock. I took for myself two staffs. The one I called “Favour” and the other I called “Union”, and I fed the flock. 8 I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me. 9 Then I said, “I will not feed you. That which dies, let it die; and that which is to be cut off, let it be cut off; and let those who are left eat each other’s flesh.” 10 I took my staff Favour and cut it apart, that I might break my covenant that I had made with all the peoples. 11 It was broken in that day; and thus the poor of the flock that listened to me knew that it was YHWH’s word. 12 I said to them, “If you think it best, give me my wages; and if not, keep them.” So they weighed for my wages thirty pieces of silver. 13 YHWH said to me, “Throw it to the potter—the handsome

price that I was valued at by them!” I took the thirty pieces of silver and threw them to the potter in YHWH’s house. 14 Then I cut apart my other staff, Union, that I might break the brotherhood between Judah and Israel. 15 YHWH said to me, “Take for yourself yet again the equipment of a foolish shepherd. 16 For, behold, I will raise up a shepherd in the land who will not visit those who are cut off, neither will seek those who are scattered, nor heal that which is broken, nor feed that which is sound; but he will eat the meat of the fat sheep, and will tear their hoofs in pieces. 17 Woe to the worthless shepherd who leaves the flock! The sword will strike his arm and his right eye. His arm will be completely withered, and his right eye will be totally blinded!”

Chapter 12

1 A revelation of YHWH’s word concerning Israel: YHWH, who stretches out the heavens and lays the foundation of the earth, and forms the spirit of man within him says: 2 “Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples, and it will also be on Judah in the siege against Jerusalem. 3 It will happen in that day that I will make Jerusalem a burdensome stone for all the peoples. All who burden themselves with it will be severely wounded, and all the nations of the earth will be gathered together against it. 4 In that day,” says YHWH, “I will strike every horse with terror and his rider with madness. I will open my eyes on the house of Judah, and will strike every horse of the peoples with blindness. 5 The chieftains of Judah will say in their heart, ‘The inhabitants of Jerusalem are my strength in YHWH Tzeva'ot their Elohim.’ 6 In that day I will make the chieftains of Judah like a pan of fire amongst wood, and like a flaming torch amongst sheaves. They will devour all the surrounding peoples on the right hand and on the left; and Jerusalem will yet again dwell in their own place, even in Jerusalem. 7 YHWH also will save the tents of Judah first, that the glory of David’s house and the glory of the inhabitants of Jerusalem not be magnified above Judah. 8 In that day YHWH will defend the inhabitants of Jerusalem. He who is feeble amongst them at that day will be like David, and David’s house will be like Elohim, like YHWH’s malak before them. 9 It will happen in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 I will pour on David’s house and on the inhabitants of Jerusalem the spirit of grace and of supplication. They will look to me whom they have pierced; and they shall mourn for him as one mourns for his only son, and will grieve bitterly for him as one grieves for his firstborn. 11 In that day there will be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddo. 12 The land will mourn, every family apart; the family of David’s house apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; 14 all the families who remain, every family apart, and their wives apart.

Chapter 13

1 “In that day there will be a fountain opened to David’s house and to the inhabitants of Jerusalem, for sin and for uncleanness. 2 It will come to pass in that day, says YHWH Tzeva'ot, that I will cut off the names of the idols out of the land, and they will be remembered no more. I will also cause the prophets and the spirit of impurity to pass out of the land. 3 It will happen that when anyone still prophesies, then his father and his mother who bore him will tell him, ‘You must die, because you speak lies in YHWH’s name;’ and his father and his mother who bore him will stab him when he prophesies. 4 It will happen in that day that the prophets will each be ashamed of his vision when he prophesies; they won’t wear a hairy mantle to deceive, 5 but he will say, ‘I am no prophet, I am a tiller of the ground; for I have been made a bondservant from my youth.’ 6 One will say to him, ‘What are these wounds between your arms?’ Then he will answer, ‘Those with which I was wounded in the house of my friends.’ 7 “Awake, sword, against my shepherd, and against the man who is close to me,” says YHWH Tzeva'ot. “Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones. 8 It shall happen that in all the land,” says YHWH, “two parts in it will be cut off and die; but the third will be left in it. 9 I will bring the third part into the fire, and will refine them as silver is refined, and will test them like gold is tested. They will call on my name, and I will hear them. I will say, ‘It is my people;’ and they will say, ‘YHWH is

my Elohim.'"

Chapter 14

[1] Behold, a day of YHWH comes, when your plunder will be divided within you. [2] For I will gather all nations against Jerusalem to battle; and the city will be taken, the houses rifled, and the women ravished. Half of the city will go out into captivity, and the rest of the people will not be cut off from the city. [3] Then YHWH will go out and fight against those nations, as when he fought in the day of battle. [4] His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split in two from east to west, making a very great valley. Half of the mountain will move towards the north, and half of it towards the south. [5] You shall flee by the valley of my mountains, for the valley of the mountains shall reach to Azel. Yes, you shall flee, just like you fled from before the earthquake in the days of Uzziah king of Judah. YHWH my Elohim will come, and all the kodesh ones with you. [6] It will happen in that day that there will not be light, cold, or frost. [7] It will be a unique day which is known to YHWH—not day, and not night; but it will come to pass that at evening time there will be light. [8] It will happen in that day that living waters will go out from Jerusalem, half of them towards the eastern sea, and half of them towards the western sea. It will be so in summer and in winter. [9] YHWH will be King over all the earth. In that day YHWH will be one, and his name one. [10] All the land will be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she will be lifted up and will dwell in her place, from Benjamin's gate to the place of the first gate, to the corner gate, and from the tower of Hananel to the king's wine presses. [11] Men will dwell therein, and there will be no more curse; but Jerusalem will dwell safely. [12] This will be the plague with which YHWH will strike all the peoples who have fought against Jerusalem: their flesh will consume away while they stand on their feet, and their eyes will consume away in their sockets, and their tongue will consume away in their mouth. [13] It will happen in that day that a great panic from YHWH will be amongst them; and they will each seize the hand of his neighbour, and his hand will rise up against the hand of his neighbour. [14] Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered together: gold, silver, and clothing, in great abundance. [15] A plague like this will fall on the horse, on the mule, on the camel, on the donkey, and on all the animals that will be in those camps. [16] It will happen that everyone who is left of all the nations that came against Jerusalem will go up from year to year to worship the King, YHWH Tzeva'ot, and to keep the Chag HaSukkot. [17] It will be that whoever of all the families of the earth doesn't go up to Jerusalem to worship the King, YHWH Tzeva'ot, on them there will be no rain. [18] If the family of Egypt doesn't go up and doesn't come, neither will it rain on them. This will be the plague with which YHWH will strike the nations that don't go up to keep the Chag HaSukkot. [19] This will be the punishment of Egypt and the punishment of all the nations that don't go up to keep the Chag HaSukkot. [20] In that day there will be inscribed on the bells of the horses, "HOLY TO YHWH"; and the pots in YHWH's house will be like the bowls before the altar. [21] Yes, every pot in Jerusalem and in Judah will be kodesh to YHWH Tzeva'ot; and all those who sacrifice will come and take of them, and cook in them. In that day there will no longer be a Canaanite in the house of YHWH Tzeva'ot.

Malakhi

Chapter 1

1 A revelation, YHWH's word to Israel by Malachi. 2 "I have loved you," says YHWH. Yet you say, "How have
you loved us?" "Wasn't Esau Jacob's brother?" says YHWH, "Yet I loved Jacob; 3 but Esau I hated, and made
his mountains a desolation, and gave his heritage to the jackals of the wilderness." 4 Whereas Edom says, "We
are beaten down, but we will return and build the waste places," YHWH Tzeva'ot says, "They shall build, but I
will throw down; and men will call them 'The Wicked Land,' even the people against whom YHWH shows wrath
forever." 5 Your eyes will see, and you will say, "YHWH is great—even beyond the border of Israel!" 6 "A son
honours his father, and a servant his master. If I am a father, then where is my honour? And if I am a master,
where is the respect due me?" says YHWH Tzeva'ot to you priests who despise my name. "You say, 'How have
we despised your name?' 7 You offer polluted bread on my altar. You say, 'How have we polluted you?' In that
you say, 'YHWH's table is contemptible.' 8 When you offer the blind for sacrifice, isn't that evil? And when you
offer the lame and sick, isn't that evil? Present it now to your governor! Will he be pleased with you? Or will he
accept your person?" says YHWH Tzeva'ot. 9 "Now, please entreat the favour of Elohim, that he may be
gracious to us. With this, will he accept any of you?" says YHWH Tzeva'ot. 10 "Oh that there were one amongst
you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you," says
YHWH Tzeva'ot, "neither will I accept an offering at your hand. 11 For from the rising of the sun even to its going
down, my name is great amongst the nations, and in every place incense will be offered to my name, and a
pure offering; for my name is great amongst the nations," says YHWH Tzeva'ot. 12 "But you profane it when you
say, 'YHWH's table is polluted, and its fruit, even its food, is contemptible.' 13 You say also, 'Behold, what a
weariness it is!' And you have sniffed at it", says YHWH Tzeva'ot; "and you have brought that which was taken
by violence, the lame, and the sick; thus you bring the offering. Should I accept this at your hand?" says YHWH.
14 "But the deceiver is cursed who has in his flock a male, and vows and sacrifices to Adonai a defective thing;
for I am a great King," says YHWH Tzeva'ot, "and my name is awesome amongst the nations."

Chapter 2

1 "Now, you priests, this mitzvah is for you. 2 If you will not listen, and if you will not take it to heart, to give glory
to my name," says YHWH Tzeva'ot, "then I will send the curse on you, and I will curse your blessings. Indeed, I
have cursed them already, because you do not take it to heart. 3 Behold, I will rebuke your offspring, and will
spread dung on your faces, even the dung of your feasts; and you will be taken away with it. 4 You will know that
I have sent this mitzvah to you, that my covenant may be with Levi," says YHWH Tzeva'ot. 5 "My covenant was
with him of life and peace; and I gave them to him that he might be reverent towards me; and he was reverent
towards me, and stood in awe of my name. 6 The law of truth was in his mouth, and unrighteousness was not
found in his lips. He walked with me in peace and uprightness, and turned many away from iniquity. 7 For the
priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of
YHWH Tzeva'ot. 8 But you have turned away from the path. You have caused many to stumble in the law. You
have corrupted the covenant of Levi," says YHWH Tzeva'ot. 9 "Therefore I have also made you contemptible
and wicked before all the people, according to the way you have not kept my ways, but have had respect for
persons in the law. 10 Don't we all have one father? Hasn't one Elohim created us? Why do we deal
treacherously every man against his brother, profaning the covenant of our fathers? 11 Judah has dealt
treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness
of YHWH which he loves, and has married the daughter of a foreign god. 12 YHWH will cut off the man who
does this, him who wakes and him who answers, out of the tents of Jacob and him who offers an offering to
YHWH Tzeva'ot. 13 "This again you do: you cover YHWH's altar with tears, with weeping, and with sighing,
because he doesn't regard the offering any more, neither receives it with good will at your hand. 14 Yet you say,
'Why?' Because YHWH has been witness between you and the wife of your youth, against whom you have

dealt treacherously, though she is your companion and the wife of your covenant. 15 Did he not make you one, although he had the residue of the Ruach? Why one? He sought godly offspring. Therefore take heed to your spirit, and let no one deal treacherously against the wife of his youth. 16 One who hates and divorces", says YHWH, the Elohim of Israel, "covers his garment with violence!" says YHWH Tzeva'ot. "Therefore pay attention to your spirit, that you don't be unfaithful. 17 You have wearied YHWH with your words. Yet you say, 'How have we wearied him?' In that you say, 'Everyone who does evil is good in YHWH's sight, and he delights in them;' or 'Where is the Elohim of justice?'

Chapter 3

1 "Behold, I send my messenger, and he will prepare the way before me! Adonai, whom you seek, will suddenly come to his temple. Behold, the messenger of the covenant, whom you desire, is coming!" says YHWH Tzeva'ot. 2 "But who can endure the day of his coming? And who will stand when he appears? For he is like a refiner's fire, and like launderers' soap; 3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer to YHWH offerings in righteousness. 4 Then the offering of Judah and Jerusalem will be pleasant to YHWH as in the days of old and as in ancient years. 5 I will come near to you to judgement. I will be a swift witness against the sorcerers, against the adulterers, against the perjurers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and who deprive the foreigner of justice, and don't fear me," says YHWH Tzeva'ot. 6 "For I, YHWH, don't change; therefore you, sons of Jacob, are not consumed. 7 From the days of your fathers you have turned away from my ordinances and have not kept them. Return to me, and I will return to you," says YHWH Tzeva'ot. "But you say, 'How shall we return?' 8 Will a man rob Elohim? Yet you rob me! But you say, 'How have we robbed you?' In tithes and offerings. 9 You are cursed with the curse; for you rob me, even this whole nation. 10 Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this," says YHWH Tzeva'ot, "if I will not open you the windows of heaven, and pour you out a blessing, that there will not be enough room for. 11 I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before its time in the field," says YHWH Tzeva'ot. 12 "All nations shall call you blessed, for you will be a delightful land," says YHWH Tzeva'ot. 13 "Your words have been harsh against me," says YHWH. "Yet you say, 'What have we spoken against you?' 14 You have said, 'It is vain to serve Elohim,' and 'What profit is it that we have followed his instructions and that we have walked mournfully before YHWH Tzeva'ot? 15 Now we call the proud happy; yes, those who work wickedness are built up; yes, they tempt Elohim, and escape.' 16 Then those who feared YHWH spoke one with another; and YHWH listened and heard, and a book of memory was written before him for those who feared YHWH and who honoured his name. 17 They shall be mine," says YHWH Tzeva'ot, "my own possession in the day that I make. I will spare them, as a man spares his own son who serves him. 18 Then you shall return and discern between the righteous and the wicked, between him who serves Elohim and him who doesn't serve him.

Chapter 4

1 "For behold, the day comes, burning like a furnace, when all the proud and all who work wickedness will be stubble. The day that comes will burn them up," says YHWH Tzeva'ot, "so that it will leave them neither root nor branch. 2 But to you who fear my name shall the sun of righteousness arise with healing in its wings. You will go out and leap like calves of the stall. 3 You shall tread down the wicked; for they will be ashes under the soles of your feet in the day that I make," says YHWH Tzeva'ot. 4 "Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel, even statutes and ordinances. 5 Behold, I will send you Elijah the prophet before the great and terrible day of YHWH comes. 6 He will turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Mattityahu

Chapter 1

[1] The book of the genealogy of Yeshua Mashiach, the son of David, the son of Abraham. [2] Abraham became
the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. [3]
Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became
the father of Ram. [4] Ram became the father of Amminadab. Amminadab became the father of Nahshon.
Nahshon became the father of Salmon. [5] Salmon became the father of Boaz by Rahab. Boaz became the father
of Obed by Ruth. Obed became the father of Jesse. [6] Jesse became the father of King David. David the king
became the father of Solomon by her who had been Uriah's wife. [7] Solomon became the father of Rehoboam.
Rehoboam became the father of Abijah. Abijah became the father of Asa. [8] Asa became the father of
Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. [9] Uzziah became
the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. [10] Hezekiah
became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. [11]
Josiah became the father of Jechoniah and his brothers at the time of the exile to Babylon. [12] After the exile to
Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. [13] Zerubbabel
became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. [14] Azor
became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud. [15] Eliud
became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. [16]
Jacob became the father of Joseph, the husband of Mary, from whom was born Yeshua, who is called
Mashiach. [17] So all the generations from Abraham to David are fourteen generations; from David to the exile to
Babylon fourteen generations; and from the carrying away to Babylon to the Mashiach, fourteen generations. [18]
Now the birth of Yeshua Mashiach was like this: After his mother, Mary, was engaged to Joseph, before they
came together, she was found pregnant by the Ruach HaKodesh. [19] Joseph, her husband, being a righteous
man, and not willing to make her a public example, intended to put her away secretly. [20] But when he thought
about these things, behold, a malak of Adonai appeared to him in a dream, saying, "Joseph, son of David, don't
be afraid to take to yourself Mary as your wife, for that which is conceived in her is of the Ruach HaKodesh. [21]
She shall give birth to a son. You shall name him Yeshua, for it is he who shall save his people from their sins."
[22] Now all this has happened that it might be fulfilled which was spoken by Adonai through the prophet, saying,
[23] "Behold, the virgin shall be with child, and shall give birth to a son. They shall call his name Immanuel," which
is, being interpreted, "Elohim with us." [24] Joseph arose from his sleep, and did as the malak of Adonai
commanded him, and took his wife to himself; [25] and didn't know her sexually until she had given birth to her
firstborn son. He named him Yeshua.

Chapter 2

[1] Now when Yeshua was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east
came to Jerusalem, saying, [2] "Where is he who is born King of the Yehudim? For we saw his star in the east,
and have come to worship him." [3] When King Herod heard it, he was troubled, and all Jerusalem with him. [4]
Gathering together all the chief priests and scribes of the people, he asked them where the Mashiach would be
born. [5] They said to him, "In Bethlehem of Judea, for this is written through the prophet, [6] 'You Bethlehem, land
of Judah, are in no way least amongst the princes of Judah; for out of you shall come a governor who shall
shepherd my people, Israel.'" [7] Then Herod secretly called the wise men, and learnt from them exactly what
time the star appeared. [8] He sent them to Bethlehem, and said, "Go and search diligently for the young child.
When you have found him, bring me word, so that I also may come and worship him." [9] They, having heard the
king, went their way; and behold, the star, which they saw in the east, went before them until it came and stood
over where the young child was. [10] When they saw the star, they rejoiced with exceedingly great joy. [11] They
came into the house and saw the young child with Mary, his mother, and they fell down and worshipped him.

Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. [12] Being warned in a dream not to return to Herod, they went back to their own country another way. [13] Now when they had departed, behold, a malak of Adonai appeared to Joseph in a dream, saying, “Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him.” [14] He arose and took the young child and his mother by night and departed into Egypt, [15] and was there until the death of Herod, that it might be fulfilled which was spoken by Adonai through the prophet, saying, “Out of Egypt I called my son.” [16] Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learnt from the wise men. [17] Then that which was spoken by Jeremiah the prophet was fulfilled, saying, [18] “A voice was heard in Ramah, lamentation, weeping and great mourning, Rachel weeping for her children; she wouldn’t be comforted, because they are no more.” [19] But when Herod was dead, behold, a malak of Adonai appeared in a dream to Joseph in Egypt, saying, [20] “Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child’s life are dead.” [21] He arose and took the young child and his mother, and came into the land of Israel. [22] But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, [23] and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets that he will be called a Nazarene.

Chapter 3

[1] In those days, John the Immerser came, preaching in the wilderness of Judea, saying, [2] “Repent, for the Kingdom of Heaven is at hand!” [3] For this is he who was spoken of by Isaiah the prophet, saying, “The voice of one crying in the wilderness, make the way of Adonai ready! Make his paths straight!” [4] Now John himself wore clothing made of camel’s hair with a leather belt around his waist. His food was locusts and wild honey. [5] Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him. [6] They were immersed by him in the Jordan, confessing their sins. [7] But when he saw many of the Pharisees and Sadducees coming for his immersion, he said to them, “You offspring of vipers, who warned you to flee from the wrath to come? [8] Therefore produce fruit worthy of repentance! [9] Don’t think to yourselves, ‘We have Abraham for our father,’ for I tell you that Elohim is able to raise up children to Abraham from these stones. [10] Even now the axe lies at the root of the trees. Therefore every tree that doesn’t produce good fruit is cut down, and cast into the fire. [11] “I indeed immerse you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will immerse you in the Ruach HaKodesh. [12] His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.” [13] Then Yeshua came from Galilee to the Jordan to John, to be immersed by him. [14] But John would have hindered him, saying, “I need to be immersed by you, and you come to me?” [15] But Yeshua, answering, said to him, “Allow it now, for this is the fitting way for us to fulfil all righteousness.” Then he allowed him. [16] Yeshua, when he was immersed, went up directly from the water: and behold, the heavens were opened to him. He saw the Ruach Elohim descending as a dove, and coming on him. [17] Behold, a voice out of the heavens said, “This is my beloved Son, with whom I am well pleased.”

Chapter 4

[1] Then Yeshua was led up by the Ruach into the wilderness to be tempted by the devil. [2] When he had fasted forty days and forty nights, he was hungry afterward. [3] The tempter came and said to him, “If you are the Ben Elohim, command that these stones become bread.” [4] But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of Elohim’s mouth.’” [5] Then the devil took him into the kodesh city. He set him on the pinnacle of the temple, [6] and said to him, “If you are the Ben Elohim, throw yourself down, for it is written, ‘He will command his malakim concerning you,’ and, ‘On their hands they will bear you up, so that you don’t dash your foot against a stone.’” [7] Yeshua said to him, “Again, it is written, ‘You shall not

test Adonai, your Elohim.'" [8] Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. [9] He said to him, "I will give you all of these things, if you will fall down and worship me." [10] Then Yeshua said to him, "Get behind me, Satan! For it is written, 'You shall worship Adonai your Elohim, and you shall serve him only.'" [11] Then the devil left him, and behold, malakim came and served him. [12] Now when Yeshua heard that John was delivered up, he withdrew into Galilee. [13] Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali, [14] that it might be fulfilled which was spoken through Isaiah the prophet, saying, [15] "The land of Zebulun and the land of Naphtali, towards the sea, beyond the Jordan, Galilee of the Gentiles, [16] the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, to them light has dawned." [17] From that time, Yeshua began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand." [18] Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen. [19] He said to them, "Come after me, and I will make you fishers for men." [20] They immediately left their nets and followed him. [21] Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them. [22] They immediately left the boat and their father, and followed him. [23] Yeshua went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness amongst the people. [24] The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. [25] Great multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond the Jordan followed him.

Chapter 5

[1] Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him. [2] He opened his mouth and taught them, saying, [3] "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. [4] Blessed are those who mourn, for they shall be comforted. [5] Blessed are the gentle, for they shall inherit the earth. [6] Blessed are those who hunger and thirst for righteousness, for they shall be filled. [7] Blessed are the merciful, for they shall obtain mercy. [8] Blessed are the pure in heart, for they shall see Elohim. [9] Blessed are the peacemakers, for they shall be called children of Elohim. [10] Blessed are those who have been persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. [11] "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. [12] Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you. [13] "You are the salt of the earth, but if the salt has lost its flavour, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. [14] "You are the light of the world. A city located on a hill can't be hidden. [15] Neither do you light a lamp and put it under a measuring basket, but on a stand; and it shines to all who are in the house. [16] Even so, let your light shine before men, that they may see your good works and glorify your Father who is in heaven. [17] "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfil. [18] For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. [19] Therefore, whoever shall break one of these least mitzvot and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. [20] For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven. [21] "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever murders will be in danger of the judgement.' [22] But I tell you that everyone who is angry with his brother without a cause will be in danger of the judgement. Whoever says to his brother, 'Raca!' will be in danger of the council. Whoever says, 'You fool!' will be in danger of the fire of Gehenna. [23] "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, [24] leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. [25] Agree with your adversary quickly while you are with him on the

way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. [26] Most certainly I tell you, you shall by no means get out of there until you have paid the last penny. [27] “You have heard that it was said, ‘You shall not commit adultery;’ [28] but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. [29] If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. [30] If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna. [31] “It was also said, ‘Whoever shall put away his wife, let him give her a writing of divorce,’ [32] but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery. [33] “Again you have heard that it was said to the ancient ones, ‘You shall not make false vows, but shall perform to Adonai your vows,’ [34] but I tell you, don’t swear at all: neither by heaven, for it is the throne of Elohim; [35] nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. [36] Neither shall you swear by your head, for you can’t make one hair white or black. [37] But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one. [38] “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ [39] But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also. [40] If anyone sues you to take away your coat, let him have your cloak also. [41] Whoever compels you to go one mile, go with him two. [42] Give to him who asks you, and don’t turn away him who desires to borrow from you. [43] “You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ [44] But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, [45] that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. [46] For if you love those who love you, what reward do you have? Don’t even the tax collectors do the same? [47] If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same? [48] Therefore you shall be perfect, just as your Father in heaven is perfect.

Chapter 6

[1] “Be careful that you don’t do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven. [2] Therefore, when you do merciful deeds, don’t sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. [3] But when you do merciful deeds, don’t let your left hand know what your right hand does, [4] so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly. [5] “When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. [6] But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly. [7] In praying, don’t use vain repetitions as the Gentiles do; for they think that they will be heard for their much speaking. [8] Therefore don’t be like them, for your Father knows what things you need before you ask him. [9] Pray like this: “‘Our Father in heaven, may your name be kept kodesh. [10] Let your Kingdom come. Let your will be done on earth as it is in heaven. [11] Give us today our daily bread. [12] Forgive us our debts, as we also forgive our debtors. [13] Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.’ [14] “For if you forgive men their trespasses, your heavenly Father will also forgive you. [15] But if you don’t forgive men their trespasses, neither will your Father forgive your trespasses. [16] “Moreover when you fast, don’t be like the hypocrites, with sad faces. For they disfigure their faces that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward. [17] But you, when you fast, anoint your head and wash your face, [18] so that you are not seen by men to be fasting, but by your Father who is in secret; and your Father, who sees in secret, will reward you. [19] “Don’t lay up treasures for

yourselves on the earth, where moth and rust consume, and where thieves break through and steal; [20] but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal; [21] for where your treasure is, there your heart will be also. [22] "The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light. [23] But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! [24] "No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You can't serve both Elohim and Mammon. [25] Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? [26] See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they? [27] "Which of you by being anxious, can add one moment to his lifespan? [28] Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, [29] yet I tell you that even Solomon in all his glory was not dressed like one of these. [30] But if Elohim so clothes the grass of the field, which today exists and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith? [31] "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' [32] For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. [33] But seek first Elohim's Kingdom and his righteousness; and all these things will be given to you as well. [34] Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

Chapter 7

[1] "Don't judge, so that you won't be judged. [2] For with whatever judgement you judge, you will be judged; and with whatever measure you measure, it will be measured to you. [3] Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? [4] Or how will you tell your brother, 'Let me remove the speck from your eye,' and behold, the beam is in your own eye? [5] You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye. [6] "Don't give that which is kodesh to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces. [7] "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. [8] For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. [9] Or who is there amongst you who, if his son asks him for bread, will give him a stone? [10] Or if he asks for a fish, who will give him a serpent? [11] If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! [12] Therefore, whatever you desire for men to do to you, you shall also do to them; for this is the law and the prophets. [13] "Enter in by the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter in by it. [14] How narrow is the gate and the way is restricted that leads to life! There are few who find it. [15] "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. [16] By their fruits you will know them. Do you gather grapes from thorns or figs from thistles? [17] Even so, every good tree produces good fruit, but the corrupt tree produces evil fruit. [18] A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. [19] Every tree that doesn't grow good fruit is cut down and thrown into the fire. [20] Therefore by their fruits you will know them. [21] "Not everyone who says to me, 'Adonai, Adonai,' will enter into the Kingdom of Heaven, but he who does the will of my Father who is in heaven. [22] Many will tell me in that day, 'Adonai, Adonai, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' [23] Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.' [24] "Everyone therefore who hears these words of mine and does them, I will liken him to a wise man who built his house on the rock. [25] The rain came down, the floods came, and the winds blew and beat on that house; and it didn't fall, for it was founded on the rock. [26] Everyone who hears these words of mine and doesn't do them will be like a foolish man who built his house on the sand. [27] The rain came down, the floods came, and the winds blew and beat on that house; and it fell—and its fall was great." [28] When Yeshua had finished saying

these things, the multitudes were astonished at his teaching, [29] for he taught them with authority, and not like the scribes.

Chapter 8

[1] When he came down from the mountain, great multitudes followed him. [2] Behold, a leper came to him and worshipped him, saying, “Adonai, if you want to, you can make me clean.” [3] Yeshua stretched out his hand and touched him, saying, “I want to. Be made clean.” Immediately his leprosy was cleansed. [4] Yeshua said to him, “See that you tell nobody; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.” [5] When he came into Capernaum, a centurion came to him, asking him for help, [6] saying, “Adonai, my servant lies in the house paralysed, grievously tormented.” [7] Yeshua said to him, “I will come and heal him.” [8] The centurion answered, “Adonai, I’m not worthy for you to come under my roof. Just say the word, and my servant will be healed. [9] For I am also a man under authority, having under myself soldiers. I tell this one, ‘Go,’ and he goes; and tell another, ‘Come,’ and he comes; and tell my servant, ‘Do this,’ and he does it.” [10] When Yeshua heard it, he marvelled and said to those who followed, “Most certainly I tell you, I haven’t found so great a faith, not even in Israel. [11] I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, [12] but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth.” [13] Yeshua said to the centurion, “Go your way. Let it be done for you as you have believed.” His servant was healed in that hour. [14] When Yeshua came into Peter’s house, he saw his wife’s mother lying sick with a fever. [15] He touched her hand, and the fever left her. So she got up and served him. [16] When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick, [17] that it might be fulfilled which was spoken through Isaiah the prophet, saying, “He took our infirmities and bore our diseases.” [18] Now when Yeshua saw great multitudes around him, he gave the order to depart to the other side. [19] A scribe came and said to him, “Teacher, I will follow you wherever you go.” [20] Yeshua said to him, “The foxes have holes and the birds of the sky have nests, but the Ben Adam has nowhere to lay his head.” [21] Another of his disciples said to him, “Adonai, allow me first to go and bury my father.” [22] But Yeshua said to him, “Follow me, and leave the dead to bury their own dead.” [23] When he got into a boat, his disciples followed him. [24] Behold, a violent storm came up on the sea, so much that the boat was covered with the waves; but he was asleep. [25] The disciples came to him and woke him up, saying, “Save us, Adonai! We are dying!” [26] He said to them, “Why are you fearful, O you of little faith?” Then he got up, rebuked the wind and the sea, and there was a great calm. [27] The men marvelled, saying, “What kind of man is this, that even the wind and the sea obey him?” [28] When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. [29] Behold, they cried out, saying, “What do we have to do with you, Yeshua, Ben Elohim? Have you come here to torment us before the time?” [30] Now there was a herd of many pigs feeding far away from them. [31] The demons begged him, saying, “If you cast us out, permit us to go away into the herd of pigs.” [32] He said to them, “Go!” They came out and went into the herd of pigs; and behold, the whole herd of pigs rushed down the cliff into the sea and died in the water. [33] Those who fed them fled and went away into the city and told everything, including what happened to those who were possessed with demons. [34] Behold, all the city came out to meet Yeshua. When they saw him, they begged that he would depart from their borders.

Chapter 9

[1] He entered into a boat and crossed over, and came into his own city. [2] Behold, they brought to him a man who was paralysed, lying on a bed. Yeshua, seeing their faith, said to the paralytic, “Son, cheer up! Your sins are forgiven you.” [3] Behold, some of the scribes said to themselves, “This man blasphemes.” [4] Yeshua, knowing their thoughts, said, “Why do you think evil in your hearts? [5] For which is easier, to say, ‘Your sins are forgiven;’ or to say, ‘Get up, and walk’? [6] But that you may know that the Ben Adam has authority on earth to forgive

sins—” (then he said to the paralytic), “Get up, and take up your mat, and go to your house.” [7] He arose and departed to his house. [8] But when the multitudes saw it, they marvelled and glorified Elohim, who had given such authority to men. [9] As Yeshua passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, “Follow me.” He got up and followed him. [10] As he sat in the house, behold, many tax collectors and sinners came and sat down with Yeshua and his disciples. [11] When the Pharisees saw it, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” [12] When Yeshua heard it, he said to them, “Those who are healthy have no need for a physician, but those who are sick do. [13] But you go and learn what this means: ‘I desire mercy, and not sacrifice,’ for I came not to call the righteous, but sinners to repentance.” [14] Then John’s disciples came to him, saying, “Why do we and the Pharisees fast often, but your disciples don’t fast?” [15] Yeshua said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. [16] No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. [17] Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved.” [18] While he told these things to them, behold, a ruler came and worshipped him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.” [19] Yeshua got up and followed him, as did his disciples. [20] Behold, a woman who had a discharge of blood for twelve years came behind him, and touched the fringe of his garment; [21] for she said within herself, “If I just touch his garment, I will be made well.” [22] But Yeshua, turning around and seeing her, said, “Daughter, cheer up! Your faith has made you well.” And the woman was made well from that hour. [23] When Yeshua came into the ruler’s house and saw the flute players and the crowd in noisy disorder, [24] he said to them, “Make room, because the girl isn’t dead, but sleeping.” They were ridiculing him. [25] But when the crowd was sent out, he entered in, took her by the hand, and the girl arose. [26] The report of this went out into all that land. [27] As Yeshua passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, son of David!” [28] When he had come into the house, the blind men came to him. Yeshua said to them, “Do you believe that I am able to do this?” They told him, “Yes, Adonai.” [29] Then he touched their eyes, saying, “According to your faith be it done to you.” [30] Then their eyes were opened. Yeshua strictly commanded them, saying, “See that no one knows about this.” [31] But they went out and spread abroad his fame in all that land. [32] As they went out, behold, a mute man who was demon possessed was brought to him. [33] When the demon was cast out, the mute man spoke. The multitudes marvelled, saying, “Nothing like this has ever been seen in Israel!” [34] But the Pharisees said, “By the prince of the demons, he casts out demons.” [35] Yeshua went about all the cities and the villages, teaching in their synagogues and preaching the Good News of the Kingdom, and healing every disease and every sickness amongst the people. [36] But when he saw the multitudes, he was moved with compassion for them because they were harassed and scattered, like sheep without a shepherd. [37] Then he said to his disciples, “The harvest indeed is plentiful, but the labourers are few. [38] Pray therefore that Adonai of the harvest will send out labourers into his harvest.”

Chapter 10

[1] He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. [2] Now the names of the twelve apostles are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; [3] Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, who was also called Thaddaeus; [4] Simon the Zealot; and Judas Iscariot, who also betrayed him. [5] Yeshua sent these twelve out and commanded them, saying, “Don’t go amongst the Gentiles, and don’t enter into any city of the Samaritans. [6] Rather, go to the lost sheep of the house of Israel. [7] As you go, preach, saying, ‘The Kingdom of Heaven is at hand!’ [8] Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give. [9] Don’t take any gold, silver, or brass in your money belts. [10] Take no bag for your journey, neither two coats, nor sandals, nor staff: for

the labourer is worthy of his food. [11] Into whatever city or village you enter, find out who in it is worthy, and stay there until you go on. [12] As you enter into the household, greet it. [13] If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you. [14] Whoever doesn't receive you or hear your words, as you go out of that house or that city, shake the dust off your feet. [15] Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for that city. [16] "Behold, I send you out as sheep amongst wolves. Therefore be wise as serpents and harmless as doves. [17] But beware of men, for they will deliver you up to councils, and in their synagogues they will scourge you. [18] Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. [19] But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. [20] For it is not you who speak, but the Ruach of your Father who speaks in you. [21] "Brother will deliver up brother to death, and the father his child. Children will rise up against parents and cause them to be put to death. [22] You will be hated by all men for my name's sake, but he who endures to the end will be saved. [23] But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel until the Ben Adam has come. [24] "A disciple is not above his teacher, nor a servant above his adonai. [25] It is enough for the disciple that he be like his teacher, and the servant like his adonai. If they have called the master of the house Beelzebul, how much more those of his household! [26] Therefore don't be afraid of them, for there is nothing covered that will not be revealed, or hidden that will not be known. [27] What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. [28] Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in Gehenna. [29] "Aren't two sparrows sold for an assarion coin? Not one of them falls to the ground apart from your Father's will. [30] But the very hairs of your head are all numbered. [31] Therefore don't be afraid. You are of more value than many sparrows. [32] Everyone therefore who confesses me before men, I will also confess him before my Father who is in heaven. [33] But whoever denies me before men, I will also deny him before my Father who is in heaven. [34] "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword. [35] For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. [36] A man's foes will be those of his own household. [37] He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me. [38] He who doesn't take his cross and follow after me isn't worthy of me. [39] He who seeks his life will lose it; and he who loses his life for my sake will find it. [40] "He who receives you receives me, and he who receives me receives him who sent me. [41] He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a righteous man in the name of a righteous man will receive a righteous man's reward. [42] Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you, he will in no way lose his reward."

Chapter 11

[1] When Yeshua had finished directing his twelve disciples, he departed from there to teach and preach in their cities. [2] Now when John heard in the prison the works of Mashiach, he sent two of his disciples [3] and said to him, "Are you he who comes, or should we look for another?" [4] Yeshua answered them, "Go and tell John the things which you hear and see: [5] the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. [6] Blessed is he who finds no occasion for stumbling in me." [7] As these went their way, Yeshua began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? [8] But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings' houses. [9] But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet. [10] For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' [11] Most certainly I tell you, amongst those who are born of women there has not arisen anyone greater than John the Immerser; yet he who is least in the Kingdom of Heaven is greater than he. [12] From the days of John the Immerser until now,

the Kingdom of Heaven suffers violence, and the violent take it by force. [13] For all the prophets and the law prophesied until John. [14] If you are willing to receive it, this is Elijah, who is to come. [15] He who has ears to hear, let him hear. [16] “But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions [17] and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’ [18] For John came neither eating nor drinking, and they say, ‘He has a demon.’ [19] The Ben Adam came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ But wisdom is justified by her children.” [20] Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t repent. [21] “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. [22] But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgement than for you. [23] You, Capernaum, who are exalted to heaven, you will go down to Hades. For if the mighty works had been done in Sodom which were done in you, it would have remained until today. [24] But I tell you that it will be more tolerable for the land of Sodom on the day of judgement, than for you.” [25] At that time, Yeshua answered, “I thank you, Father, Adonai of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants. [26] Yes, Father, for so it was well-pleasing in your sight. [27] All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son and he to whom the Son desires to reveal him. [28] “Come to me, all you who labour and are heavily burdened, and I will give you rest. [29] Take my yoke upon you and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. [30] For my yoke is easy, and my burden is light.”

Chapter 12

[1] At that time, Yeshua went on the Shabbat day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. [2] But the Pharisees, when they saw it, said to him, “Behold, your disciples do what is not lawful to do on the Shabbat.” [3] But he said to them, “Haven’t you read what David did when he was hungry, and those who were with him: [4] how he entered into Elohim’s house and ate the show bread, which was not lawful for him to eat, nor for those who were with him, but only for the priests? [5] Or have you not read in the law that on the Shabbat day the priests in the temple profane the Shabbat and are guiltless? [6] But I tell you that one greater than the temple is here. [7] But if you had known what this means, ‘I desire mercy, and not sacrifice,’ you wouldn’t have condemned the guiltless. [8] For the Ben Adam is Adonai of the Shabbat.” [9] He departed from there and went into their synagogue. [10] And behold, there was a man with a withered hand. They asked him, “Is it lawful to heal on the Shabbat day?” so that they might accuse him. [11] He said to them, “What man is there amongst you who has one sheep, and if this one falls into a pit on the Shabbat day, won’t he grab on to it and lift it out? [12] Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Shabbat day.” [13] Then he told the man, “Stretch out your hand.” He stretched it out; and it was restored whole, just like the other. [14] But the Pharisees went out and conspired against him, how they might destroy him. [15] Yeshua, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all, [16] and commanded them that they should not make him known, [17] that it might be fulfilled which was spoken through Isaiah the prophet, saying, [18] “Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my Ruach on him. He will proclaim justice to the nations. [19] He will not strive, nor shout, neither will anyone hear his voice in the streets. [20] He won’t break a bruised reed. He won’t quench a smoking flax, until he leads justice to victory. [21] In his name, the nations will hope.” [22] Then one possessed by a demon, blind and mute, was brought to him; and he healed him, so that the blind and mute man both spoke and saw. [23] All the multitudes were amazed, and said, “Can this be the son of David?” [24] But when the Pharisees heard it, they said, “This man does not cast out demons except by Beelzebul, the prince of the demons.” [25] Knowing their thoughts, Yeshua said to them, “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. [26] If Satan casts out Satan, he is divided against himself. How then

will his kingdom stand? [27] If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. [28] But if I by the Ruach Elohim cast out demons, then Elohim's Kingdom has come upon you. [29] Or how can one enter into the house of the strong man and plunder his goods, unless he first bind the strong man? Then he will plunder his house. [30] "He who is not with me is against me, and he who doesn't gather with me, scatters. [31] Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Ruach will not be forgiven men. [32] Whoever speaks a word against the Ben Adam, it will be forgiven him; but whoever speaks against the Ruach HaKodesh, it will not be forgiven him, either in this age, or in that which is to come. [33] "Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. [34] You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. [35] The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things. [36] I tell you that every idle word that men speak, they will give account of it in the day of judgement. [37] For by your words you will be justified, and by your words you will be condemned." [38] Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you." [39] But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. [40] For as Jonah was three days and three nights in the belly of the huge fish, so will the Ben Adam be three days and three nights in the heart of the earth. [41] The men of Nineveh will stand up in the judgement with this generation and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here. [42] The Queen of the South will rise up in the judgement with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here. [43] "When an unclean spirit has gone out of a man, he passes through waterless places seeking rest, and doesn't find it. [44] Then he says, 'I will return into my house from which I came;' and when he has come back, he finds it empty, swept, and put in order. [45] Then he goes and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation." [46] While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. [47] One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you." [48] But he answered him who spoke to him, "Who is my mother? Who are my brothers?" [49] He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers! [50] For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Chapter 13

[1] On that day Yeshua went out of the house and sat by the seaside. [2] Great multitudes gathered to him, so that he entered into a boat and sat; and all the multitude stood on the beach. [3] He spoke to them many things in parables, saying, "Behold, a farmer went out to sow. [4] As he sowed, some seeds fell by the roadside, and the birds came and devoured them. [5] Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. [6] When the sun had risen, they were scorched. Because they had no root, they withered away. [7] Others fell amongst thorns. The thorns grew up and choked them. [8] Others fell on good soil and yielded fruit: some one hundred times as much, some sixty, and some thirty. [9] He who has ears to hear, let him hear." [10] The disciples came, and said to him, "Why do you speak to them in parables?" [11] He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. [12] For whoever has, to him will be given, and he will have abundance; but whoever doesn't have, from him will be taken away even that which he has. [13] Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. [14] In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive; [15] for this people's heart has grown callous, their ears are dull of hearing, and they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and would turn again, and I would heal them.' [16] "But blessed are your eyes, for

they see; and your ears, for they hear. [17] For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them. [18] "Hear, then, the parable of the farmer. [19] When anyone hears the word of the Kingdom and doesn't understand it, the evil one comes and snatches away that which has been sown in his heart. This is what was sown by the roadside. [20] What was sown on the rocky places, this is he who hears the word and immediately with joy receives it; [21] yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. [22] What was sown amongst the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. [23] What was sown on the good ground, this is he who hears the word and understands it, who most certainly bears fruit and produces, some one hundred times as much, some sixty, and some thirty." [24] He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field, [25] but while people slept, his enemy came and sowed darnel weeds also amongst the wheat, and went away. [26] But when the blade sprang up and produced grain, then the darnel weeds appeared also. [27] The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did these darnel weeds come from?' [28] "He said to them, 'An enemy has done this.' "The servants asked him, 'Do you want us to go and gather them up?' [29] "But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. [30] Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn."'" [31] He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed which a man took, and sowed in his field, [32] which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs and becomes a tree, so that the birds of the air come and lodge in its branches." [33] He spoke another parable to them. "The Kingdom of Heaven is like yeast which a woman took and hid in three measures of meal, until it was all leavened." [34] Yeshua spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, [35] that it might be fulfilled which was spoken through the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world." [36] Then Yeshua sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field." [37] He answered them, "He who sows the good seed is the Ben Adam, [38] the field is the world, the good seeds are the children of the Kingdom, and the darnel weeds are the children of the evil one. [39] The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are malakim. [40] As therefore the darnel weeds are gathered up and burnt with fire; so will it be at the end of this age. [41] The Ben Adam will send out his malakim, and they will gather out of his Kingdom all things that cause stumbling and those who do iniquity, [42] and will cast them into the furnace of fire. There will be weeping and gnashing of teeth. [43] Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear. [44] "Again, the Kingdom of Heaven is like treasure hidden in the field, which a man found and hid. In his joy, he goes and sells all that he has and buys that field. [45] "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, [46] who having found one pearl of great price, he went and sold all that he had and bought it. [47] "Again, the Kingdom of Heaven is like a dragnet that was cast into the sea and gathered some fish of every kind, [48] which, when it was filled, fishermen drew up on the beach. They sat down and gathered the good into containers, but the bad they threw away. [49] So it will be in the end of the world. The malakim will come and separate the wicked from amongst the righteous, [50] and will cast them into the furnace of fire. There will be weeping and gnashing of teeth." [51] Yeshua said to them, "Have you understood all these things?" They answered him, "Yes, Adonai." [52] He said to them, "Therefore every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things." [53] When Yeshua had finished these parables, he departed from there. [54] Coming into his own country, he taught them in their synagogue, so that they were astonished and said, "Where did this man get this wisdom and these mighty works? [55] Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers James, Joses, Simon, and Judas? [56] Aren't all of his sisters with us? Where then did this man get all of these things?" [57] They were offended by him. But Yeshua said to them, "A prophet is not without honour, except in his

own country and in his own house." [58] He didn't do many mighty works there because of their unbelief.

Chapter 14

[1] At that time, Herod the tetrarch heard the report concerning Yeshua, [2] and said to his servants, "This is John the Immerser. He is risen from the dead. That is why these powers work in him." [3] For Herod had arrested John, bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. [4] For John said to him, "It is not lawful for you to have her." [5] When he would have put him to death, he feared the multitude, because they counted him as a prophet. [6] But when Herod's birthday came, the daughter of Herodias danced amongst them and pleased Herod. [7] Therefore he promised with an oath to give her whatever she should ask. [8] She, being prompted by her mother, said, "Give me here on a platter the head of John the Immerser." [9] The king was grieved, but for the sake of his oaths and of those who sat at the table with him, he commanded it to be given, [10] and he sent and beheaded John in the prison. [11] His head was brought on a platter and given to the young lady; and she brought it to her mother. [12] His disciples came, took the body, and buried it. Then they went and told Yeshua. [13] Now when Yeshua heard this, he withdrew from there in a boat to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities. [14] Yeshua went out, and he saw a great multitude. He had compassion on them and healed their sick. [15] When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food." [16] But Yeshua said to them, "They don't need to go away. You give them something to eat." [17] They told him, "We only have here five loaves and two fish." [18] He said, "Bring them here to me." [19] He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples; and the disciples gave to the multitudes. [20] They all ate and were filled. They took up twelve baskets full of that which remained left over from the broken pieces. [21] Those who ate were about five thousand men, in addition to women and children. [22] Immediately Yeshua made the disciples get into the boat and go ahead of him to the other side, while he sent the multitudes away. [23] After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone. [24] But the boat was now in the middle of the sea, distressed by the waves, for the wind was contrary. [25] In the fourth watch of the night, Yeshua came to them, walking on the sea. [26] When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear. [27] But immediately Yeshua spoke to them, saying, "Cheer up! It is I! Don't be afraid." [28] Peter answered him and said, "Adonai, if it is you, command me to come to you on the waters." [29] He said, "Come!" Peter stepped down from the boat and walked on the waters to come to Yeshua. [30] But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Adonai, save me!" [31] Immediately Yeshua stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?" [32] When they got up into the boat, the wind ceased. [33] Those who were in the boat came and worshipped him, saying, "You are truly the Ben Elohim!" [34] When they had crossed over, they came to the land of Gennesaret. [35] When the people of that place recognised him, they sent into all that surrounding region and brought to him all who were sick; [36] and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

Chapter 15

[1] Then Pharisees and scribes came to Yeshua from Jerusalem, saying, [2] "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread." [3] He answered them, "Why do you also disobey the mitzvah of Elohim because of your tradition? [4] For Elohim commanded, 'Honour your father and your mother,' and, 'He who speaks evil of father or mother, let him be put to death.' [5] But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to Elohim," [6] he shall not honour his father or mother.' You have made the mitzvah of Elohim void because of your tradition. [7] You hypocrites! Well did Isaiah prophesy of you, saying, [8] 'These people draw near

to me with their mouth, and honour me with their lips; but their heart is far from me. [9] And they worship me in vain, teaching as doctrine rules made by men.'" [10] He summoned the multitude, and said to them, "Hear, and understand. [11] That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man." [12] Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?" [13] But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. [14] Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit." [15] Peter answered him, "Explain the parable to us." [16] So Yeshua said, "Do you also still not understand? [17] Don't you understand that whatever goes into the mouth passes into the belly and then out of the body? [18] But the things which proceed out of the mouth come out of the heart, and they defile the man. [19] For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. [20] These are the things which defile the man; but to eat with unwashed hands doesn't defile the man." [21] Yeshua went out from there and withdrew into the region of Tyre and Sidon. [22] Behold, a Canaanite woman came out from those borders and cried, saying, "Have mercy on me, Adonai, you son of David! My daughter is severely possessed by a demon!" [23] But he answered her not a word. His disciples came and begged him, saying, "Send her away; for she cries after us." [24] But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel." [25] But she came and worshipped him, saying, "Adonai, help me." [26] But he answered, "It is not appropriate to take the children's bread and throw it to the dogs." [27] But she said, "Yes, Adonai, but even the dogs eat the crumbs which fall from their masters' table." [28] Then Yeshua answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour. [29] Yeshua departed from there and came near to the sea of Galilee; and he went up on the mountain and sat there. [30] Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, [31] so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the Elohim of Israel. [32] Yeshua summoned his disciples and said, "I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way." [33] The disciples said to him, "Where could we get so many loaves in a deserted place as to satisfy so great a multitude?" [34] Yeshua said to them, "How many loaves do you have?" They said, "Seven, and a few small fish." [35] He commanded the multitude to sit down on the ground; [36] and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. [37] They all ate and were filled. They took up seven baskets full of the broken pieces that were left over. [38] Those who ate were four thousand men, in addition to women and children. [39] Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

Chapter 16

[1] The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. [2] But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' [3] In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times! [4] An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them and departed. [5] The disciples came to the other side and had forgotten to take bread. [6] Yeshua said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." [7] They reasoned amongst themselves, saying, "We brought no bread." [8] Yeshua, perceiving it, said, "Why do you reason amongst yourselves, you of little faith, because you have brought no bread? [9] Don't you yet perceive or remember the five loaves for the five thousand, and how many baskets you took up, [10] or the seven loaves for the four thousand, and how many baskets you took up? [11] How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees." [12] Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees. [13] Now when Yeshua came

into the parts of Caesarea Philippi, he asked his disciples, saying, “Who do men say that I, the Ben Adam, am?” [14] They said, “Some say John the Immerser, some, Elijah, and others, Jeremiah or one of the prophets.” [15] He said to them, “But who do you say that I am?” [16] Simon Peter answered, “You are the Mashiach, the Son of the living Elohim.” [17] Yeshua answered him, “Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. [18] I also tell you that you are Peter, and on this rock I will build my assembly, and the gates of Hades will not prevail against it. [19] I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven.” [20] Then he commanded the disciples that they should tell no one that he was Yeshua HaMashiach. [21] From that time, Yeshua began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up. [22] Peter took him aside and began to rebuke him, saying, “Far be it from you, Adonai! This will never be done to you.” [23] But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of Elohim, but on the things of men.” [24] Then Yeshua said to his disciples, “If anyone desires to come after me, let him deny himself, take up his cross, and follow me. [25] For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. [26] For what will it profit a man if he gains the whole world and forfeits his life? Or what will a man give in exchange for his life? [27] For the Ben Adam will come in the glory of his Father with his malakim, and then he will give to everyone according to his deeds. [28] Most certainly I tell you, there are some standing here who will in no way taste of death until they see the Ben Adam coming in his Kingdom.”

Chapter 17

[1] After six days, Yeshua took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. [2] He was changed before them. His face shone like the sun, and his garments became as white as the light. [3] Behold, Moses and Elijah appeared to them talking with him. [4] Peter answered and said to Yeshua, “Adonai, it is good for us to be here. If you want, let’s make three tents here: one for you, one for Moses, and one for Elijah.” [5] While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.” [6] When the disciples heard it, they fell on their faces, and were very afraid. [7] Yeshua came and touched them and said, “Get up, and don’t be afraid.” [8] Lifting up their eyes, they saw no one, except Yeshua alone. [9] As they were coming down from the mountain, Yeshua commanded them, saying, “Don’t tell anyone what you saw, until the Ben Adam has risen from the dead.” [10] His disciples asked him, saying, “Then why do the scribes say that Elijah must come first?” [11] Yeshua answered them, “Elijah indeed comes first, and will restore all things; [12] but I tell you that Elijah has come already, and they didn’t recognise him, but did to him whatever they wanted to. Even so the Ben Adam will also suffer by them.” [13] Then the disciples understood that he spoke to them of John the Immerser. [14] When they came to the multitude, a man came to him, kneeling down to him and saying, [15] “Adonai, have mercy on my son, for he is epileptic and suffers grievously; for he often falls into the fire, and often into the water. [16] So I brought him to your disciples, and they could not cure him.” [17] Yeshua answered, “Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me.” [18] Yeshua rebuked the demon, and it went out of him, and the boy was cured from that hour. [19] Then the disciples came to Yeshua privately, and said, “Why weren’t we able to cast it out?” [20] He said to them, “Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. [21] But this kind doesn’t go out except by prayer and fasting.” [22] While they were staying in Galilee, Yeshua said to them, “The Ben Adam is about to be delivered up into the hands of men, [23] and they will kill him, and the third day he will be raised up.” They were exceedingly sorry. [24] When they had come to Capernaum, those who collected the didrachma coins came to Peter, and said, “Doesn’t your teacher pay the didrachma?” [25] He said, “Yes.” When he came into the house, Yeshua anticipated him, saying, “What do you think, Simon? From whom do the kings

of the earth receive toll or tribute? From their children, or from strangers?" [26] Peter said to him, "From strangers." Yeshua said to him, "Therefore the children are exempt. [27] But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."

Chapter 18

[1] In that hour the disciples came to Yeshua, saying, "Who then is greatest in the Kingdom of Heaven?" [2] Yeshua called a little child to himself, and set him in the middle of them [3] and said, "Most certainly I tell you, unless you turn and become as little children, you will in no way enter into the Kingdom of Heaven. [4] Whoever therefore humbles himself as this little child is the greatest in the Kingdom of Heaven. [5] Whoever receives one such little child in my name receives me, [6] but whoever causes one of these little ones who believe in me to stumble, it would be better for him if a huge millstone were hung around his neck and that he were sunk in the depths of the sea. [7] "Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes! [8] If your hand or your foot causes you to stumble, cut it off and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire. [9] If your eye causes you to stumble, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire. [10] See that you don't despise one of these little ones, for I tell you that in heaven their malakim always see the face of my Father who is in heaven. [11] For the Ben Adam came to save that which was lost. [12] "What do you think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine, go to the mountains, and seek that which has gone astray? [13] If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. [14] Even so it is not the will of your Father who is in heaven that one of these little ones should perish. [15] "If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. [16] But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established. [17] If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. [18] Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. [19] Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. [20] For where two or three are gathered together in my name, there I am in the middle of them." [21] Then Peter came and said to him, "Adonai, how often shall my brother sin against me, and I forgive him? Until seven times?" [22] Yeshua said to him, "I don't tell you until seven times, but, until seventy times seven. [23] Therefore the Kingdom of Heaven is like a certain king who wanted to settle accounts with his servants. [24] When he had begun to settle, one was brought to him who owed him ten thousand talents. [25] But because he couldn't pay, his adonai commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. [26] The servant therefore fell down and knelt before him, saying, 'adonai, have patience with me, and I will repay you all!' [27] The adonai of that servant, being moved with compassion, released him and forgave him the debt. [28] "But that servant went out and found one of his fellow servants who owed him one hundred denarii, and he grabbed him and took him by the throat, saying, 'Pay me what you owe!' [29] "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' [30] He would not, but went and cast him into prison until he should pay back that which was due. [31] So when his fellow servants saw what was done, they were exceedingly sorry, and came and told their adonai all that was done. [32] Then his adonai called him in and said to him, 'You wicked servant! I forgave you all that debt because you begged me. [33] Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' [34] His adonai was angry, and delivered him to the tormentors until he should pay all that was due to him. [35] So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

Chapter 19

[1] When Yeshua had finished these words, he departed from Galilee and came into the borders of Judea beyond the Jordan. [2] Great multitudes followed him, and he healed them there. [3] Pharisees came to him, testing him and saying, “Is it lawful for a man to divorce his wife for any reason?” [4] He answered, “Haven’t you read that he who made them from the beginning made them male and female, [5] and said, ‘For this cause a man shall leave his father and mother, and shall be joined to his wife; and the two shall become one flesh’? [6] So that they are no more two, but one flesh. What therefore Elohim has joined together, don’t let man tear apart.” [7] They asked him, “Why then did Moses command us to give her a certificate of divorce and divorce her?” [8] He said to them, “Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. [9] I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery.” [10] His disciples said to him, “If this is the case of the man with his wife, it is not expedient to marry.” [11] But he said to them, “Not all men can receive this saying, but those to whom it is given. [12] For there are eunuchs who were born that way from their mother’s womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven’s sake. He who is able to receive it, let him receive it.” [13] Then little children were brought to him that he should lay his hands on them and pray; and the disciples rebuked them. [14] But Yeshua said, “Allow the little children, and don’t forbid them to come to me; for the Kingdom of Heaven belongs to ones like these.” [15] He laid his hands on them, and departed from there. [16] Behold, one came to him and said, “Good teacher, what good thing shall I do, that I may have eternal life?” [17] He said to him, “Why do you call me good? No one is good but one, that is, Elohim. But if you want to enter into life, keep the mitzvot.” [18] He said to him, “Which ones?” Yeshua said, “‘You shall not murder.’ ‘You shall not commit adultery.’ ‘You shall not steal.’ ‘You shall not offer false testimony.’ [19] ‘Honour your father and your mother.’ And, ‘You shall love your neighbour as yourself.’” [20] The young man said to him, “All these things I have observed from my youth. What do I still lack?” [21] Yeshua said to him, “If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.” [22] But when the young man heard this, he went away sad, for he was one who had great possessions. [23] Yeshua said to his disciples, “Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. [24] Again I tell you, it is easier for a camel to go through a needle’s eye than for a rich man to enter into Elohim’s Kingdom.” [25] When the disciples heard it, they were exceedingly astonished, saying, “Who then can be saved?” [26] Looking at them, Yeshua said, “With men this is impossible, but with Elohim all things are possible.” [27] Then Peter answered, “Behold, we have left everything and followed you. What then will we have?” [28] Yeshua said to them, “Most certainly I tell you that you who have followed me, in the regeneration when the Ben Adam will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. [29] Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, will receive one hundred times, and will inherit eternal life. [30] But many will be last who are first, and first who are last.

Chapter 20

[1] “For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire labourers for his vineyard. [2] When he had agreed with the labourers for a denarius a day, he sent them into his vineyard. [3] He went out about the third hour, and saw others standing idle in the marketplace. [4] He said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went their way. [5] Again he went out about the sixth and the ninth hour, and did likewise. [6] About the eleventh hour he went out and found others standing idle. He said to them, ‘Why do you stand here all day idle?’ [7] “They said to him, ‘Because no one has hired us.’ “He said to them, ‘You also go into the vineyard, and you will receive whatever is right.’ [8] “When evening had come, the adonai of the vineyard said to his manager, ‘Call the labourers and pay them their wages, beginning from the last to the first.’ [9] “When those who were hired at about the eleventh hour came, they each received a denarius. [10] When the first came, they supposed that they would receive more; and

they likewise each received a denarius. [11] When they received it, they murmured against the master of the household, [12] saying, ‘These last have spent one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat!’ [13] “But he answered one of them, ‘Friend, I am doing you no wrong. Didn’t you agree with me for a denarius? [14] Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. [15] Isn’t it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?’ [16] So the last will be first, and the first last. For many are called, but few are chosen.” [17] As Yeshua was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, [18] “Behold, we are going up to Jerusalem, and the Ben Adam will be delivered to the chief priests and scribes, and they will condemn him to death, [19] and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up.” [20] Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. [21] He said to her, “What do you want?” She said to him, “Command that these, my two sons, may sit, one on your right hand and one on your left hand, in your Kingdom.” [22] But Yeshua answered, “You don’t know what you are asking. Are you able to drink the cup that I am about to drink, and be immersed with the immersion that I am immersed with?” They said to him, “We are able.” [23] He said to them, “You will indeed drink my cup, and be immersed with the immersion that I am immersed with; but to sit on my right hand and on my left hand is not mine to give, but it is for whom it has been prepared by my Father.” [24] When the ten heard it, they were indignant with the two brothers. [25] But Yeshua summoned them, and said, “You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. [26] It shall not be so amongst you; but whoever desires to become great amongst you shall be your servant. [27] Whoever desires to be first amongst you shall be your bondservant, [28] even as the Ben Adam came not to be served, but to serve, and to give his life as a ransom for many.” [29] As they went out from Jericho, a great multitude followed him. [30] Behold, two blind men sitting by the road, when they heard that Yeshua was passing by, cried out, “Adonai, have mercy on us, you son of David!” [31] The multitude rebuked them, telling them that they should be quiet, but they cried out even more, “Adonai, have mercy on us, you son of David!” [32] Yeshua stood still and called them, and asked, “What do you want me to do for you?” [33] They told him, “Adonai, that our eyes may be opened.” [34] Yeshua, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

Chapter 21

[1] When they came near to Jerusalem and came to Bethsphage, to the Mount of Olives, then Yeshua sent two disciples, [2] saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. [3] If anyone says anything to you, you shall say, ‘Adonai needs them,’ and immediately he will send them.” [4] All this was done that it might be fulfilled which was spoken through the prophet, saying, [5] “Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey.” [6] The disciples went and did just as Yeshua commanded them, [7] and brought the donkey and the colt and laid their clothes on them; and he sat on them. [8] A very great multitude spread their clothes on the road. Others cut branches from the trees and spread them on the road. [9] The multitudes who went in front of him, and those who followed, kept shouting, “Hosanna to the son of David! Blessed is he who comes in the name of Adonai! Hosanna in the highest!” [10] When he had come into Jerusalem, all the city was stirred up, saying, “Who is this?” [11] The multitudes said, “This is the prophet, Yeshua, from Nazareth of Galilee.” [12] Yeshua entered into the temple of Elohim and drove out all of those who sold and bought in the temple, and overthrew the money changers’ tables and the seats of those who sold the doves. [13] He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a den of robbers!” [14] The lame and the blind came to him in the temple, and he healed them. [15] But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, “Hosanna to the son of David!” they were indignant, [16] and said to him, “Do you hear what these are saying?” Yeshua said to them, “Yes. Did you never read, ‘Out of the mouth of children and nursing babies, you

have perfected praise'?" [17] He left them and went out of the city to Bethany, and camped there. [18] Now in the morning, as he returned to the city, he was hungry. [19] Seeing a fig tree by the road, he came to it and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away. [20] When the disciples saw it, they marvelled, saying, "How did the fig tree immediately wither away?" [21] Yeshua answered them, "Most certainly I tell you, if you have faith and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done. [22] All things, whatever you ask in prayer, believing, you will receive." [23] When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?" [24] Yeshua answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. [25] The immersion of John, where was it from? From heaven or from men?" They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' [26] But if we say, 'From men,' we fear the multitude, for all hold John as a prophet." [27] They answered Yeshua, and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things. [28] But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' [29] He answered, 'I will not,' but afterward he changed his mind, and went. [30] He came to the second, and said the same thing. He answered, 'I'm going, sir,' but he didn't go. [31] Which of the two did the will of his father?" They said to him, "The first." Yeshua said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into Elohim's Kingdom before you. [32] For John came to you in the way of righteousness, and you didn't believe him; but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him. [33] "Hear another parable. There was a man who was a master of a household who planted a vineyard, set a hedge about it, dug a wine press in it, built a tower, leased it out to farmers, and went into another country. [34] When the season for the fruit came near, he sent his servants to the farmers to receive his fruit. [35] The farmers took his servants, beat one, killed another, and stoned another. [36] Again, he sent other servants more than the first; and they treated them the same way. [37] But afterward he sent to them his son, saying, 'They will respect my son.' [38] But the farmers, when they saw the son, said amongst themselves, 'This is the heir. Come, let's kill him and seize his inheritance.' [39] So they took him and threw him out of the vineyard, then killed him. [40] When therefore the adonai of the vineyard comes, what will he do to those farmers?" [41] They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers who will give him the fruit in its season." [42] Yeshua said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected was made the head of the corner. This was from Adonai. It is marvellous in our eyes'? [43] "Therefore I tell you, Elohim's Kingdom will be taken away from you and will be given to a nation producing its fruit. [44] He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust." [45] When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. [46] When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

Chapter 22

[1] Yeshua answered and spoke to them again in parables, saying, [2] "The Kingdom of Heaven is like a certain king, who made a wedding feast for his son, [3] and sent out his servants to call those who were invited to the wedding feast, but they would not come. [4] Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the wedding feast!"' [5] But they made light of it, and went their ways, one to his own farm, another to his merchandise; [6] and the rest grabbed his servants, treated them shamefully, and killed them. [7] When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burnt their city. [8] "Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy. [9] Go therefore to the intersections of the highways, and as many as you may find, invite to the wedding feast.' [10] Those servants went out into the highways and gathered together as many as they found, both bad and good. The wedding was filled

with guests. [11] “But when the king came in to see the guests, he saw there a man who didn’t have on wedding clothing, [12] and he said to him, ‘Friend, how did you come in here not wearing wedding clothing?’ He was speechless. [13] Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.’ [14] For many are called, but few chosen.” [15] Then the Pharisees went and took counsel how they might entrap him in his talk. [16] They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are honest, and teach the way of Elohim in truth, no matter whom you teach; for you aren’t partial to anyone. [17] Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?” [18] But Yeshua perceived their wickedness, and said, “Why do you test me, you hypocrites? [19] Show me the tax money.” They brought to him a denarius. [20] He asked them, “Whose is this image and inscription?” [21] They said to him, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s, and to Elohim the things that are Elohim’s.” [22] When they heard it, they marvelled, and left him and went away. [23] On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, [24] saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.’ [25] Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother. [26] In the same way, the second also, and the third, to the seventh. [27] After them all, the woman died. [28] In the resurrection therefore, whose wife will she be of the seven? For they all had her.” [29] But Yeshua answered them, “You are mistaken, not knowing the Scriptures, nor the power of Elohim. [30] For in the resurrection they neither marry nor are given in marriage, but are like Elohim’s malakim in heaven. [31] But concerning the resurrection of the dead, haven’t you read that which was spoken to you by Elohim, saying, [32] ‘I am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob’? Elohim is not the Elohim of the dead, but of the living.” [33] When the multitudes heard it, they were astonished at his teaching. [34] But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. [35] One of them, a lawyer, asked him a question, testing him. [36] “Teacher, which is the greatest mitzvah in the law?” [37] Yeshua said to him, “‘You shall love Adonai your Elohim with all your heart, with all your soul, and with all your mind.’ [38] This is the first and great mitzvah. [39] A second likewise is this, ‘You shall love your neighbour as yourself.’ [40] The whole law and the prophets depend on these two mitzvot.” [41] Now while the Pharisees were gathered together, Yeshua asked them a question, [42] saying, “What do you think of the Mashiach? Whose son is he?” They said to him, “Of David.” [43] He said to them, “How then does David in the Ruach call him Adonai, saying, [44] ‘Adonai said to my Adonai, sit on my right hand, until I make your enemies a footstool for your feet’? [45] “If then David calls him Adonai, how is he his son?” [46] No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.

Chapter 23

[1] Then Yeshua spoke to the multitudes and to his disciples, [2] saying, “The scribes and the Pharisees sit on Moses’ seat. [3] All things therefore whatever they tell you to observe, observe and do, but don’t do their works; for they say, and don’t do. [4] For they bind heavy burdens that are grievous to be borne, and lay them on men’s shoulders; but they themselves will not lift a finger to help them. [5] But they do all their works to be seen by men. They make their phylacteries broad and enlarge the fringes of their garments, [6] and love the place of honour at feasts, the best seats in the synagogues, [7] the salutations in the marketplaces, and to be called ‘Rabbi, Rabbi’ by men. [8] But you are not to be called ‘Rabbi’, for one is your teacher, the Mashiach, and all of you are brothers. [9] Call no man on the earth your father, for one is your Father, he who is in heaven. [10] Neither be called masters, for one is your master, the Mashiach. [11] But he who is greatest amongst you will be your servant. [12] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. [13] “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and as a pretence you make long prayers. Therefore you will receive greater condemnation. [14] “But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don’t enter in yourselves, neither do you allow those who are entering in to enter. [15] Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to

make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves. 16 “Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.’ 17 You blind fools! For which is greater, the gold or the temple that sanctifies the gold? 18 And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated.’ 19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift? 20 He therefore who swears by the altar, swears by it and by everything on it. 21 He who swears by the temple, swears by it and by him who has been living in it. 22 He who swears by heaven, swears by the throne of Elohim and by him who sits on it. 23 “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone. 24 You blind guides, who strain out a gnat, and swallow a camel! 25 “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness. 26 You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also. 27 “Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones and of all uncleanness. 28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity. 29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous, 30 and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’ 31 Therefore you testify to yourselves that you are children of those who killed the prophets. 32 Fill up, then, the measure of your fathers. 33 You serpents, you offspring of vipers, how will you escape the judgement of Gehenna? 34 Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar. 36 Most certainly I tell you, all these things will come upon this generation. 37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not! 38 Behold, your house is left to you desolate. 39 For I tell you, you will not see me from now on, until you say, ‘Blessed is he who comes in the name of Adonai!’”

Chapter 24

1 Yeshua went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple. 2 But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down.” 3 As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be? What is the sign of your coming, and of the end of the age?” 4 Yeshua answered them, “Be careful that no one leads you astray. 5 For many will come in my name, saying, ‘I am the Mashiach,’ and will lead many astray. 6 You will hear of wars and rumours of wars. See that you aren’t troubled, for all this must happen, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. 8 But all these things are the beginning of birth pains. 9 “Then they will deliver you up to oppression and will kill you. You will be hated by all of the nations for my name’s sake. 10 Then many will stumble, and will deliver up one another, and will hate one another. 11 Many false prophets will arise and will lead many astray. 12 Because iniquity will be multiplied, the love of many will grow cold. 13 But he who endures to the end will be saved. 14 This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come. 15 “When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the kodesh place (let the reader understand), 16 then let those who are in Judea flee to the mountains. 17 Let him who is on the housetop not go down to take out the things that are in his house. 18 Let him who is in the field not return back to get his clothes. 19 But woe to those

who are with child and to nursing mothers in those days! [20] Pray that your flight will not be in the winter nor on a Shabbat, [21] for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be. [22] Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened. [23] “Then if any man tells you, ‘Behold, here is the Mashiach!’ or, ‘There!’ don’t believe it. [24] For false mashiachs and false prophets will arise, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones. [25] “Behold, I have told you beforehand. [26] “If therefore they tell you, ‘Behold, he is in the wilderness,’ don’t go out; or ‘Behold, he is in the inner rooms,’ don’t believe it. [27] For as the lightning flashes from the east, and is seen even to the west, so will the coming of the Ben Adam be. [28] For wherever the carcass is, that is where the vultures gather together. [29] “But immediately after the suffering of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken; [30] and then the sign of the Ben Adam will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Ben Adam coming on the clouds of the sky with power and great glory. [31] He will send out his malakim with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other. [32] “Now from the fig tree learn this parable: When its branch has now become tender and produces its leaves, you know that the summer is near. [33] Even so you also, when you see all these things, know that he is near, even at the doors. [34] Most certainly I tell you, this generation will not pass away until all these things are accomplished. [35] Heaven and earth will pass away, but my words will not pass away. [36] “But no one knows of that day and hour, not even the malakim of heaven, but my Father only. [37] As the days of Noah were, so will the coming of the Ben Adam be. [38] For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, [39] and they didn’t know until the flood came and took them all away, so will the coming of the Ben Adam be. [40] Then two men will be in the field: one will be taken and one will be left. [41] Two women will be grinding at the mill: one will be taken and one will be left. [42] Watch therefore, for you don’t know in what hour your Adonai comes. [43] But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. [44] Therefore also be ready, for in an hour that you don’t expect, the Ben Adam will come. [45] “Who then is the faithful and wise servant, whom his adonai has set over his household, to give them their food in due season? [46] Blessed is that servant whom his adonai finds doing so when he comes. [47] Most certainly I tell you that he will set him over all that he has. [48] But if that evil servant should say in his heart, ‘My adonai is delaying his coming,’ [49] and begins to beat his fellow servants, and eat and drink with the drunkards, [50] the adonai of that servant will come in a day when he doesn’t expect it and in an hour when he doesn’t know it, [51] and will cut him in pieces and appoint his portion with the hypocrites. That is where the weeping and grinding of teeth will be.

Chapter 25

[1] “Then the Kingdom of Heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. [2] Five of them were foolish, and five were wise. [3] Those who were foolish, when they took their lamps, took no oil with them, [4] but the wise took oil in their vessels with their lamps. [5] Now while the bridegroom delayed, they all slumbered and slept. [6] But at midnight there was a cry, ‘Behold! The bridegroom is coming! Come out to meet him!’ [7] Then all those virgins arose, and trimmed their lamps. [8] The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ [9] But the wise answered, saying, ‘What if there isn’t enough for us and you? You go rather to those who sell, and buy for yourselves.’ [10] While they went away to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. [11] Afterward the other virgins also came, saying, ‘Adonai, Adonai, open to us.’ [12] But he answered, ‘Most certainly I tell you, I don’t know you.’ [13] Watch therefore, for you don’t know the day nor the hour in which the Ben Adam is coming. [14] “For it is like a man going into another country, who called his own servants and entrusted his goods to them. [15] To one he gave five talents, to another two, to another one, to each according to

his own ability. Then he went on his journey. [16] Immediately he who received the five talents went and traded with them, and made another five talents. [17] In the same way, he also who got the two gained another two. [18] But he who received the one talent went away and dug in the earth and hid his adonai's money. [19] "Now after a long time the adonai of those servants came, and settled accounts with them. [20] He who received the five talents came and brought another five talents, saying, 'adonai, you delivered to me five talents. Behold, I have gained another five talents in addition to them.' [21] "His adonai said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your adonai.' [22] "He also who got the two talents came and said, 'adonai, you delivered to me two talents. Behold, I have gained another two talents in addition to them.' [23] "His adonai said to him, 'Well done, good and faithful servant. You have been faithful over a few things. I will set you over many things. Enter into the joy of your adonai.' [24] "He also who had received the one talent came and said, 'adonai, I knew you that you are a hard man, reaping where you didn't sow, and gathering where you didn't scatter. [25] I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.' [26] "But his adonai answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter. [27] You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. [28] Take away therefore the talent from him and give it to him who has the ten talents. [29] For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. [30] Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.' [31] "But when the Ben Adam comes in his glory, and all the kodesh malakim with him, then he will sit on the throne of his glory. [32] Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. [33] He will set the sheep on his right hand, but the goats on the left. [34] Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; [35] for I was hungry and you gave me food to eat. I was thirsty and you gave me drink. I was a stranger and you took me in. [36] I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.' [37] "Then the righteous will answer him, saying, 'Adonai, when did we see you hungry and feed you, or thirsty and give you a drink? [38] When did we see you as a stranger and take you in, or naked and clothe you? [39] When did we see you sick or in prison and come to you?' [40] "The King will answer them, 'Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.' [41] Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his malakim; [42] for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; [43] I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.' [44] "Then they will also answer, saying, 'Adonai, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?' [45] "Then he will answer them, saying, 'Most certainly I tell you, because you didn't do it to one of the least of these, you didn't do it to me.' [46] These will go away into eternal punishment, but the righteous into eternal life."

Chapter 26

[1] When Yeshua had finished all these words, he said to his disciples, [2] "You know that after two days the Pesach is coming, and the Ben Adam will be delivered up to be crucified." [3] Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. [4] They took counsel together that they might take Yeshua by deceit and kill him. [5] But they said, "Not during the feast, lest a riot occur amongst the people." [6] Now when Yeshua was in Bethany, in the house of Simon the leper, [7] a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. [8] But when his disciples saw this, they were indignant, saying, "Why this waste? [9] For this ointment might have been sold for much and given to the poor." [10] However, knowing this, Yeshua said to them, "Why do you trouble the woman? She has done a good work for me. [11] For you always have the poor with you, but you don't always have me. [12] For in pouring this ointment on my body, she did it to prepare me for burial. [13]

Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her." [14] Then one of the twelve, who was called Judas Iscariot, went to the chief priests [15] and said, "What are you willing to give me if I deliver him to you?" So they weighed out for him thirty pieces of silver. [16] From that time he sought opportunity to betray him. [17] Now on the first day of unleavened bread, the disciples came to Yeshua, saying to him, "Where do you want us to prepare for you to eat the Pesach?" [18] He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Pesach at your house with my disciples."'" [19] The disciples did as Yeshua commanded them, and they prepared the Pesach. [20] Now when evening had come, he was reclining at the table with the twelve disciples. [21] As they were eating, he said, "Most certainly I tell you that one of you will betray me." [22] They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Adonai?" [23] He answered, "He who dipped his hand with me in the dish will betray me. [24] The Ben Adam goes even as it is written of him, but woe to that man through whom the Ben Adam is betrayed! It would be better for that man if he had not been born." [25] Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?" He said to him, "You said it." [26] As they were eating, Yeshua took bread, gave thanks for it, and broke it. He gave to the disciples and said, "Take, eat; this is my body." [27] He took the cup, gave thanks, and gave to them, saying, "All of you drink it, [28] for this is my blood of the new covenant, which is poured out for many for the remission of sins. [29] But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." [30] When they had sung a hymn, they went out to the Mount of Olives. [31] Then Yeshua said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' [32] But after I am raised up, I will go before you into Galilee." [33] But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble." [34] Yeshua said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times." [35] Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise. [36] Then Yeshua came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." [37] He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. [38] Then Yeshua said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with me." [39] He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire." [40] He came to the disciples and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? [41] Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak." [42] Again, a second time he went away and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done." [43] He came again and found them sleeping, for their eyes were heavy. [44] He left them again, went away, and prayed a third time, saying the same words. [45] Then he came to his disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand, and the Ben Adam is betrayed into the hands of sinners. [46] Arise, let's be going. Behold, he who betrays me is at hand." [47] While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. [48] Now he who betrayed him had given them a sign, saying, "Whoever I kiss, he is the one. Seize him." [49] Immediately he came to Yeshua, and said, "Greetings, Rabbi!" and kissed him. [50] Yeshua said to him, "Friend, why are you here?" Then they came and laid hands on Yeshua, and took him. [51] Behold, one of those who were with Yeshua stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear. [52] Then Yeshua said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. [53] Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of malakim? [54] How then would the Scriptures be fulfilled that it must be so?" [55] In that hour Yeshua said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. [56] But all this has happened that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled. [57] Those who had taken Yeshua led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. [58] But Peter followed him from a distance to the court of the high priest, and entered in and sat with the officers, to see the end. [59] Now the chief priests,

the elders, and the whole council sought false testimony against Yeshua, that they might put him to death, [60] and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward [61] and said, “This man said, ‘I am able to destroy the temple of Elohim, and to build it in three days.’” [62] The high priest stood up and said to him, “Have you no answer? What is this that these testify against you?” [63] But Yeshua stayed silent. The high priest answered him, “I adjure you by the living Elohim that you tell us whether you are the Mashiach, the Ben Elohim.” [64] Yeshua said to him, “You have said so. Nevertheless, I tell you, after this you will see the Ben Adam sitting at the right hand of Power, and coming on the clouds of the sky.” [65] Then the high priest tore his clothing, saying, “He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. [66] What do you think?” They answered, “He is worthy of death!” [67] Then they spat in his face and beat him with their fists, and some slapped him, [68] saying, “Prophesy to us, you Mashiach! Who hit you?” [69] Now Peter was sitting outside in the court, and a maid came to him, saying, “You were also with Yeshua, the Galilean!” [70] But he denied it before them all, saying, “I don’t know what you are talking about.” [71] When he had gone out onto the porch, someone else saw him and said to those who were there, “This man also was with Yeshua of Nazareth.” [72] Again he denied it with an oath, “I don’t know the man.” [73] After a little while those who stood by came and said to Peter, “Surely you are also one of them, for your speech makes you known.” [74] Then he began to curse and to swear, “I don’t know the man!” Immediately the rooster crowed. [75] Peter remembered the word which Yeshua had said to him, “Before the rooster crows, you will deny me three times.” Then he went out and wept bitterly.

Chapter 27

[1] Now when morning had come, all the chief priests and the elders of the people took counsel against Yeshua to put him to death. [2] They bound him, led him away, and delivered him up to Pontius Pilate, the governor. [3] Then Judas, who betrayed him, when he saw that Yeshua was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, [4] saying, “I have sinned in that I betrayed innocent blood.” But they said, “What is that to us? You see to it.” [5] He threw down the pieces of silver in the sanctuary and departed. Then he went away and hanged himself. [6] The chief priests took the pieces of silver and said, “It’s not lawful to put them into the treasury, since it is the price of blood.” [7] They took counsel, and bought the potter’s field with them to bury strangers in. [8] Therefore that field has been called “The Field of Blood” to this day. [9] Then that which was spoken through Jeremiah the prophet was fulfilled, saying, “They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, [10] and they gave them for the potter’s field, as Adonai commanded me.” [11] Now Yeshua stood before the governor; and the governor asked him, saying, “Are you the King of the Yehudim?” Yeshua said to him, “So you say.” [12] When he was accused by the chief priests and elders, he answered nothing. [13] Then Pilate said to him, “Don’t you hear how many things they testify against you?” [14] He gave him no answer, not even one word, so that the governor marvelled greatly. [15] Now at the feast the governor was accustomed to release to the multitude one prisoner whom they desired. [16] They had then a notable prisoner called Barabbas. [17] When therefore they were gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Yeshua who is called Mashiach?” [18] For he knew that because of envy they had delivered him up. [19] While he was sitting on the judgement seat, his wife sent to him, saying, “Have nothing to do with that righteous man, for I have suffered many things today in a dream because of him.” [20] Now the chief priests and the elders persuaded the multitudes to ask for Barabbas and destroy Yeshua. [21] But the governor answered them, “Which of the two do you want me to release to you?” They said, “Barabbas!” [22] Pilate said to them, “What then shall I do to Yeshua who is called Mashiach?” They all said to him, “Let him be crucified!” [23] But the governor said, “Why? What evil has he done?” But they cried out exceedingly, saying, “Let him be crucified!” [24] So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water and washed his hands before the multitude, saying, “I am innocent of the blood of this righteous person. You see to it.” [25] All the people answered, “May his blood be on us and on our children!” [26] Then he released Barabbas to them, but Yeshua he flogged and

delivered to be crucified. [27] Then the governor's soldiers took Yeshua into the Praetorium, and gathered the whole garrison together against him. [28] They stripped him and put a scarlet robe on him. [29] They braided a crown of thorns and put it on his head, and a reed in his right hand; and they knelt down before him and mocked him, saying, "Hail, King of the Yehudim!" [30] They spat on him, and took the reed and struck him on the head. [31] When they had mocked him, they took the robe off him, and put his clothes on him, and led him away to crucify him. [32] As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross. [33] When they came to a place called "Golgotha", that is to say, "The place of a skull," [34] they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. [35] When they had crucified him, they divided his clothing amongst them, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided my garments amongst them; for my clothing they cast lots." [36] and they sat and watched him there. [37] They set up over his head the accusation against him written, "THIS IS YESHUA, THE KING OF THE JEWS." [38] Then there were two robbers crucified with him, one on his right hand and one on the left. [39] Those who passed by blasphemed him, wagging their heads [40] and saying, "You who destroy the temple and build it in three days, save yourself! If you are the Ben Elohim, come down from the cross!" [41] Likewise the chief priests also mocking with the scribes, the Pharisees, and the elders, said, [42] "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. [43] He trusts in Elohim. Let Elohim deliver him now, if he wants him; for he said, 'I am the Ben Elohim.'" [44] The robbers also who were crucified with him cast on him the same reproach. [45] Now from the sixth hour there was darkness over all the land until the ninth hour. [46] About the ninth hour Yeshua cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My Elohim, my Elohim, why have you forsaken me?" [47] Some of them who stood there, when they heard it, said, "This man is calling Elijah." [48] Immediately one of them ran and took a sponge, filled it with vinegar, put it on a reed, and gave him a drink. [49] The rest said, "Let him be. Let's see whether Elijah comes to save him." [50] Yeshua cried again with a loud voice, and yielded up his spirit. [51] Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. [52] The tombs were opened, and many bodies of the saints who had fallen asleep were raised; [53] and coming out of the tombs after his resurrection, they entered into the kodesh city and appeared to many. [54] Now the centurion and those who were with him watching Yeshua, when they saw the earthquake and the things that were done, were terrified, saying, "Truly this was the Ben Elohim!" [55] Many women were there watching from afar, who had followed Yeshua from Galilee, serving him. [56] Amongst them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. [57] When evening had come, a rich man from Arimathaea named Joseph, who himself was also Yeshua's disciple, came. [58] This man went to Pilate and asked for Yeshua's body. Then Pilate commanded the body to be given up. [59] Joseph took the body and wrapped it in a clean linen cloth [60] and laid it in his own new tomb, which he had cut out in the rock. Then he rolled a large stone against the door of the tomb, and departed. [61] Mary Magdalene was there, and the other Mary, sitting opposite the tomb. [62] Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, [63] saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' [64] Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first." [65] Pilate said to them, "You have a guard. Go, make it as secure as you can." [66] So they went with the guard and made the tomb secure, sealing the stone.

Chapter 28

[1] Now after the Shabbat, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. [2] Behold, there was a great earthquake, for a malak of Adonai descended from the sky and came and rolled away the stone from the door and sat on it. [3] His appearance was like lightning, and his clothing white as snow. [4] For fear of him, the guards shook, and became like dead men. [5] The malak answered the women, "Don't be afraid, for I know that you seek Yeshua, who has been crucified. [6] He is not here, for he

has risen, just like he said. Come, see the place where Adonai was lying. [7] Go quickly and tell his disciples, ‘He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.’ Behold, I have told you.” [8] They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. [9] As they went to tell his disciples, behold, Yeshua met them, saying, “Rejoice!” They came and took hold of his feet, and worshipped him. [10] Then Yeshua said to them, “Don’t be afraid. Go tell my brothers that they should go into Galilee, and there they will see me.” [11] Now while they were going, behold, some of the guards came into the city and told the chief priests all the things that had happened. [12] When they were assembled with the elders and had taken counsel, they gave a large amount of silver to the soldiers, [13] saying, “Say that his disciples came by night and stole him away while we slept. [14] If this comes to the governor’s ears, we will persuade him and make you free of worry.” [15] So they took the money and did as they were told. This saying was spread abroad amongst the Yehudim, and continues until today. [16] But the eleven disciples went into Galilee, to the mountain where Yeshua had sent them. [17] When they saw him, they bowed down to him; but some doubted. [18] Yeshua came to them and spoke to them, saying, “All authority has been given to me in heaven and on earth. [19] Go and make disciples of all nations, immersing them in the name of the Father and of the Son and of the Ruach HaKodesh, [20] teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age.” Amen.

Yochanan

Chapter 1

[1] In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. [2] The same was in the beginning with Elohim. [3] All things were made through him. Without him, nothing was made that has been made. [4] In him was life, and the life was the light of men. [5] The light shines in the darkness, and the darkness hasn't overcome it. [6] There came a man sent from Elohim, whose name was John. [7] The same came as a witness, that he might testify about the light, that all might believe through him. [8] He was not the light, but was sent that he might testify about the light. [9] The true light that enlightens everyone was coming into the world. [10] He was in the world, and the world was made through him, and the world didn't recognise him. [11] He came to his own, and those who were his own didn't receive him. [12] But as many as received him, to them he gave the right to become Elohim's children, to those who believe in his name: [13] who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. [14] The Word became flesh and lived amongst us. We saw his glory, such glory as of the only born Son of the Father, full of grace and truth. [15] John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" [16] From his fullness we all received grace upon grace. [17] For the law was given through Moses. Grace and truth were realised through Yeshua Mashiach. [18] No one has seen Elohim at any time. The only born Son, who is in the bosom of the Father, has declared him. [19] This is John's testimony, when the Yehudim sent priests and Levites from Jerusalem to ask him, "Who are you?" [20] He declared, and didn't deny, but he declared, "I am not the Mashiach." [21] They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." [22] They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" [23] He said, "I am the voice of one crying in the wilderness, 'Make straight the way of Adonai,' as Isaiah the prophet said." [24] The ones who had been sent were from the Pharisees. [25] They asked him, "Why then do you immerse if you are not the Mashiach, nor Elijah, nor the prophet?" [26] John answered them, "I immerse in water, but amongst you stands one whom you don't know. [27] He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." [28] These things were done in Bethany beyond the Jordan, where John was immersing. [29] The next day, he saw Yeshua coming to him, and said, "Behold, the Lamb of Elohim, who takes away the sin of the world! [30] This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' [31] I didn't know him, but for this reason I came immersing in water, that he would be revealed to Israel." [32] John testified, saying, "I have seen the Ruach descending like a dove out of heaven, and it remained on him. [33] I didn't recognise him, but he who sent me to immerse in water said to me, 'On whomever you will see the Ruach descending and remaining on him is he who immerses in the Ruach HaKodesh.' [34] I have seen and have testified that this is the Ben Elohim." [35] Again, the next day, John was standing with two of his disciples, [36] and he looked at Yeshua as he walked, and said, "Behold, the Lamb of Elohim!" [37] The two disciples heard him speak, and they followed Yeshua. [38] Yeshua turned and saw them following, and said to them, "What are you looking for?" They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?" [39] He said to them, "Come and see." They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. [40] One of the two who heard John and followed him was Andrew, Simon Peter's brother. [41] He first found his own brother, Simon, and said to him, "We have found the Mashiach!" (which is, being interpreted, the Anointed One). [42] He brought him to Yeshua. Yeshua looked at him and said, "You are Simon the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter). [43] On the next day, he was determined to go out into Galilee, and he found Philip. Yeshua said to him, "Follow me." [44] Now Philip was from Bethsaida, the city of Andrew and Peter. [45] Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets, wrote: Yeshua of Nazareth, the son of Joseph." [46] Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." [47] Yeshua saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!" [48] Nathanael said to him, "How do you know

me?” Yeshua answered him, “Before Philip called you, when you were under the fig tree, I saw you.” [49] Nathanael answered him, “Rabbi, you are the Ben Elohim! You are King of Israel!” [50] Yeshua answered him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” [51] He said to him, “Most certainly, I tell you all, hereafter you will see heaven opened, and the malakim of Elohim ascending and descending on the Ben Adam.”

Chapter 2

[1] The third day, there was a wedding in Cana of Galilee. Yeshua’s mother was there. [2] Yeshua also was invited, with his disciples, to the wedding. [3] When the wine ran out, Yeshua’s mother said to him, “They have no wine.” [4] Yeshua said to her, “Woman, what does that have to do with you and me? My hour has not yet come.” [5] His mother said to the servants, “Whatever he says to you, do it.” [6] Now there were six water pots of stone set there after the Yehudim’s way of purifying, containing two or three metretes apiece. [7] Yeshua said to them, “Fill the water pots with water.” So they filled them up to the brim. [8] He said to them, “Now draw some out, and take it to the ruler of the feast.” So they took it. [9] When the ruler of the feast tasted the water now become wine, and didn’t know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom [10] and said to him, “Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!” [11] This beginning of his signs Yeshua did in Cana of Galilee, and revealed his glory; and his disciples believed in him. [12] After this, he went down to Capernaum, he, and his mother, his brothers, and his disciples; and they stayed there a few days. [13] The Pesach of the Yehudim was at hand, and Yeshua went up to Jerusalem. [14] He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. [15] He made a whip of cords and drove all out of the temple, both the sheep and the oxen; and he poured out the changers’ money and overthrew their tables. [16] To those who sold the doves, he said, “Take these things out of here! Don’t make my Father’s house a marketplace!” [17] His disciples remembered that it was written, “Zeal for your house will eat me up.” [18] The Yehudim therefore answered him, “What sign do you show us, seeing that you do these things?” [19] Yeshua answered them, “Destroy this temple, and in three days I will raise it up.” [20] The Yehudim therefore said, “It took forty-six years to build this temple! Will you raise it up in three days?” [21] But he spoke of the temple of his body. [22] When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture and the word which Yeshua had said. [23] Now when he was in Jerusalem at the Pesach, during the feast, many believed in his name, observing his signs which he did. [24] But Yeshua didn’t entrust himself to them, because he knew everyone, [25] and because he didn’t need for anyone to testify concerning man; for he himself knew what was in man.

Chapter 3

[1] Now there was a man of the Pharisees named Nicodemus, a ruler of the Yehudim. [2] He came to Yeshua by night and said to him, “Rabbi, we know that you are a teacher come from Elohim, for no one can do these signs that you do, unless Elohim is with him.” [3] Yeshua answered him, “Most certainly I tell you, unless one is born anew, he can’t see Elohim’s Kingdom.” [4] Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” [5] Yeshua answered, “Most certainly I tell you, unless one is born of water and Ruach, he can’t enter into Elohim’s Kingdom. [6] That which is born of the flesh is flesh. That which is born of the Ruach is spirit. [7] Don’t marvel that I said to you, ‘You must be born anew.’ [8] The wind blows where it wants to, and you hear its sound, but don’t know where it comes from and where it is going. So is everyone who is born of the Ruach.” [9] Nicodemus answered him, “How can these things be?” [10] Yeshua answered him, “Are you the teacher of Israel, and don’t understand these things? [11] Most certainly I tell you, we speak that which we know and testify of that which we have seen, and you don’t receive our witness. [12] If I told you earthly things and you don’t believe, how will you believe if I tell you heavenly things? [13] No one has ascended into heaven but he who descended out of heaven, the Ben Adam, who is in heaven. [14] As Moses

lifted up the serpent in the wilderness, even so must the Ben Adam be lifted up, [15] that whoever believes in him should not perish, but have eternal life. [16] For Elohim so loved the world, that he gave his only born Son, that whoever believes in him should not perish, but have eternal life. [17] For Elohim didn't send his Son into the world to judge the world, but that the world should be saved through him. [18] He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only born Ben Elohim. [19] This is the judgement, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil. [20] For everyone who does evil hates the light and doesn't come to the light, lest his works would be exposed. [21] But he who does the truth comes to the light, that his works may be revealed, that they have been done in Elohim." [22] After these things, Yeshua came with his disciples into the land of Judea. He stayed there with them and immersed. [23] John also was immersing in Enon near Salim, because there was much water there. They came and were immersed; [24] for John was not yet thrown into prison. [25] Therefore a dispute arose on the part of John's disciples with some Yehudim about purification. [26] They came to John and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, he immerses, and everyone is coming to him." [27] John answered, "A man can receive nothing unless it has been given him from heaven. [28] You yourselves testify that I said, 'I am not the Mashiach,' but, 'I have been sent before him.' [29] He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore my joy is made full. [30] He must increase, but I must decrease. [31] "He who comes from above is above all. He who is from the earth belongs to the earth and speaks of the earth. He who comes from heaven is above all. [32] What he has seen and heard, of that he testifies; and no one receives his witness. [33] He who has received his witness has set his seal to this, that Elohim is true. [34] For he whom Elohim has sent speaks the words of Elohim; for Elohim gives the Ruach without measure. [35] The Father loves the Son, and has given all things into his hand. [36] One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of Elohim remains on him."

Chapter 4

[1] Therefore when Adonai knew that the Pharisees had heard that Yeshua was making and immersing more disciples than John [2] (although Yeshua himself didn't immerse, but his disciples), [3] he left Judea and departed into Galilee. [4] He needed to pass through Samaria. [5] So he came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph. [6] Jacob's well was there. Yeshua therefore, being tired from his journey, sat down by the well. It was about the sixth hour. [7] A woman of Samaria came to draw water. Yeshua said to her, "Give me a drink." [8] For his disciples had gone away into the city to buy food. [9] The Samaritan woman therefore said to him, "How is it that you, being a Yehudi, ask for a drink from me, a Samaritan woman?" (For Yehudim have no dealings with Samaritans.) [10] Yeshua answered her, "If you knew the gift of Elohim, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water." [11] The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water? [12] Are you greater than our father Jacob, who gave us the well and drank from it himself, as did his children and his livestock?" [13] Yeshua answered her, "Everyone who drinks of this water will thirst again, [14] but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life." [15] The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw." [16] Yeshua said to her, "Go, call your husband, and come here." [17] The woman answered, "I have no husband." Yeshua said to her, "You said well, 'I have no husband,' [18] for you have had five husbands; and he whom you now have is not your husband. This you have said truly." [19] The woman said to him, "Sir, I perceive that you are a prophet. [20] Our fathers worshipped in this mountain, and you Yehudim say that in Jerusalem is the place where people ought to worship." [21] Yeshua said to her, "Woman, believe me, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. [22] You worship that which you don't know. We worship that which we

know; for salvation is from the Yehudim. [23] But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. [24] Elohim is spirit, and those who worship him must worship in spirit and truth." [25] The woman said to him, "I know that Mashiach is coming, he who is called the Anointed One. When he has come, he will declare to us all things." [26] Yeshua said to her, "I am he, the one who speaks to you." [27] Just then, his disciples came. They marvelled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" [28] So the woman left her water pot, went away into the city, and said to the people, [29] "Come, see a man who told me everything that I have done. Can this be the Mashiach?" [30] They went out of the city, and were coming to him. [31] In the meanwhile, the disciples urged him, saying, "Rabbi, eat." [32] But he said to them, "I have food to eat that you don't know about." [33] The disciples therefore said to one another, "Has anyone brought him something to eat?" [34] Yeshua said to them, "My food is to do the will of him who sent me and to accomplish his work. [35] Don't you say, 'There are yet four months until the harvest'? Behold, I tell you, lift up your eyes and look at the fields, that they are white for harvest already. [36] He who reaps receives wages and gathers fruit to eternal life, that both he who sows and he who reaps may rejoice together. [37] For in this the saying is true, 'One sows, and another reaps.' [38] I sent you to reap that for which you haven't laboured. Others have laboured, and you have entered into their labour." [39] From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I have done." [40] So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. [41] Many more believed because of his word. [42] They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Mashiach, the Saviour of the world." [43] After the two days he went out from there and went into Galilee. [44] For Yeshua himself testified that a prophet has no honour in his own country. [45] So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. [46] Yeshua came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. [47] When he heard that Yeshua had come out of Judea into Galilee, he went to him and begged him that he would come down and heal his son, for he was at the point of death. [48] Yeshua therefore said to him, "Unless you see signs and wonders, you will in no way believe." [49] The nobleman said to him, "Sir, come down before my child dies." [50] Yeshua said to him, "Go your way. Your son lives." The man believed the word that Yeshua spoke to him, and he went his way. [51] As he was going down, his servants met him and reported, saying "Your child lives!" [52] So he enquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, the fever left him." [53] So the father knew that it was at that hour in which Yeshua said to him, "Your son lives." He believed, as did his whole house. [54] This is again the second sign that Yeshua did, having come out of Judea into Galilee.

Chapter 5

[1] After these things, there was a feast of the Yehudim, and Yeshua went up to Jerusalem. [2] Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda", having five porches. [3] In these lay a great multitude of those who were sick, blind, lame, or paralysed, waiting for the moving of the water; [4] for a malak went down at certain times into the pool and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had. [5] A certain man was there who had been sick for thirty-eight years. [6] When Yeshua saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?" [7] The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me." [8] Yeshua said to him, "Arise, take up your mat, and walk." [9] Immediately, the man was made well, and took up his mat and walked. Now that day was a Shabbat. [10] So the Yehudim said to him who was cured, "It is the Shabbat. It is not lawful for you to carry the mat." [11] He answered them, "He who made me well said to me, 'Take up your mat and walk.' " [12] Then they asked him, "Who is the man who said to you, 'Take up your mat and walk'?" [13] But he who was healed didn't know who it was, for Yeshua had withdrawn, a crowd being in the place. [14] Afterward Yeshua

found him in the temple and said to him, “Behold, you are made well. Sin no more, so that nothing worse happens to you.” [15] The man went away, and told the Yehudim that it was Yeshua who had made him well. [16] For this cause the Yehudim persecuted Yeshua and sought to kill him, because he did these things on the Shabbat. [17] But Yeshua answered them, “My Father is still working, so I am working, too.” [18] For this cause therefore the Yehudim sought all the more to kill him, because he not only broke the Shabbat, but also called Elohim his own Father, making himself equal with Elohim. [19] Yeshua therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise. [20] For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. [21] For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. [22] For the Father judges no one, but he has given all judgement to the Son, [23] that all may honour the Son, even as they honour the Father. He who doesn’t honour the Son doesn’t honour the Father who sent him. [24] “Most certainly I tell you, he who hears my word and believes him who sent me has eternal life, and doesn’t come into judgement, but has passed out of death into life. [25] Most certainly I tell you, the hour comes, and now is, when the dead will hear the Ben Elohim’s voice; and those who hear will live. [26] For as the Father has life in himself, even so he gave to the Son also to have life in himself. [27] He also gave him authority to execute judgement, because he is a son of man. [28] Don’t marvel at this, for the hour comes in which all who are in the tombs will hear his voice [29] and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgement. [30] I can of myself do nothing. As I hear, I judge; and my judgement is righteous, because I don’t seek my own will, but the will of my Father who sent me. [31] “If I testify about myself, my witness is not valid. [32] It is another who testifies about me. I know that the testimony which he testifies about me is true. [33] You have sent to John, and he has testified to the truth. [34] But the testimony which I receive is not from man. However, I say these things that you may be saved. [35] He was the burning and shining lamp, and you were willing to rejoice for a while in his light. [36] But the testimony which I have is greater than that of John; for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. [37] The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. [38] You don’t have his word living in you, because you don’t believe him whom he sent. [39] “You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. [40] Yet you will not come to me, that you may have life. [41] I don’t receive glory from men. [42] But I know you, that you don’t have Elohim’s love in yourselves. [43] I have come in my Father’s name, and you don’t receive me. If another comes in his own name, you will receive him. [44] How can you believe, who receive glory from one another, and you don’t seek the glory that comes from the only Elohim? [45] “Don’t think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. [46] For if you believed Moses, you would believe me; for he wrote about me. [47] But if you don’t believe his writings, how will you believe my words?”

Chapter 6

[1] After these things, Yeshua went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. [2] A great multitude followed him, because they saw his signs which he did on those who were sick. [3] Yeshua went up into the mountain, and he sat there with his disciples. [4] Now the Pesach, the feast of the Yehudim, was at hand. [5] Yeshua therefore, lifting up his eyes and seeing that a great multitude was coming to him, said to Philip, “Where are we to buy bread, that these may eat?” [6] He said this to test him, for he himself knew what he would do. [7] Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may receive a little.” [8] One of his disciples, Andrew, Simon Peter’s brother, said to him, [9] “There is a boy here who has five barley loaves and two fish, but what are these amongst so many?” [10] Yeshua said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand. [11] Yeshua took the loaves, and having given thanks, he distributed to the disciples, and the

disciples to those who were sitting down, likewise also of the fish as much as they desired. [12] When they were filled, he said to his disciples, “Gather up the broken pieces which are left over, that nothing be lost.” [13] So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. [14] When therefore the people saw the sign which Yeshua did, they said, “This is truly the prophet who comes into the world.” [15] Yeshua therefore, perceiving that they were about to come and take him by force to make him king, withdrew again to the mountain by himself. [16] When evening came, his disciples went down to the sea. [17] They entered into the boat, and were going over the sea to Capernaum. It was now dark, and Yeshua had not come to them. [18] The sea was tossed by a great wind blowing. [19] When therefore they had rowed about twenty-five or thirty stadia, they saw Yeshua walking on the sea and drawing near to the boat; and they were afraid. [20] But he said to them, “It is I. Don’t be afraid.” [21] They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going. [22] On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Yeshua hadn’t entered with his disciples into the boat, but his disciples had gone away alone. [23] However, boats from Tiberias came near to the place where they ate the bread after Adonai had given thanks. [24] When the multitude therefore saw that Yeshua wasn’t there, nor his disciples, they themselves got into the boats and came to Capernaum, seeking Yeshua. [25] When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?” [26] Yeshua answered them, “Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves and were filled. [27] Don’t work for the food which perishes, but for the food which remains to eternal life, which the Ben Adam will give to you. For Elohim the Father has sealed him.” [28] They said therefore to him, “What must we do, that we may work the works of Elohim?” [29] Yeshua answered them, “This is the work of Elohim, that you believe in him whom he has sent.” [30] They said therefore to him, “What then do you do for a sign, that we may see and believe you? What work do you do? [31] Our fathers ate the manna in the wilderness. As it is written, ‘He gave them bread out of heaven to eat.’” [32] Yeshua therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. [33] For the bread of Elohim is that which comes down out of heaven and gives life to the world.” [34] They said therefore to him, “Adonai, always give us this bread.” [35] Yeshua said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty. [36] But I told you that you have seen me, and yet you don’t believe. [37] All those whom the Father gives me will come to me. He who comes to me I will in no way throw out. [38] For I have come down from heaven, not to do my own will, but the will of him who sent me. [39] This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. [40] This is the will of the one who sent me, that everyone who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.” [41] The Yehudim therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” [42] They said, “Isn’t this Yeshua, the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven’?” [43] Therefore Yeshua answered them, “Don’t murmur amongst yourselves. [44] No one can come to me unless the Father who sent me draws him; and I will raise him up in the last day. [45] It is written in the prophets, ‘They will all be taught by Elohim.’ Therefore everyone who hears from the Father and has learnt, comes to me. [46] Not that anyone has seen the Father, except he who is from Elohim. He has seen the Father. [47] Most certainly, I tell you, he who believes in me has eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the wilderness and they died. [50] This is the bread which comes down out of heaven, that anyone may eat of it and not die. [51] I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.” [52] The Yehudim therefore contended with one another, saying, “How can this man give us his flesh to eat?” [53] Yeshua therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Ben Adam and drink his blood, you don’t have life in yourselves. [54] He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. [55] For my flesh is food indeed, and my blood is drink indeed. [56] He who eats my flesh and drinks my blood lives in me, and I in him. [57] As the living Father sent me, and I live because of the Father, so he who feeds on me will also live

because of me. [58] This is the bread which came down out of heaven—not as our fathers ate the manna and died. He who eats this bread will live forever.” [59] He said these things in the synagogue, as he taught in Capernaum. [60] Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?” [61] But Yeshua knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble? [62] Then what if you would see the Ben Adam ascending to where he was before? [63] It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. [64] But there are some of you who don’t believe.” For Yeshua knew from the beginning who they were who didn’t believe, and who it was who would betray him. [65] He said, “For this cause I have said to you that no one can come to me, unless it is given to him by my Father.” [66] At this, many of his disciples went back and walked no more with him. [67] Yeshua said therefore to the twelve, “You don’t also want to go away, do you?” [68] Simon Peter answered him, “Adonai, to whom would we go? You have the words of eternal life. [69] We have come to believe and know that you are the Mashiach, the Son of the living Elohim.” [70] Yeshua answered them, “Didn’t I choose you, the twelve, and one of you is a devil?” [71] Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

Chapter 7

[1] After these things, Yeshua was walking in Galilee, for he wouldn’t walk in Judea, because the Yehudim sought to kill him. [2] Now the feast of the Yehudim, the Chag HaSukkot, was at hand. [3] His brothers therefore said to him, “Depart from here and go into Judea, that your disciples also may see your works which you do. [4] For no one does anything in secret while he seeks to be known openly. If you do these things, reveal yourself to the world.” [5] For even his brothers didn’t believe in him. [6] Yeshua therefore said to them, “My time has not yet come, but your time is always ready. [7] The world can’t hate you, but it hates me, because I testify about it, that its works are evil. [8] You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled.” [9] Having said these things to them, he stayed in Galilee. [10] But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. [11] The Yehudim therefore sought him at the feast, and said, “Where is he?” [12] There was much murmuring amongst the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.” [13] Yet no one spoke openly of him for fear of the Yehudim. [14] But when it was now the middle of the feast, Yeshua went up into the temple and taught. [15] The Yehudim therefore marvelled, saying, “How does this man know letters, having never been educated?” [16] Yeshua therefore answered them, “My teaching is not mine, but his who sent me. [17] If anyone desires to do his will, he will know about the teaching, whether it is from Elohim or if I am speaking from myself. [18] He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. [19] Didn’t Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?” [20] The multitude answered, “You have a demon! Who seeks to kill you?” [21] Yeshua answered them, “I did one work and you all marvel because of it. [22] Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Shabbat you circumcise a boy. [23] If a boy receives circumcision on the Shabbat, that the law of Moses may not be broken, are you angry with me because I made a man completely healthy on the Shabbat? [24] Don’t judge according to appearance, but judge righteous judgement.” [25] Therefore some of them of Jerusalem said, “Isn’t this he whom they seek to kill? [26] Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Mashiach? [27] However, we know where this man comes from, but when the Mashiach comes, no one will know where he comes from.” [28] Yeshua therefore cried out in the temple, teaching and saying, “You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don’t know. [29] I know him, because I am from him, and he sent me.” [30] They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. [31] But of the multitude, many believed in him. They said, “When the Mashiach comes, he won’t do more signs than those which this man has done, will he?” [32] The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him. [33] Then Yeshua

said, “I will be with you a little while longer, then I go to him who sent me. [34] You will seek me and won’t find me. You can’t come where I am.” [35] The Yehudim therefore said amongst themselves, “Where will this man go that we won’t find him? Will he go to the Dispersion amongst the Greeks and teach the Greeks? [36] What is this word that he said, ‘You will seek me, and won’t find me;’ and ‘Where I am, you can’t come’?” [37] Now on the last and greatest day of the feast, Yeshua stood and cried out, “If anyone is thirsty, let him come to me and drink! [38] He who believes in me, as the Scripture has said, from within him will flow rivers of living water.” [39] But he said this about the Ruach, which those believing in him were to receive. For the Ruach HaKodesh was not yet given, because Yeshua wasn’t yet glorified. [40] Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.” [41] Others said, “This is the Mashiach.” But some said, “What, does the Mashiach come out of Galilee? [42] Hasn’t the Scripture said that the Mashiach comes of the offspring of David, and from Bethlehem, the village where David was?” [43] So a division arose in the multitude because of him. [44] Some of them would have arrested him, but no one laid hands on him. [45] The officers therefore came to the chief priests and Pharisees; and they said to them, “Why didn’t you bring him?” [46] The officers answered, “No man ever spoke like this man!” [47] The Pharisees therefore answered them, “You aren’t also led astray, are you? [48] Have any of the rulers or any of the Pharisees believed in him? [49] But this multitude that doesn’t know the law is cursed.” [50] Nicodemus (he who came to him by night, being one of them) said to them, [51] “Does our law judge a man unless it first hears from him personally and knows what he does?” [52] They answered him, “Are you also from Galilee? Search and see that no prophet has arisen out of Galilee.” [53] Everyone went to his own house,

Chapter 8

[1] but Yeshua went to the Mount of Olives. [2] Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them. [3] The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle, [4] they told him, “Teacher, we found this woman in adultery, in the very act. [5] Now in our law, Moses commanded us to stone such women. What then do you say about her?” [6] They said this testing him, that they might have something to accuse him of. But Yeshua stooped down and wrote on the ground with his finger. [7] But when they continued asking him, he looked up and said to them, “He who is without sin amongst you, let him throw the first stone at her.” [8] Again he stooped down and wrote on the ground with his finger. [9] They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Yeshua was left alone with the woman where she was, in the middle. [10] Yeshua, standing up, saw her and said, “Woman, where are your accusers? Did no one condemn you?” [11] She said, “No one, Adonai.” Yeshua said, “Neither do I condemn you. Go your way. From now on, sin no more.” [12] Again, therefore, Yeshua spoke to them, saying, “I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life.” [13] The Pharisees therefore said to him, “You testify about yourself. Your testimony is not valid.” [14] Yeshua answered them, “Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don’t know where I came from, or where I am going. [15] You judge according to the flesh. I judge no one. [16] Even if I do judge, my judgement is true, for I am not alone, but I am with the Father who sent me. [17] It’s also written in your law that the testimony of two people is valid. [18] I am one who testifies about myself, and the Father who sent me testifies about me.” [19] They said therefore to him, “Where is your Father?” Yeshua answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” [20] Yeshua spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. [21] Yeshua said therefore again to them, “I am going away, and you will seek me, and you will die in your sins. Where I go, you can’t come.” [22] The Yehudim therefore said, “Will he kill himself, because he says, ‘Where I am going, you can’t come’?” [23] He said to them, “You are from beneath. I am from above. You are of this world. I am not of this world. [24] I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in your sins.” [25] They said therefore to him, “Who are you?” Yeshua said to them, “Just what I have been saying to you from the beginning. [26] I have many things to speak and to judge concerning you. However, he who sent me is true; and the things which I

heard from him, these I say to the world." [27] They didn't understand that he spoke to them about the Father. [28] Yeshua therefore said to them, "When you have lifted up the Ben Adam, then you will know that I am he, and I do nothing of myself, but as my Father taught me, I say these things. [29] He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him." [30] As he spoke these things, many believed in him. [31] Yeshua therefore said to those Yehudim who had believed him, "If you remain in my word, then you are truly my disciples. [32] You will know the truth, and the truth will make you free." [33] They answered him, "We are Abraham's offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?" [34] Yeshua answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. [35] A bondservant doesn't live in the house forever. A son remains forever. [36] If therefore the Son makes you free, you will be free indeed. [37] I know that you are Abraham's offspring, yet you seek to kill me, because my word finds no place in you. [38] I say the things which I have seen with my Father; and you also do the things which you have seen with your father." [39] They answered him, "Our father is Abraham." Yeshua said to them, "If you were Abraham's children, you would do the works of Abraham. [40] But now you seek to kill me, a man who has told you the truth which I heard from Elohim. Abraham didn't do this. [41] You do the works of your father." They said to him, "We were not born of sexual immorality. We have one Father, Elohim." [42] Therefore Yeshua said to them, "If Elohim were your father, you would love me, for I came out and have come from Elohim. For I haven't come of myself, but he sent me. [43] Why don't you understand my speech? Because you can't hear my word. [44] You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies. [45] But because I tell the truth, you don't believe me. [46] Which of you convicts me of sin? If I tell the truth, why do you not believe me? [47] He who is of Elohim hears the words of Elohim. For this cause you don't hear, because you are not of Elohim." [48] Then the Yehudim answered him, "Don't we say well that you are a Samaritan, and have a demon?" [49] Yeshua answered, "I don't have a demon, but I honour my Father and you dishonour me. [50] But I don't seek my own glory. There is one who seeks and judges. [51] Most certainly, I tell you, if a person keeps my word, he will never see death." [52] Then the Yehudim said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If a man keeps my word, he will never taste of death.' [53] Are you greater than our father Abraham, who died? The prophets died. Who do you make yourself out to be?" [54] Yeshua answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our Elohim. [55] You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him and keep his word. [56] Your father Abraham rejoiced to see my day. He saw it and was glad." [57] The Yehudim therefore said to him, "You are not yet fifty years old! Have you seen Abraham?" [58] Yeshua said to them, "Most certainly, I tell you, before Abraham came into existence, I AM." [59] Therefore they took up stones to throw at him, but Yeshua hid himself and went out of the temple, having gone through the middle of them, and so passed by.

Chapter 9

[1] As he passed by, he saw a man blind from birth. [2] His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" [3] Yeshua answered, "This man didn't sin, nor did his parents, but that the works of Elohim might be revealed in him. [4] I must work the works of him who sent me while it is day. The night is coming, when no one can work. [5] While I am in the world, I am the light of the world." [6] When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, [7] and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing. [8] Therefore the neighbours and those who saw that he was blind before said, "Isn't this he who sat and begged?" [9] Others were saying, "It is he." Still others were saying, "He looks like him." He said, "I am he." [10] They therefore were asking him, "How were your eyes opened?" [11] He answered, "A man called Yeshua made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam and wash.' So I went away and washed, and I received sight." [12] Then they asked him, "Where is he?" He said, "I don't know." [13] They brought him who had been blind

to the Pharisees. [14] It was a Shabbat when Yeshua made the mud and opened his eyes. [15] Again therefore the Pharisees also asked him how he received his sight. He said to them, “He put mud on my eyes, I washed, and I see.” [16] Some therefore of the Pharisees said, “This man is not from Elohim, because he doesn’t keep the Shabbat.” Others said, “How can a man who is a sinner do such signs?” So there was division amongst them. [17] Therefore they asked the blind man again, “What do you say about him, because he opened your eyes?” He said, “He is a prophet.” [18] The Yehudim therefore didn’t believe concerning him, that he had been blind and had received his sight, until they called the parents of him who had received his sight, [19] and asked them, “Is this your son, whom you say was born blind? How then does he now see?” [20] His parents answered them, “We know that this is our son, and that he was born blind; [21] but how he now sees, we don’t know; or who opened his eyes, we don’t know. He is of age. Ask him. He will speak for himself.” [22] His parents said these things because they feared the Yehudim; for the Yehudim had already agreed that if any man would confess him as Mashiach, he would be put out of the synagogue. [23] Therefore his parents said, “He is of age. Ask him.” [24] So they called the man who was blind a second time, and said to him, “Give glory to Elohim. We know that this man is a sinner.” [25] He therefore answered, “I don’t know if he is a sinner. One thing I do know: that though I was blind, now I see.” [26] They said to him again, “What did he do to you? How did he open your eyes?” [27] He answered them, “I told you already, and you didn’t listen. Why do you want to hear it again? You don’t also want to become his disciples, do you?” [28] They insulted him and said, “You are his disciple, but we are disciples of Moses. [29] We know that Elohim has spoken to Moses. But as for this man, we don’t know where he comes from.” [30] The man answered them, “How amazing! You don’t know where he comes from, yet he opened my eyes. [31] We know that Elohim doesn’t listen to sinners, but if anyone is a worshipper of Elohim and does his will, he listens to him. [32] Since the world began it has never been heard of that anyone opened the eyes of someone born blind. [33] If this man were not from Elohim, he could do nothing.” [34] They answered him, “You were altogether born in sins, and do you teach us?” Then they threw him out. [35] Yeshua heard that they had thrown him out, and finding him, he said, “Do you believe in the Ben Elohim?” [36] He answered, “Who is he, Adonai, that I may believe in him?” [37] Yeshua said to him, “You have both seen him, and it is he who speaks with you.” [38] He said, “Adonai, I believe!” and he worshipped him. [39] Yeshua said, “I came into this world for judgement, that those who don’t see may see; and that those who see may become blind.” [40] Those of the Pharisees who were with him heard these things, and said to him, “Are we also blind?” [41] Yeshua said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

Chapter 10

[1] “Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber. [2] But one who enters in by the door is the shepherd of the sheep. [3] The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. [4] Whenever he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. [5] They will by no means follow a stranger, but will flee from him; for they don’t know the voice of strangers.” [6] Yeshua spoke this parable to them, but they didn’t understand what he was telling them. [7] Yeshua therefore said to them again, “Most certainly, I tell you, I am the sheep’s door. [8] All who came before me are thieves and robbers, but the sheep didn’t listen to them. [9] I am the door. If anyone enters in by me, he will be saved, and will go in and go out and will find pasture. [10] The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. [11] “I am the good shepherd. The good shepherd lays down his life for the sheep. [12] He who is a hired hand, and not a shepherd, who doesn’t own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep and scatters them. [13] The hired hand flees because he is a hired hand and doesn’t care for the sheep. [14] I am the good shepherd. I know my own, and I’m known by my own; [15] even as the Father knows me, and I know the Father. I lay down my life for the sheep. [16] I have other sheep which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. [17] Therefore the Father loves me, because I lay down my life, that I may

take it again. [18] No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this mitzvah from my Father." [19] Therefore a division arose again amongst the Yehudim because of these words. [20] Many of them said, "He has a demon and is insane! Why do you listen to him?" [21] Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?" [22] It was the Feast of the Dedication at Jerusalem. [23] It was winter, and Yeshua was walking in the temple, in Solomon's porch. [24] The Yehudim therefore came around him and said to him, "How long will you hold us in suspense? If you are the Mashiach, tell us plainly." [25] Yeshua answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. [26] But you don't believe, because you are not of my sheep, as I told you. [27] My sheep hear my voice, and I know them, and they follow me. [28] I give eternal life to them. They will never perish, and no one will snatch them out of my hand. [29] My Father who has given them to me is greater than all. No one is able to snatch them out of my Father's hand. [30] I and the Father are one." [31] Therefore the Yehudim took up stones again to stone him. [32] Yeshua answered them, "I have shown you many good works from my Father. For which of those works do you stone me?" [33] The Yehudim answered him, "We don't stone you for a good work, but for blasphemy, because you, being a man, make yourself Elohim." [34] Yeshua answered them, "Isn't it written in your law, 'I said, you are gods'? [35] If he called them gods, to whom the word of Elohim came (and the Scripture can't be broken), [36] do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Ben Elohim'? [37] If I don't do the works of my Father, don't believe me. [38] But if I do them, though you don't believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father." [39] They sought again to seize him, and he went out of their hand. [40] He went away again beyond the Jordan into the place where John was immersing at first, and he stayed there. [41] Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true." [42] Many believed in him there.

Chapter 11

[1] Now a certain man was sick, Lazarus from Bethany, of the village of Mary and her sister, Martha. [2] It was that Mary who had anointed Adonai with ointment and wiped his feet with her hair, whose brother Lazarus was sick. [3] The sisters therefore sent to him, saying, "Adonai, behold, he for whom you have great affection is sick." [4] But when Yeshua heard it, he said, "This sickness is not to death, but for the glory of Elohim, that Elohim's Son may be glorified by it." [5] Now Yeshua loved Martha, and her sister, and Lazarus. [6] When therefore he heard that he was sick, he stayed two days in the place where he was. [7] Then after this he said to the disciples, "Let's go into Judea again." [8] The disciples asked him, "Rabbi, the Yehudim were just trying to stone you. Are you going there again?" [9] Yeshua answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world. [10] But if a man walks in the night, he stumbles, because the light isn't in him." [11] He said these things, and after that, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may awake him out of sleep." [12] The disciples therefore said, "Adonai, if he has fallen asleep, he will recover." [13] Now Yeshua had spoken of his death, but they thought that he spoke of taking rest in sleep. [14] So Yeshua said to them plainly then, "Lazarus is dead. [15] I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him." [16] Thomas therefore, who is called Didymus, said to his fellow disciples, "Let's also go, that we may die with him." [17] So when Yeshua came, he found that he had been in the tomb four days already. [18] Now Bethany was near Jerusalem, about fifteen stadia away. [19] Many of the Yehudim had joined the women around Martha and Mary, to console them concerning their brother. [20] Then when Martha heard that Yeshua was coming, she went and met him, but Mary stayed in the house. [21] Therefore Martha said to Yeshua, "Adonai, if you would have been here, my brother wouldn't have died. [22] Even now I know that whatever you ask of Elohim, Elohim will give you." [23] Yeshua said to her, "Your brother will rise again." [24] Martha said to him, "I know that he will rise again in the resurrection at the last day." [25] Yeshua said to her, "I am the resurrection and the life. He who believes in me will still live, even if he dies. [26] Whoever lives and believes in me will never die. Do you believe this?" [27] She said to him, "Yes, Adonai. I have come to believe that

you are the Mashiach, Elohim's Son, he who comes into the world." [28] When she had said this, she went away and called Mary, her sister, secretly, saying, "The Teacher is here and is calling you." [29] When she heard this, she arose quickly and went to him. [30] Now Yeshua had not yet come into the village, but was in the place where Martha met him. [31] Then the Yehudim who were with her in the house and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." [32] Therefore when Mary came to where Yeshua was and saw him, she fell down at his feet, saying to him, "Adonai, if you would have been here, my brother wouldn't have died." [33] When Yeshua therefore saw her weeping, and the Yehudim weeping who came with her, he groaned in the spirit and was troubled, [34] and said, "Where have you laid him?" They told him, "Adonai, come and see." [35] Yeshua wept. [36] The Yehudim therefore said, "See how much affection he had for him!" [37] Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?" [38] Yeshua therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. [39] Yeshua said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Adonai, by this time there is a stench, for he has been dead four days." [40] Yeshua said to her, "Didn't I tell you that if you believed, you would see Elohim's glory?" [41] So they took away the stone from the place where the dead man was lying. Yeshua lifted up his eyes and said, "Father, I thank you that you listened to me. [42] I know that you always listen to me, but because of the multitude standing around I said this, that they may believe that you sent me." [43] When he had said this, he cried with a loud voice, "Lazarus, come out!" [44] He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Yeshua said to them, "Free him, and let him go." [45] Therefore many of the Yehudim who came to Mary and saw what Yeshua did believed in him. [46] But some of them went away to the Pharisees and told them the things which Yeshua had done. [47] The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. [48] If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation." [49] But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, [50] nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." [51] Now he didn't say this of himself, but being high priest that year, he prophesied that Yeshua would die for the nation, [52] and not for the nation only, but that he might also gather together into one the children of Elohim who are scattered abroad. [53] So from that day forward they took counsel that they might put him to death. [54] Yeshua therefore walked no more openly amongst the Yehudim, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples. [55] Now the Pesach of the Yehudim was at hand. Many went up from the country to Jerusalem before the Pesach, to purify themselves. [56] Then they sought for Yeshua and spoke with one another as they stood in the temple, "What do you think—that he isn't coming to the feast at all?" [57] Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

Chapter 12

[1] Then, six days before the Pesach, Yeshua came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. [2] So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. [3] Therefore Mary took a pound of ointment of pure nard, very precious, and anointed Yeshua's feet and wiped his feet with her hair. The house was filled with the fragrance of the ointment. [4] Then Judas Iscariot, Simon's son, one of his disciples, who would betray him, said, [5] "Why wasn't this ointment sold for three hundred denarii and given to the poor?" [6] Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. [7] But Yeshua said, "Leave her alone. She has kept this for the day of my burial. [8] For you always have the poor with you, but you don't always have me." [9] A large crowd therefore of the Yehudim learnt that he was there; and they came, not for Yeshua's sake only, but that they might see Lazarus also, whom he had raised from the dead. [10] But the chief priests conspired to put Lazarus to death also, [11] because on account of him many of the Yehudim went

away and believed in Yeshua. [12] On the next day a great multitude had come to the feast. When they heard that Yeshua was coming to Jerusalem, [13] they took the branches of the palm trees and went out to meet him, and cried out, “Hosanna! Blessed is he who comes in the name of Adonai, the King of Israel!” [14] Yeshua, having found a young donkey, sat on it. As it is written, [15] “Don’t be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey’s colt.” [16] His disciples didn’t understand these things at first, but when Yeshua was glorified, then they remembered that these things were written about him, and that they had done these things to him. [17] The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. [18] For this cause also the multitude went and met him, because they heard that he had done this sign. [19] The Pharisees therefore said amongst themselves, “See how you accomplish nothing. Behold, the world has gone after him.” [20] Now there were certain Greeks amongst those who went up to worship at the feast. [21] Therefore, these came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Yeshua.” [22] Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Yeshua. [23] Yeshua answered them, “The time has come for the Ben Adam to be glorified. [24] Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. [25] He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. [26] If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honour him. [27] “Now my soul is troubled. What shall I say? ‘Father, save me from this time’? But I came to this time for this cause. [28] Father, glorify your name!” Then a voice came out of the sky, saying, “I have both glorified it and will glorify it again.” [29] Therefore the multitude who stood by and heard it said that it had thundered. Others said, “A malak has spoken to him.” [30] Yeshua answered, “This voice hasn’t come for my sake, but for your sakes. [31] Now is the judgement of this world. Now the prince of this world will be cast out. [32] And I, if I am lifted up from the earth, will draw all people to myself.” [33] But he said this, signifying by what kind of death he should die. [34] The multitude answered him, “We have heard out of the law that the Mashiach remains forever. How do you say, ‘The Ben Adam must be lifted up’? Who is this Ben Adam?” [35] Yeshua therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness doesn’t overtake you. He who walks in the darkness doesn’t know where he is going. [36] While you have the light, believe in the light, that you may become children of light.” Yeshua said these things, and he departed and hid himself from them. [37] But though he had done so many signs before them, yet they didn’t believe in him, [38] that the word of Isaiah the prophet might be fulfilled, which he spoke: “Adonai, who has believed our report? To whom has the arm of Adonai been revealed?” [39] For this cause they couldn’t believe, for Isaiah said again: [40] “He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would turn, and I would heal them.” [41] Isaiah said these things when he saw his glory, and spoke of him. [42] Nevertheless, even many of the rulers believed in him, but because of the Pharisees they didn’t confess it, so that they wouldn’t be put out of the synagogue, [43] for they loved men’s praise more than Elohim’s praise. [44] Yeshua cried out and said, “Whoever believes in me, believes not in me, but in him who sent me. [45] He who sees me sees him who sent me. [46] I have come as a light into the world, that whoever believes in me may not remain in the darkness. [47] If anyone listens to my sayings and doesn’t believe, I don’t judge him. For I came not to judge the world, but to save the world. [48] He who rejects me, and doesn’t receive my sayings, has one who judges him. The word that I spoke will judge him in the last day. [49] For I spoke not from myself, but the Father who sent me gave me a mitzvah, what I should say and what I should speak. [50] I know that his mitzvah is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak.”

Chapter 13

[1] Now before the feast of the Pesach, Yeshua, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. [2] During supper, the devil having already put into the heart of Judas Iscariot, Simon’s son, to betray him, [3] Yeshua, knowing that the Father had given all things into his hands, and that he came from Elohim and was going to Elohim, [4] arose from

supper, and laid aside his outer garments. He took a towel and wrapped a towel around his waist. [5] Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. [6] Then he came to Simon Peter. He said to him, "Adonai, do you wash my feet?" [7] Yeshua answered him, "You don't know what I am doing now, but you will understand later." [8] Peter said to him, "You will never wash my feet!" Yeshua answered him, "If I don't wash you, you have no part with me." [9] Simon Peter said to him, "Adonai, not my feet only, but also my hands and my head!" [10] Yeshua said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." [11] For he knew him who would betray him; therefore he said, "You are not all clean." [12] So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? [13] You call me, 'Teacher' and 'Adonai.' You say so correctly, for so I am. [14] If I then, Adonai and the Teacher, have washed your feet, you also ought to wash one another's feet. [15] For I have given you an example, that you should also do as I have done to you. [16] Most certainly I tell you, a servant is not greater than his adonai, neither is one who is sent greater than he who sent him. [17] If you know these things, blessed are you if you do them. [18] I don't speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' [19] From now on, I tell you before it happens, that when it happens, you may believe that I am he. [20] Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me." [21] When Yeshua had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me." [22] The disciples looked at one another, perplexed about whom he spoke. [23] One of his disciples, whom Yeshua loved, was at the table, leaning against Yeshua's chest. [24] Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks." [25] He, leaning back, as he was, on Yeshua's chest, asked him, "Adonai, who is it?" [26] Yeshua therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. [27] After the piece of bread, then Satan entered into him. Then Yeshua said to him, "What you do, do quickly." [28] Now nobody at the table knew why he said this to him. [29] For some thought, because Judas had the money box, that Yeshua said to him, "Buy what things we need for the feast," or that he should give something to the poor. [30] Therefore having received that morsel, he went out immediately. It was night. [31] When he had gone out, Yeshua said, "Now the Ben Adam has been glorified, and Elohim has been glorified in him. [32] If Elohim has been glorified in him, Elohim will also glorify him in himself, and he will glorify him immediately. [33] Little children, I will be with you a little while longer. You will seek me, and as I said to the Yehudim, 'Where I am going, you can't come,' so now I tell you. [34] A new mitzvah I give to you, that you love one another. Just as I have loved you, you also love one another. [35] By this everyone will know that you are my disciples, if you have love for one another." [36] Simon Peter said to him, "Adonai, where are you going?" Yeshua answered, "Where I am going, you can't follow now, but you will follow afterwards." [37] Peter said to him, "Adonai, why can't I follow you now? I will lay down my life for you." [38] Yeshua answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times.

Chapter 14

[1] "Don't let your heart be troubled. Believe in Elohim. Believe also in me. [2] In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. [3] If I go and prepare a place for you, I will come again and will receive you to myself; that where I am, you may be there also. [4] You know where I go, and you know the way." [5] Thomas said to him, "Adonai, we don't know where you are going. How can we know the way?" [6] Yeshua said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. [7] If you had known me, you would have known my Father also. From now on, you know him and have seen him." [8] Philip said to him, "Adonai, show us the Father, and that will be enough for us." [9] Yeshua said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father'? [10] Don't you believe that I am in the Father, and the

Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works. 11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. 12 Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to my Father. 13 Whatever you will ask in my name, I will do it, that the Father may be glorified in the Son. 14 If you will ask anything in my name, I will do it. 15 If you love me, keep my mitzvot. 16 I will pray to the Father, and he will give you another Counsellor, that he may be with you forever: 17 the Ruach of truth, whom the world can't receive, for it doesn't see him and doesn't know him. You know him, for he lives with you and will be in you. 18 I will not leave you orphans. I will come to you. 19 Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 One who has my mitzvot and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him." 22 Judas (not Iscariot) said to him, "Adonai, what has happened that you are about to reveal yourself to us, and not to the world?" 23 Yeshua answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him and make our home with him. 24 He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. 25 "I have said these things to you while still living with you. 26 But the Counsellor, the Ruach HaKodesh, whom the Father will send in my name, will teach you all things, and will remind you of all that I said to you. 27 Peace I leave with you. My peace I give to you; not as the world gives, I give to you. Don't let your heart be troubled, neither let it be fearful. 28 You heard how I told you, 'I am going away, and I will come back to you.' If you loved me, you would have rejoiced because I said 'I am going to my Father;' for the Father is greater than I. 29 Now I have told you before it happens so that when it happens, you may believe. 30 I will no more speak much with you, for the prince of the world comes, and he has nothing in me. 31 But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let's go from here.

Chapter 15

1 "I am the true vine, and my Father is the farmer. 2 Every branch in me that doesn't bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. 3 You are already pruned clean because of the word which I have spoken to you. 4 Remain in me, and I in you. As the branch can't bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. 5 I am the vine. You are the branches. He who remains in me and I in him bears much fruit, for apart from me you can do nothing. 6 If a man doesn't remain in me, he is thrown out as a branch and is withered; and they gather them, throw them into the fire, and they are burnt. 7 If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you. 8 "In this my Father is glorified, that you bear much fruit; and so you will be my disciples. 9 Even as the Father has loved me, I also have loved you. Remain in my love. 10 If you keep my mitzvot, you will remain in my love, even as I have kept my Father's mitzvot and remain in his love. 11 I have spoken these things to you, that my joy may remain in you, and that your joy may be made full. 12 "This is my mitzvah, that you love one another, even as I have loved you. 13 Greater love has no one than this, that someone lay down his life for his friends. 14 You are my friends if you do whatever I command you. 15 No longer do I call you servants, for the servant doesn't know what his adonai does. But I have called you friends, for everything that I heard from my Father, I have made known to you. 16 You didn't choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you. 17 "I command these things to you, that you may love one another. 18 If the world hates you, you know that it has hated me before it hated you. 19 If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. 20 Remember the word that I said to you: 'A servant is not greater than his adonai.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. 21 But they will do all these things to you for my name's sake, because they don't know him who sent me. 22 If I had not come and spoken to them, they

would not have had sin; but now they have no excuse for their sin. [23] He who hates me, hates my Father also. [24] If I hadn't done amongst them the works which no one else did, they wouldn't have had sin. But now they have seen and also hated both me and my Father. [25] But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.' [26] "When the Counsellor has come, whom I will send to you from the Father, the Ruach of truth, who proceeds from the Father, he will testify about me. [27] You will also testify, because you have been with me from the beginning.

Chapter 16

[1] "I have said these things to you so that you wouldn't be caused to stumble. [2] They will put you out of the synagogues. Yes, the time is coming that whoever kills you will think that he offers service to Elohim. [3] They will do these things because they have not known the Father nor me. [4] But I have told you these things so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you. [5] But now I am going to him who sent me, and none of you asks me, 'Where are you going?' [6] But because I have told you these things, sorrow has filled your heart. [7] Nevertheless I tell you the truth: It is to your advantage that I go away; for if I don't go away, the Counsellor won't come to you. But if I go, I will send him to you. [8] When he has come, he will convict the world about sin, about righteousness, and about judgement; [9] about sin, because they don't believe in me; [10] about righteousness, because I am going to my Father, and you won't see me any more; [11] about judgement, because the prince of this world has been judged. [12] "I still have many things to tell you, but you can't bear them now. [13] However, when he, the Ruach of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. [14] He will glorify me, for he will take from what is mine and will declare it to you. [15] All things that the Father has are mine; therefore I said that he takes of mine and will declare it to you. [16] "A little while, and you will not see me. Again a little while, and you will see me." [17] Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father'?" [18] They said therefore, "What is this that he says, 'A little while'? We don't know what he is saying." [19] Therefore Yeshua perceived that they wanted to ask him, and he said to them, "Do you enquire amongst yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me'? [20] Most certainly I tell you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. [21] A woman, when she gives birth, has sorrow because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. [22] Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you. [23] "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. [24] Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. [25] "I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. [26] In that day you will ask in my name; and I don't say to you that I will pray to the Father for you, [27] for the Father himself loves you, because you have loved me, and have believed that I came from Elohim. [28] I came from the Father and have come into the world. Again, I leave the world and go to the Father." [29] His disciples said to him, "Behold, now you are speaking plainly, and using no figures of speech. [30] Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came from Elohim." [31] Yeshua answered them, "Do you now believe? [32] Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. [33] I have told you these things, that in me you may have peace. In the world you have trouble; but cheer up! I have overcome the world."

Chapter 17

[1] Yeshua said these things, then lifting up his eyes to heaven, he said, “Father, the time has come. Glorify your Son, that your Son may also glorify you; [2] even as you gave him authority over all flesh, so he will give eternal life to all whom you have given him. [3] This is eternal life, that they should know you, the only true Elohim, and him whom you sent, Yeshua Mashiach. [4] I glorified you on the earth. I have accomplished the work which you have given me to do. [5] Now, Father, glorify me with your own self with the glory which I had with you before the world existed. [6] “I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. [7] Now they have known that all things whatever you have given me are from you, [8] for the words which you have given me I have given to them; and they received them, and knew for sure that I came from you. They have believed that you sent me. [9] I pray for them. I don’t pray for the world, but for those whom you have given me, for they are yours. [10] All things that are mine are yours, and yours are mine, and I am glorified in them. [11] I am no more in the world, but these are in the world, and I am coming to you. Kodesh Father, keep them through your name which you have given me, that they may be one, even as we are. [12] While I was with them in the world, I kept them in your name. I have kept those whom you have given me. None of them is lost except the son of destruction, that the Scripture might be fulfilled. [13] But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. [14] I have given them your word. The world hated them because they are not of the world, even as I am not of the world. [15] I pray not that you would take them from the world, but that you would keep them from the evil one. [16] They are not of the world, even as I am not of the world. [17] Sanctify them in your truth. Your word is truth. [18] As you sent me into the world, even so I have sent them into the world. [19] For their sakes I sanctify myself, that they themselves also may be sanctified in truth. [20] “Not for these only do I pray, but for those also who will believe in me through their word, [21] that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. [22] The glory which you have given me, I have given to them, that they may be one, even as we are one, [23] I in them, and you in me, that they may be perfected into one, that the world may know that you sent me and loved them, even as you loved me. [24] Father, I desire that they also whom you have given me be with me where I am, that they may see my glory which you have given me, for you loved me before the foundation of the world. [25] Righteous Father, the world hasn’t known you, but I knew you; and these knew that you sent me. [26] I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them.”

Chapter 18

[1] When Yeshua had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. [2] Now Judas, who betrayed him, also knew the place, for Yeshua often met there with his disciples. [3] Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. [4] Yeshua therefore, knowing all the things that were happening to him, went out and said to them, “Who are you looking for?” [5] They answered him, “Yeshua of Nazareth.” Yeshua said to them, “I am he.” Judas also, who betrayed him, was standing with them. [6] When therefore he said to them, “I am he,” they went backward and fell to the ground. [7] Again therefore he asked them, “Who are you looking for?” They said, “Yeshua of Nazareth.” [8] Yeshua answered, “I told you that I am he. If therefore you seek me, let these go their way,” [9] that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.” [10] Simon Peter therefore, having a sword, drew it, struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. [11] Yeshua therefore said to Peter, “Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?” [12] So the detachment, the commanding officer, and the officers of the Yehudim seized Yeshua and bound him, [13] and led him to Annas first, for he was father-in-law to Caiaphas, who was high priest that year. [14] Now it was Caiaphas who advised the Yehudim that it was expedient that one man should perish for the people. [15] Simon Peter followed Yeshua, as did another disciple. Now that disciple was known to the high priest, and entered in with Yeshua into the court of the high priest; [16] but Peter was standing at the door

outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter. [17] Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?” He said, “I am not.” [18] Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. [19] The high priest therefore asked Yeshua about his disciples and about his teaching. [20] Yeshua answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Yehudim always meet. I said nothing in secret. [21] Why do you ask me? Ask those who have heard me what I said to them. Behold, they know the things which I said.” [22] When he had said this, one of the officers standing by slapped Yeshua with his hand, saying, “Do you answer the high priest like that?” [23] Yeshua answered him, “If I have spoken evil, testify of the evil; but if well, why do you beat me?” [24] Annas sent him bound to Caiaphas, the high priest. [25] Now Simon Peter was standing and warming himself. They said therefore to him, “You aren’t also one of his disciples, are you?” He denied it and said, “I am not.” [26] One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” [27] Peter therefore denied it again, and immediately the rooster crowed. [28] They led Yeshua therefore from Caiaphas into the Praetorium. It was early, and they themselves didn’t enter into the Praetorium, that they might not be defiled, but might eat the Pesach. [29] Pilate therefore went out to them and said, “What accusation do you bring against this man?” [30] They answered him, “If this man weren’t an evildoer, we wouldn’t have delivered him up to you.” [31] Pilate therefore said to them, “Take him yourselves, and judge him according to your law.” Therefore the Yehudim said to him, “It is illegal for us to put anyone to death,” [32] that the word of Yeshua might be fulfilled, which he spoke, signifying by what kind of death he should die. [33] Pilate therefore entered again into the Praetorium, called Yeshua, and said to him, “Are you the King of the Yehudim?” [34] Yeshua answered him, “Do you say this by yourself, or did others tell you about me?” [35] Pilate answered, “I’m not a Yehudi, am I? Your own nation and the chief priests delivered you to me. What have you done?” [36] Yeshua answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn’t be delivered to the Yehudim. But now my Kingdom is not from here.” [37] Pilate therefore said to him, “Are you a king then?” Yeshua answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.” [38] Pilate said to him, “What is truth?” When he had said this, he went out again to the Yehudim, and said to them, “I find no basis for a charge against him. [39] But you have a custom that I should release someone to you at the Pesach. Therefore, do you want me to release to you the King of the Yehudim?” [40] Then they all shouted again, saying, “Not this man, but Barabbas!” Now Barabbas was a robber.

Chapter 19

[1] So Pilate then took Yeshua and flogged him. [2] The soldiers twisted thorns into a crown and put it on his head, and dressed him in a purple garment. [3] They kept saying, “Hail, King of the Yehudim!” and they kept slapping him. [4] Then Pilate went out again, and said to them, “Behold, I bring him out to you, that you may know that I find no basis for a charge against him.” [5] Yeshua therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!” [6] When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!” Pilate said to them, “Take him yourselves and crucify him, for I find no basis for a charge against him.” [7] The Yehudim answered him, “We have a law, and by our law he ought to die, because he made himself the Ben Elohim.” [8] When therefore Pilate heard this saying, he was more afraid. [9] He entered into the Praetorium again, and said to Yeshua, “Where are you from?” But Yeshua gave him no answer. [10] Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have power to release you and have power to crucify you?” [11] Yeshua answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.” [12] At this, Pilate was seeking to release him, but the Yehudim cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!” [13] When Pilate therefore heard these words, he

brought Yeshua out and sat down on the judgement seat at a place called “The Pavement”, but in Hebrew, “Gabbatha.” [14] Now it was the Preparation Day of the Pesach, at about the sixth hour. He said to the Yehudim, “Behold, your King!” [15] They cried out, “Away with him! Away with him! Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” [16] So then he delivered him to them to be crucified. So they took Yeshua and led him away. [17] He went out, bearing his cross, to the place called “The Place of a Skull”, which is called in Hebrew, “Golgotha”, [18] where they crucified him, and with him two others, on either side one, and Yeshua in the middle. [19] Pilate wrote a title also, and put it on the cross. There was written, “YESHUA OF NAZARETH, THE KING OF THE JEWS.” [20] Therefore many of the Yehudim read this title, for the place where Yeshua was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. [21] The chief priests of the Yehudim therefore said to Pilate, “Don’t write, ‘The King of the Yehudim,’ but, ‘he said, “I am King of the Yehudim.”’” [22] Pilate answered, “What I have written, I have written.” [23] Then the soldiers, when they had crucified Yeshua, took his garments and made four parts, to every soldier a part; and also the tunic. Now the tunic was without seam, woven from the top throughout. [24] Then they said to one another, “Let’s not tear it, but cast lots for it to decide whose it will be,” that the Scripture might be fulfilled, which says, “They parted my garments amongst them. They cast lots for my clothing.” Therefore the soldiers did these things. [25] But standing by Yeshua’s cross were his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. [26] Therefore when Yeshua saw his mother, and the disciple whom he loved standing there, he said to his mother, “Woman, behold, your son!” [27] Then he said to the disciple, “Behold, your mother!” From that hour, the disciple took her to his own home. [28] After this, Yeshua, seeing that all things were now finished, that the Scripture might be fulfilled, said, “I am thirsty!” [29] Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. [30] When Yeshua therefore had received the vinegar, he said, “It is finished!” Then he bowed his head and gave up his spirit. [31] Therefore the Yehudim, because it was the Preparation Day, so that the bodies wouldn’t remain on the cross on the Shabbat (for that Shabbat was a special one), asked of Pilate that their legs might be broken and that they might be taken away. [32] Therefore the soldiers came and broke the legs of the first and of the other who was crucified with him; [33] but when they came to Yeshua and saw that he was already dead, they didn’t break his legs. [34] However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. [35] He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. [36] For these things happened that the Scripture might be fulfilled, “A bone of him will not be broken.” [37] Again another Scripture says, “They will look on him whom they pierced.” [38] After these things, Joseph of Arimathaea, being a disciple of Yeshua, but secretly for fear of the Yehudim, asked of Pilate that he might take away Yeshua’s body. Pilate gave him permission. He came therefore and took away his body. [39] Nicodemus, who at first came to Yeshua by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds. [40] So they took Yeshua’s body, and bound it in linen cloths with the spices, as the custom of the Yehudim is to bury. [41] Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. [42] Then, because of the Yehudim’s Preparation Day (for the tomb was near at hand), they laid Yeshua there.

Chapter 20

[1] Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw that the stone had been taken away from the tomb. [2] Therefore she ran and came to Simon Peter and to the other disciple whom Yeshua loved, and said to them, “They have taken away Adonai out of the tomb, and we don’t know where they have laid him!” [3] Therefore Peter and the other disciple went out, and they went towards the tomb. [4] They both ran together. The other disciple outran Peter and came to the tomb first. [5] Stooping and looking in, he saw the linen cloths lying there; yet he didn’t enter in. [6] Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, [7] and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. [8] So then the other disciple who came first to the tomb

also entered in, and he saw and believed. [9] For as yet they didn't know the Scripture, that he must rise from the dead. [10] So the disciples went away again to their own homes. [11] But Mary was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb, [12] and she saw two malakim in white sitting, one at the head and one at the feet, where the body of Yeshua had lain. [13] They asked her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Adonai, and I don't know where they have laid him." [14] When she had said this, she turned around and saw Yeshua standing, and didn't know that it was Yeshua. [15] Yeshua said to her, "Woman, why are you weeping? Who are you looking for?" She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." [16] Yeshua said to her, "Mary." She turned and said to him, "Rabboni!" which is to say, "Teacher!" [17] Yeshua said to her, "Don't hold me, for I haven't yet ascended to my Father; but go to my brothers and tell them, 'I am ascending to my Father and your Father, to my Elohim and your Elohim.'" [18] Mary Magdalene came and told the disciples that she had seen Adonai, and that he had said these things to her. [19] When therefore it was evening on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Yehudim, Yeshua came and stood in the middle and said to them, "Peace be to you." [20] When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw Adonai. [21] Yeshua therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." [22] When he had said this, he breathed on them, and said to them, "Receive the Ruach HaKodesh! [23] If you forgive anyone's sins, they have been forgiven them. If you retain anyone's sins, they have been retained." [24] But Thomas, one of the twelve, called Didymus, wasn't with them when Yeshua came. [25] The other disciples therefore said to him, "We have seen Adonai!" But he said to them, "Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe." [26] After eight days, again his disciples were inside and Thomas was with them. Yeshua came, the doors being locked, and stood in the middle, and said, "Peace be to you." [27] Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing." [28] Thomas answered him, "My Adonai and my Elohim!" [29] Yeshua said to him, "Because you have seen me, you have believed. Blessed are those who have not seen and have believed." [30] Therefore Yeshua did many other signs in the presence of his disciples, which are not written in this book; [31] but these are written that you may believe that Yeshua is the Mashiach, the Ben Elohim, and that believing you may have life in his name.

Chapter 21

[1] After these things, Yeshua revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. [2] Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together. [3] Simon Peter said to them, "I'm going fishing." They told him, "We are also coming with you." They immediately went out and entered into the boat. That night, they caught nothing. [4] But when day had already come, Yeshua stood on the beach; yet the disciples didn't know that it was Yeshua. [5] Yeshua therefore said to them, "Children, have you anything to eat?" They answered him, "No." [6] He said to them, "Cast the net on the right side of the boat, and you will find some." They cast it therefore, and now they weren't able to draw it in for the multitude of fish. [7] That disciple therefore whom Yeshua loved said to Peter, "It's Adonai!" So when Simon Peter heard that it was Adonai, he wrapped his coat around himself (for he was naked), and threw himself into the sea. [8] But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish. [9] So when they got out on the land, they saw a fire of coals there, with fish and bread laid on it. [10] Yeshua said to them, "Bring some of the fish which you have just caught." [11] Simon Peter went up, and drew the net to land, full of one hundred and fifty-three great fish. Even though there were so many, the net wasn't torn. [12] Yeshua said to them, "Come and eat breakfast!" None of the disciples dared enquire of him, "Who are you?" knowing that it was Adonai. [13] Then Yeshua came and took the bread, gave it to them, and the fish likewise. [14] This is now the third time that Yeshua

was revealed to his disciples after he had risen from the dead. [15] So when they had eaten their breakfast, Yeshua said to Simon Peter, “Simon, son of Jonah, do you love me more than these?” He said to him, “Yes, Adonai; you know that I have affection for you.” He said to him, “Feed my lambs.” [16] He said to him again a second time, “Simon, son of Jonah, do you love me?” He said to him, “Yes, Adonai; you know that I have affection for you.” He said to him, “Tend my sheep.” [17] He said to him the third time, “Simon, son of Jonah, do you have affection for me?” Peter was grieved because he asked him the third time, “Do you have affection for me?” He said to him, “Adonai, you know everything. You know that I have affection for you.” Yeshua said to him, “Feed my sheep. [18] Most certainly I tell you, when you were young, you dressed yourself and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you and carry you where you don’t want to go.” [19] Now he said this, signifying by what kind of death he would glorify Elohim. When he had said this, he said to him, “Follow me.” [20] Then Peter, turning around, saw a disciple following. This was the disciple whom Yeshua loved, the one who had also leaned on Yeshua’s chest at the supper and asked, “Adonai, who is going to betray you?” [21] Peter, seeing him, said to Yeshua, “Adonai, what about this man?” [22] Yeshua said to him, “If I desire that he stay until I come, what is that to you? You follow me.” [23] This saying therefore went out amongst the brothers that this disciple wouldn’t die. Yet Yeshua didn’t say to him that he wouldn’t die, but, “If I desire that he stay until I come, what is that to you?” [24] This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. [25] There are also many other things which Yeshua did, which if they would all be written, I suppose that even the world itself wouldn’t have room for the books that would be written.

Ivrim

Chapter 1

1 Elohim, having in the past spoken to the fathers through the prophets at many times and in various ways, 2 has
at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he
made the worlds. 3 His Son is the radiance of his glory, the very image of his substance, and upholding all
things by the word of his power, who, when he had by himself purified us of our sins, sat down on the right hand
of the Majesty on high, 4 having become as much better than the malakim as the more excellent name he has
inherited is better than theirs. 5 For to which of the malakim did he say at any time, “You are my Son. Today I
have become your father?” and again, “I will be to him a Father, and he will be to me a Son?” 6 When he again
brings in the firstborn into the world he says, “Let all the malakim of Elohim worship him.” 7 Of the malakim he
says, “He makes his malakim winds, and his servants a flame of fire.” 8 But of the Son he says, “Your throne, O
Elohim, is forever and ever. The sceptre of uprightness is the sceptre of your Kingdom. 9 You have loved
righteousness and hated iniquity; therefore Elohim, your Elohim, has anointed you with the oil of gladness
above your fellows.” 10 And, “You, Adonai, in the beginning, laid the foundation of the earth. The heavens are
the works of your hands. 11 They will perish, but you continue. They all will grow old like a garment does. 12 You
will roll them up like a mantle, and they will be changed; but you are the same. Your years won’t fail.” 13 But
which of the malakim has he told at any time, “Sit at my right hand, until I make your enemies the footstool of
your feet?” 14 Aren’t they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Chapter 2

1 Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. 2 For if
the word spoken through malakim proved steadfast, and every transgression and disobedience received a just
penalty, 3 how will we escape if we neglect so great a salvation—which at the first having been spoken through
Adonai, was confirmed to us by those who heard, 4 Elohim also testifying with them, both by signs and wonders,
by various works of power, and by gifts of the Ruach HaKodesh, according to his own will? 5 For he didn’t
subject the world to come, of which we speak, to malakim. 6 But one has somewhere testified, saying, “What is
man, that you think of him? Or the son of man, that you care for him? 7 You made him a little lower than the
malakim. You crowned him with glory and honour. 8 You have put all things in subjection under his feet.” For in
that he subjected all things to him, he left nothing that is not subject to him. But now we don’t yet see all things
subjected to him. 9 But we see him who has been made a little lower than the malakim, Yeshua, because of the
suffering of death crowned with glory and honour, that by the grace of Elohim he should taste of death for
everyone. 10 For it became him, for whom are all things and through whom are all things, in bringing many
children to glory, to make the author of their salvation perfect through sufferings. 11 For both he who sanctifies
and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, 12
saying, “I will declare your name to my brothers. Amongst the congregation I will sing your praise.” 13 Again, “I
will put my trust in him.” Again, “Behold, here I am with the children whom Elohim has given me.” 14 Since then
the children have shared in flesh and blood, he also himself in the same way partook of the same, that through
death he might bring to nothing him who had the power of death, that is, the devil, 15 and might deliver all of
them who through fear of death were all their lifetime subject to bondage. 16 For most certainly, he doesn’t give
help to malakim, but he gives help to the offspring of Abraham. 17 Therefore he was obligated in all things to be
made like his brothers, that he might become a merciful and faithful high priest in things pertaining to Elohim, to
make atonement for the sins of the people. 18 For in that he himself has suffered being tempted, he is able to
help those who are tempted.

Chapter 3

[1] Therefore, kodesh brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Yeshua, [2] who was faithful to him who appointed him, as also Moses was in all his house. [3] For he has been counted worthy of more glory than Moses, because he who built the house has more honour than the house. [4] For every house is built by someone; but he who built all things is Elohim. [5] Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, [6] but Mashiach is faithful as a Son over his house. We are his house, if we hold fast our confidence and the glorying of our hope firm to the end. [7] Therefore, even as the Ruach HaKodesh says, “Today if you will hear his voice, [8] don’t harden your hearts as in the rebellion, in the day of the trial in the wilderness, [9] where your fathers tested me and tried me, and saw my deeds for forty years. [10] Therefore I was displeased with that generation, and said, ‘They always err in their heart, but they didn’t know my ways.’ [11] As I swore in my wrath, ‘They will not enter into my rest.’” [12] Beware, brothers, lest perhaps there might be in any one of you an evil heart of unbelief, in falling away from the living Elohim; [13] but exhort one another day by day, so long as it is called “today”, lest any one of you be hardened by the deceitfulness of sin. [14] For we have become partakers of Mashiach, if we hold the beginning of our confidence firm to the end, [15] while it is said, “Today if you will hear his voice, don’t harden your hearts, as in the rebellion.” [16] For who, when they heard, rebelled? Wasn’t it all those who came out of Egypt led by Moses? [17] With whom was he displeased forty years? Wasn’t it with those who sinned, whose bodies fell in the wilderness? [18] To whom did he swear that they wouldn’t enter into his rest, but to those who were disobedient? [19] We see that they weren’t able to enter in because of unbelief.

Chapter 4

[1] Let’s fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. [2] For indeed we have had good news preached to us, even as they also did, but the word they heard didn’t profit them, because it wasn’t mixed with faith by those who heard. [3] For we who have believed do enter into that rest, even as he has said, “As I swore in my wrath, they will not enter into my rest;” although the works were finished from the foundation of the world. [4] For he has said this somewhere about the seventh day, “Elohim rested on the seventh day from all his works;” [5] and in this place again, “They will not enter into my rest.” [6] Seeing therefore it remains that some should enter into it, and they to whom the good news was preached before failed to enter in because of disobedience, [7] he again defines a certain day, “today”, saying through David so long a time afterward (just as has been said), “Today if you will hear his voice, don’t harden your hearts.” [8] For if Joshua had given them rest, he would not have spoken afterward of another day. [9] There remains therefore a Shabbat rest for the people of Elohim. [10] For he who has entered into his rest has himself also rested from his works, as Elohim did from his. [11] Let’s therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. [12] For the word of Elohim is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart. [13] There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him to whom we must give an account. [14] Having then a great high priest who has passed through the heavens, Yeshua, the Ben Elohim, let’s hold tightly to our confession. [15] For we don’t have a high priest who can’t be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. [16] Let’s therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace for help in time of need.

Chapter 5

[1] For every high priest, being taken from amongst men, is appointed for men in things pertaining to Elohim, that he may offer both gifts and sacrifices for sins. [2] The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. [3] Because of this, he must offer sacrifices for sins for the people, as well as for himself. [4] Nobody takes this honour on himself, but he is called by Elohim, just like Aaron was. [5] So also Mashiach didn’t glorify himself to be made a high priest, but it was he who said to

him, “You are my Son. Today I have become your father.” [6] As he says also in another place, “You are a priest forever, after the order of Melchizedek.” [7] He, in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, [8] though he was a Son, yet learnt obedience by the things which he suffered. [9] Having been made perfect, he became to all of those who obey him the author of eternal salvation, [10] named by Elohim a high priest after the order of Melchizedek. [11] About him we have many words to say, and hard to interpret, seeing you have become dull of hearing. [12] For although by this time you should be teachers, you again need to have someone teach you the rudiments of the first principles of the revelations of Elohim. You have come to need milk, and not solid food. [13] For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. [14] But solid food is for those who are full grown, who by reason of use have their senses exercised to discern good and evil.

Chapter 6

[1] Therefore leaving the teaching of the first principles of Mashiach, let’s press on to perfection—not laying again a foundation of repentance from dead works, of faith towards Elohim, [2] of the teaching of immersions, of laying on of hands, of resurrection of the dead, and of eternal judgement. [3] This will we do, if Elohim permits. [4] For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Ruach HaKodesh, [5] and tasted the good word of Elohim and the powers of the age to come, [6] and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Ben Elohim for themselves again, and put him to open shame. [7] For the land which has drunk the rain that comes often on it and produces a crop suitable for them for whose sake it is also tilled, receives blessing from Elohim; [8] but if it bears thorns and thistles, it is rejected and near being cursed, whose end is to be burnt. [9] But, beloved, we are persuaded of better things for you, and things that accompany salvation, even though we speak like this. [10] For Elohim is not unrighteous, so as to forget your work and the labour of love which you showed towards his name, in that you served the saints, and still do serve them. [11] We desire that each one of you may show the same diligence to the fullness of hope even to the end, [12] that you won’t be sluggish, but imitators of those who through faith and perseverance inherited the promises. [13] For when Elohim made a promise to Abraham, since he could swear by no one greater, he swore by himself, [14] saying, “Surely blessing I will bless you, and multiplying I will multiply you.” [15] Thus, having patiently endured, he obtained the promise. [16] For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. [17] In this way Elohim, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath, [18] that by two immutable things, in which it is impossible for Elohim to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. [19] This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil, [20] where as a forerunner Yeshua entered for us, having become a high priest forever after the order of Melchizedek.

Chapter 7

[1] For this Melchizedek, king of Salem, priest of Elohim Elyon, who met Abraham returning from the slaughter of the kings and blessed him, [2] to whom also Abraham divided a tenth part of all (being first, by interpretation, “king of righteousness”, and then also “king of Salem”, which means “king of peace”, [3] without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Ben Elohim), remains a priest continually. [4] Now consider how great this man was, to whom even Abraham the patriarch gave a tenth out of the best plunder. [5] They indeed of the sons of Levi who receive the priest’s office have a mitzvah to take tithes from the people according to the law, that is, of their brothers, though these have come out of the body of Abraham, [6] but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. [7] But without any dispute the lesser is blessed by the greater. [8] Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. [9]

We can say that through Abraham even Levi, who receives tithes, has paid tithes, [10] for he was yet in the body of his father when Melchizedek met him. [11] Now if perfection was through the Levitical priesthood (for under it the people have received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron? [12] For the priesthood being changed, there is of necessity a change made also in the law. [13] For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. [14] For it is evident that our Adonai has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood. [15] This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest, [16] who has been made, not after the law of a fleshly mitzvah, but after the power of an endless life; [17] for it is testified, “You are a priest forever, according to the order of Melchizedek.” [18] For there is an annulling of a foregoing mitzvah because of its weakness and uselessness [19] (for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to Elohim. [20] Inasmuch as he was not made priest without the taking of an oath [21] (for they indeed have been made priests without an oath), but he with an oath by him that says of him, “Adonai swore and will not change his mind, ‘You are a priest forever, according to the order of Melchizedek.’” [22] By so much, Yeshua has become the guarantee of a better covenant. [23] Many, indeed, have been made priests, because they are hindered from continuing by death. [24] But he, because he lives forever, has his priesthood unchangeable. [25] Therefore he is also able to save to the uttermost those who draw near to Elohim through him, seeing that he lives forever to make intercession for them. [26] For such a high priest was fitting for us: kodesh, guiltless, undefiled, separated from sinners, and made higher than the heavens; [27] who doesn’t need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people. For he did this once for all, when he offered up himself. [28] For the law appoints men as high priests who have weakness, but the word of the oath, which came after the law, appoints a Son forever who has been perfected.

Chapter 8

[1] Now in the things which we are saying, the main point is this: we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, [2] a servant of the sanctuary and of the true Mishkan which Adonai pitched, not man. [3] For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. [4] For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law, [5] who serve a copy and shadow of the heavenly things, even as Moses was warned by Elohim when he was about to make the Mishkan, for he said, “See, you shall make everything according to the pattern that was shown to you on the mountain.” [6] But now he has obtained a more excellent ministry, by as much as he is also the mediator of a better covenant, which on better promises has been given as law. [7] For if that first covenant had been faultless, then no place would have been sought for a second. [8] For finding fault with them, he said, “Behold, the days are coming”, says Adonai, “that I will make a new covenant with the house of Israel and with the house of Judah; [9] not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; for they didn’t continue in my covenant, and I disregarded them,” says Adonai. [10] “For this is the covenant that I will make with the house of Israel after those days,” says Adonai: “I will put my laws into their mind; I will also write them on their heart. I will be their Elohim, and they will be my people. [11] They will not teach every man his fellow citizen and every man his brother, saying, ‘Know Adonai,’ for all will know me, from their least to their greatest. [12] For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more.” [13] In that he says, “A new covenant”, he has made the first obsolete. But that which is becoming obsolete and grows aged is near to vanishing away.

Chapter 9

[1] Now indeed even the first covenant had ordinances of divine service and an earthly sanctuary. [2] For a Mishkan was prepared. In the first part were the lamp stand, the table, and the show bread, which is called the

Kodesh Place. [3] After the second veil was the Mishkan which is called the Kodesh HaKodashim, [4] having a golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant; [5] and above it cherubim of glory overshadowing the mercy seat, of which things we can't speak now in detail. [6] Now these things having been thus prepared, the priests go in continually into the first Mishkan, accomplishing the services, [7] but into the second the high priest alone, once in the year, not without blood, which he offers for himself and for the errors of the people. [8] The Ruach HaKodesh is indicating this, that the way into the Kodesh Place wasn't yet revealed while the first Mishkan was still standing. [9] This is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect, [10] being only (with foods and drinks and various washings) fleshly ordinances, imposed until a time of reformation. [11] But Mashiach having come as a high priest of the coming good things, through the greater and more perfect Mishkan, not made with hands, that is to say, not of this creation, [12] nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Kodesh Place, having obtained eternal redemption. [13] For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh, [14] how much more will the blood of Mashiach, who through the eternal Ruach offered himself without defect to Elohim, cleanse your conscience from dead works to serve the living Elohim? [15] For this reason he is the mediator of a new covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance. [16] For where a last will and testament is, there must of necessity be the death of him who made it. [17] For a will is in force where there has been death, for it is never in force while he who made it lives. [18] Therefore even the first covenant has not been dedicated without blood. [19] For when every mitzvah had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, [20] saying, "This is the blood of the covenant which Elohim has commanded you." [21] He sprinkled the Mishkan and all the vessels of the ministry in the same way with the blood. [22] According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission. [23] It was necessary therefore that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. [24] For Mashiach hasn't entered into kodesh places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of Elohim for us; [25] nor yet that he should offer himself often, as the high priest enters into the kodesh place year by year with blood not his own, [26] or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. [27] Inasmuch as it is appointed for men to die once, and after this, judgement, [28] so Mashiach also, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

Chapter 10

[1] For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. [2] Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins? [3] But in those sacrifices there is a yearly reminder of sins. [4] For it is impossible that the blood of bulls and goats should take away sins. [5] Therefore when he comes into the world, he says, "You didn't desire sacrifice and offering, but you prepared a body for me. [6] You had no pleasure in whole burnt offerings and sacrifices for sin. [7] Then I said, 'Behold, I have come (in the scroll of the book it is written of me) to do your will, O Elohim.'" [8] Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law), [9] then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second, [10] by which will we have been sanctified through the offering of the body of Yeshua Mashiach once for all. [11] Every

priest indeed stands day by day serving and offering often the same sacrifices, which can never take away sins, [12] but he, when he had offered one sacrifice for sins forever, sat down on the right hand of Elohim, [13] from that time waiting until his enemies are made the footstool of his feet. [14] For by one offering he has perfected forever those who are being sanctified. [15] The Ruach HaKodesh also testifies to us, for after saying, [16] “This is the covenant that I will make with them after those days,” says Adonai, “I will put my laws on their heart, I will also write them on their mind;” then he says, [17] “I will remember their sins and their iniquities no more.” [18] Now where remission of these is, there is no more offering for sin. [19] Having therefore, brothers, boldness to enter into the kodesh place by the blood of Yeshua, [20] by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, [21] and having a great priest over Elohim’s house, [22] let’s draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and having our body washed with pure water, [23] let’s hold fast the confession of our hope without wavering; for he who promised is faithful. [24] Let’s consider how to provoke one another to love and good works, [25] not forsaking our own assembling together, as the custom of some is, but exhorting one another, and so much the more as you see the Day approaching. [26] For if we sin wilfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, [27] but a certain fearful expectation of judgement, and a fierceness of fire which will devour the adversaries. [28] A man who disregards Moses’ law dies without compassion on the word of two or three witnesses. [29] How much worse punishment do you think he will be judged worthy of who has trodden under foot the Ben Elohim, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Ruach of grace? [30] For we know him who said, “Vengeance belongs to me. I will repay,” says Adonai. Again, “Adonai will judge his people.” [31] It is a fearful thing to fall into the hands of the living Elohim. [32] But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings: [33] partly, being exposed to both reproaches and oppressions, and partly, becoming partakers with those who were treated so. [34] For you both had compassion on me in my chains and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. [35] Therefore don’t throw away your boldness, which has a great reward. [36] For you need endurance so that, having done the will of Elohim, you may receive the promise. [37] “In a very little while, he who comes will come and will not wait. [38] But the righteous one will live by faith. If he shrinks back, my soul has no pleasure in him.” [39] But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

Chapter 11

[1] Now faith is assurance of things hoped for, proof of things not seen. [2] For by this, the elders obtained approval. [3] By faith we understand that the universe has been framed by the word of Elohim, so that what is seen has not been made out of things which are visible. [4] By faith Abel offered to Elohim a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, Elohim testifying with respect to his gifts; and through it he, being dead, still speaks. [5] By faith Enoch was taken away, so that he wouldn’t see death, and he was not found, because Elohim translated him. For he has had testimony given to him that before his translation he had been well pleasing to Elohim. [6] Without faith it is impossible to be well pleasing to him, for he who comes to Elohim must believe that he exists, and that he is a rewarder of those who seek him. [7] By faith Noah, being warned about things not yet seen, moved with godly fear, prepared a ship for the saving of his house, through which he condemned the world and became heir of the righteousness which is according to faith. [8] By faith Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. [9] By faith he lived as an alien in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. [10] For he was looking for the city which has foundations, whose builder and maker is Elohim. [11] By faith even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. [12] Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead. [13] These all died in faith, not having

received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth. [14] For those who say such things make it clear that they are seeking a country of their own. [15] If indeed they had been thinking of that country from which they went out, they would have had enough time to return. [16] But now they desire a better country, that is, a heavenly one. Therefore Elohim is not ashamed of them, to be called their Elohim, for he has prepared a city for them. [17] By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his only born son, [18] to whom it was said, “Your offspring will be accounted as from Isaac,” [19] concluding that Elohim is able to raise up even from the dead. Figuratively speaking, he also did receive him back from the dead. [20] By faith Isaac blessed Jacob and Esau, even concerning things to come. [21] By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff. [22] By faith Joseph, when his end was near, made mention of the departure of the children of Israel, and gave instructions concerning his bones. [23] By faith Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child; and they were not afraid of the king’s commandment. [24] By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, [25] choosing rather to share ill treatment with Elohim’s people than to enjoy the pleasures of sin for a time, [26] considering the reproach of Mashiach greater riches than the treasures of Egypt; for he looked to the reward. [27] By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. [28] By faith he kept the Pesach and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. [29] By faith they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up. [30] By faith the walls of Jericho fell down after they had been encircled for seven days. [31] By faith Rahab the prostitute didn’t perish with those who were disobedient, having received the spies in peace. [32] What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets— [33] who through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and caused foreign armies to flee. [35] Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. [36] Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. [37] They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated— [38] of whom the world was not worthy—wandering in deserts, mountains, caves, and the holes of the earth. [39] These all, having been commended for their faith, didn’t receive the promise, [40] Elohim having provided some better thing concerning us, so that apart from us they should not be made perfect.

Chapter 12

[1] Therefore let’s also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let’s run with perseverance the race that is set before us, [2] looking to Yeshua, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising its shame, and has sat down at the right hand of the throne of Elohim. [3] For consider him who has endured such contradiction of sinners against himself, that you don’t grow weary, fainting in your souls. [4] You have not yet resisted to blood, striving against sin. [5] You have forgotten the exhortation which reasons with you as with children, “My son, don’t take lightly the chastening of Adonai, nor faint when you are reproved by him; [6] for whom Adonai loves, he disciplines, and chastises every son whom he receives.” [7] It is for discipline that you endure. Elohim deals with you as with children, for what son is there whom his father doesn’t discipline? [8] But if you are without discipline, of which all have been made partakers, then you are illegitimate, and not children. [9] Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits and live? [10] For they indeed for a few days disciplined us as seemed good to them, but he for our profit, that we may be partakers of his holiness. [11] All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who

have been trained by it. [12] Therefore lift up the hands that hang down and the feeble knees, [13] and make straight paths for your feet, so what is lame may not be dislocated, but rather be healed. [14] Follow after peace with all men, and the sanctification without which no man will see Adonai, [15] looking carefully lest there be any man who falls short of the grace of Elohim, lest any root of bitterness springing up trouble you and many be defiled by it, [16] lest there be any sexually immoral person or profane person, like Esau, who sold his birthright for one meal. [17] For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears. [18] For you have not come to a mountain that might be touched and that burnt with fire, and to blackness, darkness, storm, [19] the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them, [20] for they could not stand that which was commanded, “If even an animal touches the mountain, it shall be stoned”. [21] So fearful was the appearance that Moses said, “I am terrified and trembling.” [22] But you have come to Mount Zion and to the city of the living Elohim, the heavenly Jerusalem, and to innumerable multitudes of malakim, [23] to the festal gathering and assembly of the firstborn who are enrolled in heaven, to Elohim the Judge of all, to the spirits of just men made perfect, [24] to Yeshua, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel. [25] See that you don’t refuse him who speaks. For if they didn’t escape when they refused him who warned on the earth, how much more will we not escape who turn away from him who warns from heaven, [26] whose voice shook the earth then, but now he has promised, saying, “Yet once more I will shake not only the earth, but also the heavens.” [27] This phrase, “Yet once more” signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. [28] Therefore, receiving a Kingdom that can’t be shaken, let’s have grace, through which we serve Elohim acceptably, with reverence and awe, [29] for our Elohim is a consuming fire.

Chapter 13

[1] Let brotherly love continue. [2] Don’t forget to show hospitality to strangers, for in doing so, some have entertained malakim without knowing it. [3] Remember those who are in bonds, as bound with them, and those who are ill-treated, since you are also in the body. [4] Let marriage be held in honour amongst all, and let the bed be undefiled; but Elohim will judge the sexually immoral and adulterers. [5] Be free from the love of money, content with such things as you have, for he has said, “I will in no way leave you, neither will I in any way forsake you.” [6] So that with good courage we say, “Adonai is my helper. I will not fear. What can man do to me?” [7] Remember your leaders, men who spoke to you the word of Elohim, and considering the results of their conduct, imitate their faith. [8] Yeshua Mashiach is the same yesterday, today, and forever. [9] Don’t be carried away by various and strange teachings, for it is good that the heart be established by grace, not by foods, through which those who were so occupied were not benefitted. [10] We have an altar from which those who serve the kodesh Mishkan have no right to eat. [11] For the bodies of those animals, whose blood is brought into the kodesh place by the high priest as an offering for sin, are burnt outside of the camp. [12] Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside of the gate. [13] Let’s therefore go out to him outside of the camp, bearing his reproach. [14] For we don’t have here an enduring city, but we seek that which is to come. [15] Through him, then, let’s offer up a sacrifice of praise to Elohim continually, that is, the fruit of lips which proclaim allegiance to his name. [16] But don’t forget to be doing good and sharing, for with such sacrifices Elohim is well pleased. [17] Obey your leaders and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy and not with groaning, for that would be unprofitable for you. [18] Pray for us, for we are persuaded that we have a good conscience, desiring to live honourably in all things. [19] I strongly urge you to do this, that I may be restored to you sooner. [20] Now may the Elohim of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Adonai Yeshua, [21] make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Yeshua Mashiach, to whom be the glory forever and ever. Amen. [22] But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words. [23] Know that our

brother Timothy has been freed, with whom, if he comes shortly, I will see you. [24] Greet all of your leaders and all the saints. The Italians greet you. [25] Grace be with you all. Amen.

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Chapter 1

[1] This is the Revelation of Yeshua Mashiach, which Elohim gave him to show to his servants the things which must happen soon, which he sent and made known by his malak to his servant, John, [2] who testified to Elohim's word and of the testimony of Yeshua Mashiach, about everything that he saw. [3] Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is near. [4] John, to the seven assemblies that are in Asia: Grace to you and peace from Elohim, who is and who was and who is to come; and from the seven Spirits who are before his throne; [5] and from Yeshua Mashiach, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood— [6] and he made us to be a Kingdom, priests to his Elohim and Father—to him be the glory and the dominion forever and ever. Amen. [7] Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen. [8] "I am the Alpha and the Omega, the beginning and the ending," says Adonai Elohim, "who is and who was and who is to come, the El Shaddai." [9] I John, your brother and partner with you in the oppression, Kingdom, and perseverance in Mashiach Yeshua, was on the isle that is called Patmos because of Elohim's Word and the testimony of Yeshua Mashiach. [10] I was in the Ruach on Adonai's day, and I heard behind me a loud voice, like a trumpet [11] saying, "I am the Alpha and the Omega, the first and the last. What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea." [12] I turned to see the voice that spoke with me. Having turned, I saw seven golden lamp stands. [13] And amongst the lamp stands was one like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest. [14] His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. [15] His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters. [16] He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest. [17] When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last, [18] and the Living one. I was dead, and behold, I am alive forever and ever. Amen. I have the keys of Death and of Hades. [19] Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter. [20] The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the malakim of the seven assemblies. The seven lamp stands are seven assemblies.

Chapter 2

[1] "To the malak of the assembly in Ephesus write: "He who holds the seven stars in his right hand, he who walks amongst the seven golden lamp stands says these things: [2] "I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. [3] You have perseverance and have endured for my name's sake, and have not grown weary. [4] But I have this against you, that you left your first love. [5] Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lamp stand out of its place, unless you repent. [6] But this you have, that you hate the works of the Nicolaitans, which I also hate. [7] He who has an ear, let him hear what the Ruach says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my Elohim. [8] "To the malak of the assembly in Smyrna write: "The first and the last, who was dead, and has come to life says these things: [9] "I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Yehudim, and they are not, but are a synagogue of Satan. [10] Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life. [11] He who has an ear, let him hear what the Ruach says to the assemblies. He who overcomes won't be harmed by the second death. [12] "To the malak of the assembly in

Pergamum write: “He who has the sharp two-edged sword says these things: [13] “I know your works and where you dwell, where Satan’s throne is. You hold firmly to my name, and didn’t deny my faith in the days of Antipas my witness, my faithful one, who was killed amongst you, where Satan dwells. [14] But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. [15] So also you likewise have some who hold to the teaching of the Nicolaitans. [16] Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth. [17] He who has an ear, let him hear what the Ruach says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written which no one knows but he who receives it. [18] “To the malak of the assembly in Thyatira write: “The Ben Elohim, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things: [19] “I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. [20] But I have this against you, that you tolerate your woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality and to eat things sacrificed to idols. [21] I gave her time to repent, but she refuses to repent of her sexual immorality. [22] Behold, I will throw her and those who commit adultery with her into a bed of great oppression, unless they repent of her works. [23] I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. [24] But to you I say, to the rest who are in Thyatira—as many as don’t have this teaching, who don’t know what some call ‘the deep things of Satan’—to you I say, I am not putting any other burden on you. [25] Nevertheless, hold that which you have firmly until I come. [26] He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. [27] He will rule them with a rod of iron, shattering them like clay pots, as I also have received of my Father; [28] and I will give him the morning star. [29] He who has an ear, let him hear what the Ruach says to the assemblies.

Chapter 3

[1] “And to the malak of the assembly in Sardis write: “He who has the seven Spirits of Elohim and the seven stars says these things: “I know your works, that you have a reputation of being alive, but you are dead. [2] Wake up and strengthen the things that remain, which you were about to throw away, for I have found no works of yours perfected before my Elohim. [3] Remember therefore how you have received and heard. Keep it and repent. If therefore you won’t watch, I will come as a thief, and you won’t know what hour I will come upon you. [4] Nevertheless you have a few names in Sardis that didn’t defile their garments. They will walk with me in white, for they are worthy. [5] He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his malakim. [6] He who has an ear, let him hear what the Ruach says to the assemblies. [7] “To the malak of the assembly in Philadelphia write: “He who is kodesh, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things: [8] “I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn’t deny my name. [9] Behold, I make some of the synagogue of Satan, of those who say they are Yehudim, and they are not, but lie—behold, I will make them to come and worship before your feet, and to know that I have loved you. [10] Because you kept my command to endure, I also will keep you from the hour of testing which is to come on the whole world, to test those who dwell on the earth. [11] I am coming quickly! Hold firmly that which you have, so that no one takes your crown. [12] He who overcomes, I will make him a pillar in the temple of my Elohim, and he will go out from there no more. I will write on him the name of my Elohim and the name of the city of my Elohim, the new Jerusalem, which comes down out of heaven from my Elohim, and my own new name. [13] He who has an ear, let him hear what the Ruach says to the assemblies. [14] “To the malak of the assembly in Laodicea write: “The Amen, the Faithful and True Witness, the Beginning of Elohim’s creation, says these things: [15] “I know your works, that you are neither cold nor hot. I wish you were cold or hot. [16] So, because you are lukewarm, and

neither hot nor cold, I will vomit you out of my mouth. [17] Because you say, ‘I am rich, and have gotten riches, and have need of nothing,’ and don’t know that you are the wretched one, miserable, poor, blind, and naked; [18] I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. [19] As many as I love, I reprove and chasten. Be zealous therefore, and repent. [20] Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him and will dine with him, and he with me. [21] He who overcomes, I will give to him to sit down with me on my throne, as I also overcame and sat down with my Father on his throne. [22] He who has an ear, let him hear what the Ruach says to the assemblies.”

Chapter 4

[1] After these things I looked and saw a door opened in heaven; and the first voice that I heard, like a trumpet speaking with me, was one saying, “Come up here, and I will show you the things which must happen after this.” [2] Immediately I was in the Ruach. Behold, there was a throne set in heaven, and one sitting on the throne [3] that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at. [4] Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. [5] Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of Elohim. [6] Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living creatures full of eyes before and behind. [7] The first creature was like a lion, the second creature like a calf, the third creature had a face like a man, and the fourth was like a flying eagle. [8] The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, “Kodesh, kodesh, kodesh is Adonai Elohim, the El Shaddai, who was and who is and who is to come!” [9] When the living creatures give glory, honour, and thanks to him who sits on the throne, to him who lives forever and ever, [10] the twenty-four elders fall down before him who sits on the throne and worship him who lives forever and ever, and throw their crowns before the throne, saying, [11] “Worthy are you, our Adonai and Elohim, the Kodesh One, to receive the glory, the honour, and the power, for you created all things, and because of your desire they existed and were created!”

Chapter 5

[1] I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals. [2] I saw a mighty malak proclaiming with a loud voice, “Who is worthy to open the book, and to break its seals?” [3] No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it. [4] Then I wept much, because no one was found worthy to open the book or to look in it. [5] One of the elders said to me, “Don’t weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome: he who opens the book and its seven seals.” [6] I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim, sent out into all the earth. [7] Then he came, and he took it out of the right hand of him who sat on the throne. [8] Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. [9] They sang a new song, saying, “You are worthy to take the book and to open its seals, for you were killed, and bought us for Elohim with your blood out of every tribe, language, people, and nation, [10] and made us kings and priests to our Elohim; and we will reign on the earth.” [11] I looked, and I heard something like a voice of many malakim around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands, [12] saying with a loud voice, “Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honour, glory, and blessing!” [13] I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them,

saying, “To him who sits on the throne and to the Lamb be the blessing, the honour, the glory, and the dominion, forever and ever! Amen!” 14 The four living creatures said, “Amen!” Then the elders fell down and worshipped.

Chapter 6

1 I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, “Come and see!” 2 Then a white horse appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer. 3 When he opened the second seal, I heard the second living creature saying, “Come!” 4 Another came out, a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword. 5 When he opened the third seal, I heard the third living creature saying, “Come and see!” And behold, a black horse, and he who sat on it had a balance in his hand. 6 I heard a voice in the middle of the four living creatures saying, “A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don’t damage the oil and the wine!” 7 When he opened the fourth seal, I heard the fourth living creature saying, “Come and see!” 8 And behold, a pale horse, and the name of he who sat on it was Death. Hades followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him. 9 When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of Elohim, and for the testimony of the Lamb which they had. 10 They cried with a loud voice, saying, “How long, Master, the kodesh and true, until you judge and avenge our blood on those who dwell on the earth?” 11 A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course. 12 I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. 13 The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. 14 The sky was removed like a scroll when it is rolled up. Every mountain and island was moved out of its place. 15 The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. 16 They told the mountains and the rocks, “Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, 17 for the great day of his wrath has come, and who is able to stand?”

Chapter 7

1 After this, I saw four malakim standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. 2 I saw another malak ascend from the sunrise, having the seal of the living Elohim. He cried with a loud voice to the four malakim to whom it was given to harm the earth and the sea, 3 saying, “Don’t harm the earth, the sea, or the trees, until we have sealed the bondservants of our Elohim on their foreheads!” 4 I heard the number of those who were sealed, one hundred and forty-four thousand, sealed out of every tribe of the children of Israel: 5 of the tribe of Judah twelve thousand were sealed, of the tribe of Reuben twelve thousand, of the tribe of Gad twelve thousand, 6 of the tribe of Asher twelve thousand, of the tribe of Naphtali twelve thousand, of the tribe of Manasseh twelve thousand, 7 of the tribe of Simeon twelve thousand, of the tribe of Levi twelve thousand, of the tribe of Issachar twelve thousand, 8 of the tribe of Zebulun twelve thousand, of the tribe of Joseph twelve thousand, and of the tribe of Benjamin twelve thousand were sealed. 9 After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. 10 They cried with a loud voice, saying, “Salvation be to our Elohim, who sits on the throne, and to the Lamb!” 11 All the malakim were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshipped Elohim, 12 saying, “Amen! Blessing, glory, wisdom, thanksgiving, honour, power, and might, be to

our Elohim forever and ever! Amen.” [13] One of the elders answered, saying to me, “These who are arrayed in the white robes, who are they, and where did they come from?” [14] I told him, “My adonai, you know.” He said to me, “These are those who came out of the great suffering. They washed their robes and made them white in the Lamb’s blood. [15] Therefore they are before the throne of Elohim, and they serve him day and night in his temple. He who sits on the throne will spread his Mishkan over them. [16] They will never be hungry or thirsty any more. The sun won’t beat on them, nor any heat; [17] for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And Elohim will wipe away every tear from their eyes.”

Chapter 8

[1] When he opened the seventh seal, there was silence in heaven for about half an hour. [2] I saw the seven malakim who stand before Elohim, and seven trumpets were given to them. [3] Another malak came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne. [4] The smoke of the incense, with the prayers of the saints, went up before Elohim out of the malak’s hand. [5] The malak took the censer, and he filled it with the fire of the altar, then threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed. [6] The seven malakim who had the seven trumpets prepared themselves to sound. [7] The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burnt up, and one third of the trees were burnt up, and all green grass was burnt up. [8] The second malak sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, [9] and one third of the living creatures which were in the sea died. One third of the ships were destroyed. [10] The third malak sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of water. [11] The name of the star is “Wormwood.” One third of the waters became wormwood. Many people died from the waters, because they were made bitter. [12] The fourth malak sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars, so that one third of them would be darkened; and the day wouldn’t shine for one third of it, and the night in the same way. [13] I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, “Woe! Woe! Woe to those who dwell on the earth, because of the other blasts of the trumpets of the three malakim, who are yet to sound!”

Chapter 9

[1] The fifth malak sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. [2] He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace. The sun and the air were darkened because of the smoke from the pit. [3] Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power. [4] They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don’t have Elohim’s seal on their foreheads. [5] They were given power, not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a person. [6] In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them. [7] The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people’s faces. [8] They had hair like women’s hair, and their teeth were like those of lions. [9] They had breastplates like breastplates of iron. The sound of their wings was like the sound of many chariots and horses rushing to war. [10] They have tails like those of scorpions, with stingers. In their tails they have power to harm men for five months. [11] They have over them as king the malak of the abyss. His name in Hebrew is “Abaddon”, but in Greek, he has the name “Apollyon”. [12] The first woe is past. Behold, there are still two woes coming after this. [13] The sixth malak sounded. I heard a voice from the horns of the golden altar which is before Elohim, [14] saying to the sixth malak who had the trumpet, “Free the four malakim who are bound at the great river Euphrates!” [15] The four malakim were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind. [16] The number of the armies of the horsemen was

two hundred million. I heard the number of them. [17] Thus I saw the horses in the vision and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulphur yellow; and the horses' heads resembled lions' heads. Out of their mouths proceed fire, smoke, and sulphur. [18] By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulphur, which proceeded out of their mouths. [19] For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads; and with them they harm. [20] The rest of mankind, who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can't see, hear, or walk. [21] They didn't repent of their murders, their sorceries, their sexual immorality, or their thefts.

Chapter 10

[1] I saw a mighty malak coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire. [2] He had in his hand a little open book. He set his right foot on the sea, and his left on the land. [3] He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices. [4] When the seven thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them." [5] The malak whom I saw standing on the sea and on the land lifted up his right hand to the sky [6] and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay, [7] but in the days of the voice of the seventh malak, when he is about to sound, then the mystery of Elohim is finished, as he declared to his servants the prophets. [8] The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the malak who stands on the sea and on the land." [9] I went to the malak, telling him to give me the little book. He said to me, "Take it and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey." [10] I took the little book out of the malak's hand, and ate it. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter. [11] They told me, "You must prophesy again over many peoples, nations, languages, and kings."

Chapter 11

[1] A reed like a rod was given to me. Someone said, "Rise and measure Elohim's temple, and the altar, and those who worship in it. [2] Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the kodesh city under foot for forty-two months. [3] I will give power to my two witnesses, and they will prophesy one thousand and two hundred and sixty days, clothed in sackcloth." [4] These are the two olive trees and the two lamp stands, standing before Adonai of the earth. [5] If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. [6] These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. [7] When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. [8] Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt, where also their Adonai was crucified. [9] From amongst the peoples, tribes, languages, and nations, people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb. [10] Those who dwell on the earth will rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth. [11] After the three and a half days, the breath of life from Elohim entered into them, and they stood on their feet. Great fear fell on those who saw them. [12] I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in a cloud, and their enemies saw them. [13] In that day there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the Elohim of heaven. [14] The second woe is past. Behold, the third woe comes

quickly. [15] The seventh malak sounded, and great voices in heaven followed, saying, “The kingdom of the world has become the Kingdom of our Adonai and of his Mashiach. He will reign forever and ever!” [16] The twenty-four elders, who sit on their thrones before Elohim’s throne, fell on their faces and worshipped Elohim, [17] saying: “We give you thanks, Adonai Elohim, the El Shaddai, the one who is and who was, because you have taken your great power and reigned. [18] The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints and those who fear your name, to the small and the great, and to destroy those who destroy the earth.” [19] Elohim’s temple that is in heaven was opened, and the ark of Adonai’s covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

Chapter 12

[1] A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. [2] She was with child. She cried out in pain, labouring to give birth. [3] Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns. [4] His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. [5] She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to Elohim and to his throne. [6] The woman fled into the wilderness, where she has a place prepared by Elohim, that there they may nourish her one thousand and two hundred and sixty days. [7] There was war in the sky. Michael and his malakim made war on the dragon. The dragon and his malakim made war. [8] They didn’t prevail. No place was found for them any more in heaven. [9] The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his malakim were thrown down with him. [10] I heard a loud voice in heaven, saying, “Now the salvation, the power, and the Kingdom of our Elohim, and the authority of his Mashiach has come; for the accuser of our brothers has been thrown down, who accuses them before our Elohim day and night. [11] They overcame him because of the Lamb’s blood, and because of the word of their testimony. They didn’t love their life, even to death. [12] Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time.” [13] When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. [14] Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, times, and half a time, from the face of the serpent. [15] The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. [16] The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth. [17] The dragon grew angry with the woman, and went away to make war with the rest of her offspring, who keep Elohim’s mitzvot and hold Yeshua’s testimony.

Chapter 13

[1] Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names. [2] The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. [3] One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marvelled at the beast. [4] They worshipped the dragon because he gave his authority to the beast; and they worshipped the beast, saying, “Who is like the beast? Who is able to make war with him?” [5] A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. [6] He opened his mouth for blasphemy against Elohim, to blaspheme his name, his dwelling, and those who dwell in heaven. [7] It was given to him to make war with the saints and to overcome them. Authority over every tribe, people, language, and nation was given to him. [8] All who dwell on

the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been killed. 9 If anyone has an ear, let him hear. 10 If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed. Here is the endurance and the faith of the saints. 11 I saw another beast coming up out of the earth. He had two horns like a lamb and it spoke like a dragon. 12 He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. 13 He performs great signs, even making fire come down out of the sky to the earth in the sight of people. 14 He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast, saying to those who dwell on the earth that they should make an image to the beast who had the sword wound and lived. 15 It was given to him to give breath to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed. 16 He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands or on their foreheads; 17 and that no one would be able to buy or to sell unless he has that mark, which is the name of the beast or the number of his name. 18 Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred and sixty-six.

Chapter 14

1 I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred and forty-four thousand, having his name and the name of his Father written on their foreheads. 2 I heard a sound from heaven like the sound of many waters and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. 3 They sing a new song before the throne and before the four living creatures and the elders. No one could learn the song except the one hundred and forty-four thousand, those who had been redeemed out of the earth. 4 These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Yeshua from amongst men, the first fruits to Elohim and to the Lamb. 5 In their mouth was found no lie, for they are blameless. 6 I saw a malak flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the earth—to every nation, tribe, language, and people. 7 He said with a loud voice, "Fear Adonai, and give him glory, for the hour of his judgement has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!" 8 Another, a second malak, followed, saying, "Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality." 9 Another malak, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, 10 he also will drink of the wine of the wrath of Elohim, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulphur in the presence of the kodesh malakim and in the presence of the Lamb. 11 The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. 12 Here is the perseverance of the saints, those who keep the mitzvot of Elohim and the faith of Yeshua." 13 I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in Adonai from now on.'" "Yes," says the Ruach, "that they may rest from their labours, for their works follow with them." 14 I looked, and saw a white cloud, and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 Another malak came out of the temple, crying with a loud voice to him who sat on the cloud, "Send your sickle and reap, for the hour to reap has come; for the harvest of the earth is ripe!" 16 He who sat on the cloud thrust his sickle on the earth, and the earth was reaped. 17 Another malak came out of the temple which is in heaven. He also had a sharp sickle. 18 Another malak came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!" 19 The malak thrust his sickle into the earth, and gathered the vintage of the earth and threw it into the great wine press of the wrath of Elohim. 20 The wine press was trodden outside of the city, and blood came out of the wine press, up to the bridles of the horses, as far as

one thousand and six hundred stadia.

Chapter 15

[1] I saw another great and marvellous sign in the sky: seven malakim having the seven last plagues, for in them Elohim's wrath is finished. [2] I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of Elohim. [3] They sang the song of Moses, the servant of Elohim, and the song of the Lamb, saying, "Great and marvellous are your works, Adonai Elohim, the El Shaddai! Righteous and true are your ways, you King of the nations. [4] Who wouldn't fear you, Adonai, and glorify your name? For you only are kodesh. For all the nations will come and worship before you. For your righteous acts have been revealed." [5] After these things I looked, and the temple of the Mishkan of the testimony in heaven was opened. [6] The seven malakim who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their chests. [7] One of the four living creatures gave to the seven malakim seven golden bowls full of the wrath of Elohim, who lives forever and ever. [8] The temple was filled with smoke from the glory of Elohim and from his power. No one was able to enter into the temple until the seven plagues of the seven malakim would be finished.

Chapter 16

[1] I heard a loud voice out of the temple, saying to the seven malakim, "Go and pour out the seven bowls of the wrath of Elohim on the earth!" [2] The first went, and poured out his bowl into the earth, and it became a harmful and painful sore on the people who had the mark of the beast, and who worshipped his image. [3] The second malak poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died. [4] The third poured out his bowl into the rivers and springs of water, and they became blood. [5] I heard the malak of the waters saying, "You are righteous, who are and who were, O Kodesh One, because you have judged these things. [6] For they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve this." [7] I heard the altar saying, "Yes, Adonai Elohim, the El Shaddai, true and righteous are your judgements." [8] The fourth poured out his bowl on the sun, and it was given to him to scorch men with fire. [9] People were scorched with great heat, and people blasphemed the name of Elohim who has the power over these plagues. They didn't repent and give him glory. [10] The fifth poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain, [11] and they blasphemed the Elohim of heaven because of their pains and their sores. They still didn't repent of their works. [12] The sixth poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be prepared for the kings that come from the sunrise. [13] I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs; [14] for they are spirits of demons, performing signs, which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of Elohim the El Shaddai. [15] "Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame." [16] He gathered them together into the place which is called in Hebrew, "Harmagedon". [17] The seventh poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, "It is done!" [18] There were lightnings, sounds, and thunders; and there was a great earthquake such as has not happened since there were men on the earth—so great an earthquake and so mighty. [19] The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of Elohim, to give to her the cup of the wine of the fierceness of his wrath. [20] Every island fled away, and the mountains were not found. [21] Great hailstones, about the weight of a talent, came down out of the sky on people. People blasphemed Elohim because of the plague of the hail, for this plague was exceedingly severe.

Chapter 17

[1] One of the seven malakim who had the seven bowls came and spoke with me, saying, “Come here. I will show you the judgement of the great prostitute who sits on many waters, [2] with whom the kings of the earth committed sexual immorality. Those who dwell in the earth were made drunken with the wine of her sexual immorality.” [3] He carried me away in the Ruach into a wilderness. I saw a woman sitting on a scarlet-coloured beast, full of blasphemous names, having seven heads and ten horns. [4] The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth. [5] And on her forehead a name was written, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.” [6] I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Yeshua. When I saw her, I wondered with great amazement. [7] The malak said to me, “Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. [8] The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present. [9] Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits. [10] They are seven kings. Five have fallen, the one is, and the other has not yet come. When he comes, he must continue a little while. [11] The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction. [12] The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings with the beast for one hour. [13] These have one mind, and they give their power and authority to the beast. [14] These will war against the Lamb, and the Lamb will overcome them, for he is Adonai of lords and King of kings; and those who are with him are called, chosen, and faithful.” [15] He said to me, “The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages. [16] The ten horns which you saw, they and the beast will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire. [17] For Elohim has put in their hearts to do what he has in mind, to be of one mind, and to give their kingdom to the beast, until the words of Elohim should be accomplished. [18] The woman whom you saw is the great city which reigns over the kings of the earth.”

Chapter 18

[1] After these things, I saw another malak coming down out of the sky, having great authority. The earth was illuminated with his glory. [2] He cried with a mighty voice, saying, “Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hated bird! [3] For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury.” [4] I heard another voice from heaven, saying, “Come out of her, my people, that you have no participation in her sins, and that you don’t receive of her plagues, [5] for her sins have reached to the sky, and Elohim has remembered her iniquities. [6] Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double. [7] However much she glorified herself and grew wanton, so much give her of torment and mourning. For she says in her heart, ‘I sit a queen, and am no widow, and will in no way see mourning.’ [8] Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burnt with fire, for Adonai Elohim who has judged her is strong. [9] The kings of the earth who committed sexual immorality and lived wantonly with her will weep and wail over her, when they look at the smoke of her burning, [10] standing far away for the fear of her torment, saying, ‘Woe, woe, the great city, Babylon, the strong city! For your judgement has come in one hour.’ [11] The merchants of the earth weep and mourn over her, for no one buys their merchandise any more: [12] merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; [13] and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, chariots, and people’s bodies and souls. [14]

The fruits which your soul lusted after have been lost to you. All things that were dainty and sumptuous have perished from you, and you will find them no more at all. 15 The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning, 16 saying, ‘Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls! 17 For in an hour such great riches are made desolate.’ Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, 18 and cried out as they looked at the smoke of her burning, saying, ‘What is like the great city?’ 19 They cast dust on their heads, and cried, weeping and mourning, saying, ‘Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!’ For she is made desolate in one hour. 20 “Rejoice over her, O heaven, you saints, apostles, and prophets, for Elohim has judged your judgement on her.” 21 A mighty malak took up a stone like a great millstone and cast it into the sea, saying, “Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all. 22 The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman of whatever craft will be found any more at all in you. The sound of a mill will be heard no more at all in you. 23 The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you, for your merchants were the princes of the earth; for with your sorcery all the nations were deceived. 24 In her was found the blood of prophets and of saints, and of all who have been slain on the earth.”

Chapter 19

1 After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation, power, and glory belong to our Elohim; 2 for his judgements are true and righteous. For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand.” 3 A second said, “Hallelujah! Her smoke goes up forever and ever.” 4 The twenty-four elders and the four living creatures fell down and worshipped Elohim who sits on the throne, saying, “Amen! Hallelujah!” 5 A voice came from the throne, saying, “Give praise to our Elohim, all you his servants, you who fear him, the small and the great!” 6 I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, “Hallelujah! For Adonai our Elohim, the El Shaddai, reigns! 7 Let’s rejoice and be exceedingly glad, and let’s give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready.” 8 It was given to her that she would array herself in bright, pure, fine linen, for the fine linen is the righteous acts of the saints. 9 He said to me, “Write, ‘Blessed are those who are invited to the wedding supper of the Lamb.’” He said to me, “These are true words of Elohim.” 10 I fell down before his feet to worship him. He said to me, “Look! Don’t do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Yeshua. Worship Elohim, for the testimony of Yeshua is the Ruach of Prophecy.” 11 I saw heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. 12 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. 13 He is clothed in a garment sprinkled with blood. His name is called “The Word of Elohim.” 14 The armies which are in heaven, clothed in white, pure, fine linen, followed him on white horses. 15 Out of his mouth proceeds a sharp, double-edged sword that with it he should strike the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of Elohim, the El Shaddai. 16 He has on his garment and on his thigh a name written, “KING OF KINGS AND LORD OF LORDS.” 17 I saw a malak standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together to the great supper of Elohim, 18 that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great.” 19 I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army. 20 The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshipped his image. These two were

thrown alive into the lake of fire that burns with sulphur. [21] The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. So all the birds were filled with their flesh.

Chapter 20

[1] I saw a malak coming down out of heaven, having the key of the abyss and a great chain in his hand. [2] He seized the dragon, the old serpent, who is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, [3] and cast him into the abyss, and shut it and sealed it over him, that he should deceive the nations no more until the thousand years were finished. After this, he must be freed for a short time. [4] I saw thrones, and they sat on them, and judgement was given to them. I saw the souls of those who had been beheaded for the testimony of Yeshua and for the word of Elohim, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Mashiach for a thousand years. [5] The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. [6] Blessed and kodesh is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of Elohim and of Mashiach, and will reign with him one thousand years. [7] And after the thousand years, Satan will be released from his prison [8] and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is as the sand of the sea. [9] They went up over the width of the earth and surrounded the camp of the saints and the beloved city. Fire came down out of heaven from Elohim and devoured them. [10] The devil who deceived them was thrown into the lake of fire and sulphur, where the beast and the false prophet are also. They will be tormented day and night forever and ever. [11] I saw a great white throne and him who sat on it, from whose face the earth and the sky fled away. There was found no place for them. [12] I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. [13] The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works. [14] Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. [15] If anyone was not found written in the book of life, he was cast into the lake of fire.

Chapter 21

[1] I saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more. [2] I saw the kodesh city, New Jerusalem, coming down out of heaven from Elohim, prepared like a bride adorned for her husband. [3] I heard a loud voice out of heaven saying, "Behold, Elohim's dwelling is with people; and he will dwell with them, and they will be his people, and Elohim himself will be with them as their Elohim. [4] He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain any more. The first things have passed away." [5] He who sits on the throne said, "Behold, I am making all things new." He said, "Write, for these words of Elohim are faithful and true." [6] He said to me, "I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. [7] He who overcomes, I will give him these things. I will be his Elohim, and he will be my son. [8] But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulphur, which is the second death." [9] One of the seven malakim who had the seven bowls which were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the Lamb's wife." [10] He carried me away in the Ruach to a great and high mountain, and showed me the kodesh city, Jerusalem, coming down out of heaven from Elohim, [11] having the glory of Elohim. Her light was like a most precious stone, like a jasper stone, clear as crystal; [12] having a great and high wall with twelve gates, and at the gates twelve malakim, and names written on them, which are the names of the twelve tribes of the children of Israel. [13] On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. [14] The wall of the city had twelve

foundations, and on them twelve names of the twelve Apostles of the Lamb. [15] He who spoke with me had for a measure a golden reed to measure the city, its gates, and its walls. [16] The city is square. Its length is as great as its width. He measured the city with the reed: twelve thousand and twelve stadia. Its length, width, and height are equal. [17] Its wall is one hundred and forty-four cubits, by the measure of a man, that is, of a malak. [18] The construction of its wall was jasper. The city was pure gold, like pure glass. [19] The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, [20] the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. [21] The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. [22] I saw no temple in it, for Adonai Elohim the El Shaddai and the Lamb are its temple. [23] The city has no need for the sun or moon to shine, for the very glory of Elohim illuminated it and its lamp is the Lamb. [24] The nations will walk in its light. The kings of the earth bring the glory and honour of the nations into it. [25] Its gates will in no way be shut by day (for there will be no night there), [26] and they shall bring the glory and the honour of the nations into it so that they may enter. [27] There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

Chapter 22

[1] He showed me a river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb, [2] in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations. [3] There will be no curse any more. The throne of Elohim and of the Lamb will be in it, and his servants will serve him. [4] They will see his face, and his name will be on their foreheads. [5] There will be no night, and they need no lamp light or sun light; for Adonai Elohim will illuminate them. They will reign forever and ever. [6] He said to me, "These words are faithful and true. Adonai Elohim of the spirits of the prophets sent his malak to show to his bondservants the things which must happen soon." [7] "Behold, I am coming soon! Blessed is he who keeps the words of the prophecy of this book." [8] Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the malak who had shown me these things. [9] He said to me, "You must not do that! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship Elohim." [10] He said to me, "Don't seal up the words of the prophecy of this book, for the time is at hand. [11] He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is kodesh, let him be kodesh still." [12] "Behold, I am coming soon! My reward is with me, to repay to each man according to his work. [13] I am the Alpha and the Omega, the First and the Last, the Beginning and the End. [14] Blessed are those who do his mitzvot, that they may have the right to the tree of life, and may enter in by the gates into the city. [15] Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. [16] I, Yeshua, have sent my malak to testify these things to you for the assemblies. I am the root and the offspring of David, the Bright and Morning Star." [17] The Ruach and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely. [18] I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, Elohim will add to him the plagues which are written in this book. [19] If anyone takes away from the words of the book of this prophecy, Elohim will take away his part from the book of life, and out of the kodesh city, which are written in this book. [20] He who testifies these things says, "Yes, I am coming soon." Amen! Yes, come, Adonai Yeshua! [21] The grace of Adonai Yeshua Mashiach be with all the saints. Amen.